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THE

MAGAZINE

OF THE

GERMAN REFORMED CHURCH.

PUBLISHED AT THE EXPENSE OF THE BOARD OF MISSIONS,
THE PROFITS DEVOTED TO THE MISSIONARY CAUSE.

EDITED

AT THE THEOLOGICAL SEMINARY.

VOLUME I.

DASZ IHR EINES SINNES SEYD. *Phil.* 2. 3.

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THE MAGAZINE
OF
THE GERMAN REFORMED CHURCH.

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PROSPECTUS.

The Magazine of the German Reformed Church, of which the first number is here offered to the public, will be published Monthly at Carlisle, if a sufficient patronage can be obtained to warrant its continuance. At present it has no patronage: it goes forth as a child of charity, soliciting the friendly hand of liberality and of benevolence to support and to guide it through the world, and to save it from the fate which too often attends an infant scheme of doing good.

The general design of this work is to maintain the cause of true evangelical piety, in labouring to diffuse christian knowledge, and to wake up a serious attention to the great interests of the Redeemer's Kingdom. Its special object is to improve the condition and to promote the spiritual welfare of the German Reformed Church. It will, therefore, be adapted to the actual state, the character, and the wants of this church, in the choice and the disposition of its matter. It is not intended, however, to be a mere sectarian work. The editor feels no sort of obligation to maintain the theological system of his own church, any further than he conscientiously believes that it is contained in the holy scriptures. In the discussion of doctrines and in the interpretation of the bible, his only care will be to exhibit the true sense of the sacred text. The cause of truth and of piety gains nothing, and the true interests of a particular church gain nothing, by that kind of investigation whose principal aim is to maintain the creed of a certain religious party. There is doubtless something of human invention in the ecclesiastical theology of every age since the days of the apostles; otherwise there could not have arisen various and opposite opinions on the same subject; nor could those opinions have changed their forms and shifted their ground, from one to another, with the mutations of times. As long, therefore, as a divine considers himself pledged to hold and to vindicate the peculiar system of his own church in all its parts, against every other, and enters into the scriptures, or undertakes a theological discussion, with that system in his hand, as the great rule of interpretation and the test of truth, which he must by no means suffer to be infringed or pushed aside, it is just as probable that he will injure the truth, and with it, all that is worth contending for, as it is, that something of human alloy has mingled with his divinity. If, as it usually happens, in the judgment of his own party, the victory be on his side, when he has defended an error, he has done them a service for which they will have no reason to thank him, and he will have none for gratulation, when both shall come to make up their accounts before God.

The Magazine will contain notices of sacred literature, exhibitions of scripture doctrine, biographical sketches of eminent men, historical notices of the church, particularly of the German Reformed Church, the proceedings of the German Reformed Synod, the state of its Seminary, the operations of its Missionary Society, general Religious Intelligence, Literary Notices, &c.

Communications will be thankfully received from persons of any religious denomination, and will be inserted if they coincide with the plan and the design of the Magazine.

All communications transmitted by the mail must be post paid.

The Magazine will be published monthly, after a sufficient number of subscribers shall have been obtained, and furnished to subscribers at $1,50 a year, in advance.

MISCELLANEOUS.

THE THEOLOGICAL SEMINARY OF THE GERMAN REFORMED CHURCH.

This institution was established and located at this place, by an act of the Synod of the German Reformed Church, in their session at Bedford in this State, in September, 1824. It commenced its operations in May, 1825, with five students. Its funds amounted at that time to about 3000 dollars, and its library consisted of about 100 volumes of all sorts. The winter session, which began in November of the same year, opened with ten Students. One of them was induced by ill health to discontinue his studies before the termination of that session. One only was received at the commencement of the summer session in May, 1826; and the number of the students therefore continued to be the same. At the opening of the winter session it was reduced to eight, and, no accession being received, it has continued until now the same. The present session has opened with twelve students. The whole amount in funds, exclusive of the lot and buildings which are destined for the use of the Seminary, is supposed to be about 8000 dollars, of which a part is still unproductive. The value of the real property, consisting of the church and the parsonage belonging to the German Reformed congregation of Carlisle, and to be conveyed by them to the board of Directors when their new church shall have been completed, is estimated at about 5000 dollars. The number of volumes belonging to the library is unknown. A large portion of the books being still in the hands of the binder, a catalogue has not yet been prepared. They are supposed to amount to about 4000 volumes.

It would have been entirely in the power of the ministers of the church to secure at least 20,000 dollars, as a permanent fund, in the three years which have passed away since the establishment of this institution, if there had been among us that unanimity and zeal which ought to characterize the ministers of Jesus Christ, and which the nature and the importance of such an institution so imperiously demand. The professor accepted a very small and inadequate salary, assumed the duties of a most laborious office, subjected himself to serious losses, exposed himself to the danger of ultimate failure, and the probability of soon wearing out a broken and feeble constitution to enable the friends of the seminary to bring it into existence. It was then but a reasonable expectation that no means would be left untried to place the institution as soon as possible upon a firm basis, by procuring sufficient funds for its support; and to complete its organization by the appointment of another professor. This expectation however, though flattered from year to year, has been painfully disappointed. Without the limits of Cumberland county not more than about 1900 dollars have been received by subscription, and the agency in Europe has produced about 5000 dollars. These sums were raised for the permanent fund by the exertions of a very few individuals; and that portion of them which was obtained in the United States, was procured in a few places, and in a short time. It is manifest from this partial success that a general effort, throughout the bounds of the church, might have produced a result, which would have placed the Seminary into a very different situation from that, in which it yet remains. But so little has been done that even the current expences, not only of the Seminary, but also of missions and of the synodical business, have been chiefly paid out of the money designed for a permanent fund. These causes, together with the purchase of books have frittered down the funds from about 10,000 to 8,000 dollars. Not more than four clergymen took up collections in their churches for the current expences in the year ended on the 1st October 1826, and these amounted in all to 58 dollars and 80 cents. What amount was obtained from this source in the year which has recently terminated, the writer does not know; but it is believed to be still less. It is easy to perceive that, unless a more serious and zealous attention be paid to this subject, the Theological Seminary must inevitably fail. It cannot be expected that the professor should be always content with a salary of $700 dollars for the support of a large family, nor that he should always continue to perform duties which would give sufficient employment to two professors:

but even on these hard terms, he cannot be long supported by the system which has hitherto prevailed. Nor is the professor's salary the only item of expenditure for which provision must be made. Though the library is large in the number of its volumes, it is still deficient in many valuable works, and particularly contains but little of the treasures of English authors. A theological library ought, if possible, to be deficient in nothing which can aid the diligent student in the pursuit of useful knowledge; for there is no field in the immense range of human investigation from which he may not gather something that will be profitable to him and to the church in the gospel ministry. But an ample library can only be procured by an annual appropriation of considerable sums for the purchase of books. There is also an invincible necessity of funds for the support of indigent students. It is a fact established by experience that serious and fervent piety is most frequently found in that portion of the community whose means are more or less slender, and who cannot afford to educate their sons for learned professions. This piety is often associated with talents which need only notice & culture to make them eminently useful; & without this kindly aid, languish in obscurity, and are lost to the world, like the flower that blooms unseen, and wastes its sweetness on the desert air. From this portion of the community God is pleased ordinarily to call the ministers of his gospel. There are indeed in the sacred ministry men of all classes; but a majority consists of those who were taken from the humbler conditions; whose parents were occupied with laborious employments, and procured a subsistence in the sweat of their brows. These cannot be suitably qualified for their important office without much time and laborious study; unless God should choose to impart the required fitness by a miraculous operation, like that which distinguished the day of Pentecost, and the whole period of the churche's infancy; nor is it possible for them to devote the requisite time and study to their preparation for the holy ministry without the aid of means which they do not possess. The church, therefore, which has no provision for the support of students of this description, either deprives itself entirely of that source whence the wanted supply of a pious and faithful ministry is chiefly obtained; or compels them to enter upon the duties of their office with a very inadequate preparation for it; and thus puts it out of their power to become as useful in it as they ought to be, and certainly might be. In either case such a church can have no reasonable expectation that its members will be greatly edified, and that enlightened as well as fervent piety will be much promoted in it. The present state of our church furnishes a plain demonstration of the truth of these remarks. Happy indeed will it be if she now open her eyes upon the condition to which she is reduced, and upon the remedies by which her maladies may yet be healed, and her health and prosperity secured. Some of our sister churches have paid to this subject the attention which its great importance claims, & have made strenuous exertions to provide funds for the support of their pious and gifted youth, who need such assistance in their preparation for the gospel ministry. The Presbyterian church is distinguished in this wise and noble charity. Besides her numerous Education Societies which generally appropriate their funds to individuals selected by themselves, wealthy and benevolent members of her communion have founded a considerable number of Scholarships in her Theological Seminaries, by an endowment of $2,500, the interest of which is expended for the benefit of such student as the donors themselves, or, in other instances, as the professors of the Seminary may recommend.

The Dutch Reformed church pursues the same course of pious liberality and benevolent enterprise, exerting herself in the full extent of her means for the support of her institutions, and the improvement of her spiritual interests. The German Reformed church will do well by imitating these laudable examples. She has as much need, in proportion to her extent, of Education Societies, and Scholarships, and of the diversified schemes of benevolent activity which are found so beneficial and so necessary in those churches: and without these neither her Seminary nor her Missionary Society will be able to effect the good which is expected from them; nor

can she ever prosper as a spiritual community.

There is therefore an imperious necessity for continued and zealous exertions to procure funds. Every member of the church, and particularly every minister in her communion, ought to identify himself with her institutions and to give himself no rest, until he has done his part to maintain and improve them, and not to suppose that enough is done, until they have all the efficiency which they ought to possess.

Wealthy members of the church have an opportunity of doing good by appropriating a part of their superfluous substance to the endowment of Scholarships, or of a professorship in the Seminary; or by donations to the library, or to the Missionary Society: and the effect of their liberality will continue long after they shall have been numbered with the dead, and their spirits shall have gone to appear before God, to give an account of their works.

BIBLE SOCIETIES.

In the controversy between the favourers and the opposers of Bible Societies there cannot be an innocent neutrality where the nature and design of these institutions is known, or may be known by candid and patient enquiry. It is a controversy which concerns the whole human race, involves the highest interests which have ever claimed the attention of mortals, and has an intimate connexion with the authority and the glory of our blessed Redeemer. In this matter he that is not for Christ, is against him, and he, who gathereth not with him, scattereth. If the friends of Bible Societies are right, their adversaries are fearfully out of the way; if their adversaries are right, their friends are egregiously in the wrong: in either case those who take neither side manifest a sort of indifference which it is surely not easy to excuse.

Bible Societies have been opposed; they continue still to be opposed; and opposition to them has, in some instances, appeared in the form of angry and violent hostility. The supreme head of the church of Rome does not hesitate to pronounce these institutions the veriest pests that have ever afflicted the Lords heritage, and the most pernicious engines of destruction which heresy has employed to mar the beauty and to sap the foundations of the true faith; and he warns the faithful carefully to avoid their pestilential influence. The epithets which he applies to them are sufficient indications that, were he possessed of power equal to his wishes, the authors and abettors of Bible Societies would find no compassion at his hands. His severe denunciations of them have verberated in a voice of thunder through his spiritual dominions, and have been echoed back from its remote provinces in the proclamations of the popish patriarchs of Asia as well as from several of the European states of that communion in the public orders of their princes. The Russian Emperor has united his councils with those of the Pope of Rome in the unhallowed work of suppressing Bible Societies in his own dominions; and the Turkish Sultan has equalled them in zeal in the same cause.

If we were unacquainted with the bible we might infer from the character of this hostility to its circulation that it is a pernicious book, the production of some bold blasphemer; some wicked enemy of piety and of good morals; and that the members of a Bible Society are a band of reckless infidels, whose purpose is to extirpate religion and virtue from the earth: and least of all would it occur to us that this book is the record of the merciful revelations which God has granted to man, the fountain of all christian knowledge, the rule of faith and practice, and the ground upon which alone the hope of heaven can rest.

The bible is that scripture which we are commanded to search, that we may come to Jesus, and, coming to him, may have life; it is that truth by which the departing Saviour prayed that the Father should sanctify those who believed in him; it is that light which shines upon the region and the shadow of death—the day-spring from on high which enables our feet to find the way of peace; it is that well of living water at which the weary drink, and the thirsty are refreshed in their pilgrimage to heaven. The bible has comforted the Lord's people, and will always continue to comfort them, under the numerous ills of this life: it supports them in that hour when every other support fails; when friends

turn away from us to shed unavailing tears; when the heart breaks under the stroke of death, and the labouring spirit feels in its parting all the tremendous importance of the world to come. Nor is the bible profitable to those only who are already in Christ: its instructions are the means which God employs for the conversion of those who are yet in their sins: it contains that doctrine which the apostles taught when they went forth on their great mission to open the eyes of the Gentiles; to turn them from darkness to light, and from the power of Satan to God, that they might receive remission of sins, and inheritance among them who are sanctified by faith in Christ: in a word, the bible is the power of God unto salvation to all those who believe; to those who are near and to those who are afar off, even as many as the Lord our God shall call.

Where the bible is unknown, the true God is unknown; darkness covers the earth, and deep darkness the nations: man neither knows his Creator, nor himself, nor the state in which he is, nor that which awaits him: he beholds the works of God in vain; the heavenly bodies shine to him for no purpose, or shed their light only to mislead him; and all the evidences of design and contrivance, and all the exhibitions of boundless wisdom, power, and goodness, in the universe, are placed before him in vain: he bows before the stars, or pays his devotions to a lifeless block; he adores a brute or a plant, and worships the elements and the powers of nature: and in all his searching after the object of trust upon which his soul may rest, the only Being whom he ought to honour with religious veneration, and in whose providence he might safely trust, remains unknown and unadored. Nor is he better as to the mode of his worship, and the rule to which his life is conformed. Let the advocates for the sufficiency of human reason look at the facts which the actual state of the world exhibits, and learn from them what estimate they ought to form of the value of their hypothesis. How striking is the difference between the moral condition of those upon whom the bible pours its benign light, and those to whom it is unknown! Contemplate a while the cruel, obscene, and disgusting mummery which constitute the worship of a heathen idol, and then compare with it the calm, solemn, and holy, devotion of an assembly of pious Christians. Who that has an eye to see and a heart to feel is not distressed by the repulsive deformity of the one, and charmed by the loveliness of the other? And who, that has made the comparison, does not feel a conviction deep and strong that the bible by which the Christian is taught, is the precious gift of God.

Christianity itself flourishes or decays just as the Christian is acquainted with the Bible or ignorant of it. As a Christian he is determined in every case by its high authority, when its decisions are known to him; but if he is ignorant of its sacred instructions, his imagination, and his passions, and the lessons of impostors, or the fancies of enthusiasts, become his guides, and his piety degenerates into superstition or into fanaticism; and, while it retains the name and the shape of Christianity, it has lost its substance and its spirit. A multitude of facts might be produced to prove and to illustrate the truth of this assertion, but I forbear. I must however be permitted to notice an objection which is often urged against us, and is sometimes made with an air of triumph and a tone of defiance. It is asserted that, in the Turkish empire, the Greek Christians, who reside in it, are more debased and more profligate than the Turks; and that in Heathen countries they are worse than the Gentiles. As a general proposition I venture to say that the assertion is not true. Of its truth in relation to many individual cases I have no doubt; but the fact amounts to no more than this, that many who are called Christians lead very wicked lives: a fact which is the subject of daily and painful experience in every country where Christianity is known. But let the objector tell me, who are these vicious Christians? Do they possess the bible? Do they submit to its authority as a divine revelation? Do they read it carefully and seriously? No.--Why then the bible is not answerable for their wickedness. A man may travel a difficult road by night; and a fool may shut his eyes at noon; but if they stumble and fall unceasingly, and suffer serious harm, the sun surely is not in the fault of their blunders; neither is it proved that the light of that luminary would

not have enabled them to travel with more safety.

We do not mean to supercede the preaching of the gospel by the distribution of the bible. Both the Christian ministry and the Christian scriptures are means of grace, and constitute different parts of the same system of means. The bible without the ministry is doubtless a very defective provision for the salvation of men; but the ministry without the bible is still more defective. The bible is the charter of the people's rights, as well as the rule of their faith and practice, and its general circulation among them forms the most effectual barrier against the encroachments of a corrupt ministry. Look attentively at the state of things in those countries where the people dare not read the bible for themselves, or, if they obtain a special dispensation to read it, dare not interpret it for themselves; where nothing on the subject of Christianity can be known except what the priesthood choose to communicate, and where all the decisions of that body must be received as the oracles of God; it is there that we find an overgrown, arrogant, and tyranical priesthood; it is there that we see a tame submission of the people to a spiritual tyranny, and a shameful trafic which is made of their souls; and, I may add, it is there that we witness an ignorant, superstitious, and carnal church. Let the bible come into general circulation in those countries, and the spell of this witchery is broken, and the church and its ministry cease to exist in their present form. Of this truth the ambitious hierarchy are well aware; against this event they are endeavouring to secure themselves by shutting out the bible: and how they feel, and how much they dread the potency of Bible Societies to overturn their defences, and to crush their ill-used power, may be learned from the loud fulminations that issue from the papal see.

Though the bible without the ministry of the word, or the ministry without the bible, be a very defective provision for the salvation of men; yet while the bible is pure and the ministry upright, it is undoubtedly better to possess the one without the other, than to be destitute of both. No body doubts that an enlightened and faithful ministry may do much for the benefit of those who cannot read the scripture for their instruction. Neither ought any one to doubt that a diligent reading of the scripture may be of infinite service to those who cannot hear the preaching of the word. We do not deny that the bible has its difficulties. Much of its contents is unintelligible to the unlearned; there are some things about which the most learned differ; and again there are some concerning which all confess their ignorance. But while there is enough to exercise the talents of the most powerful minds, there is also enough that is level to the weakest capacity: Those things, the knowledge of which is essential to salvation, are taught with so much plainness that all who consult the bible with a serious humble and enquiring mind, can understand them sufficiently for every practical purpose.

The great object of Bible Societies, in circulating the bible as widely as possible among the nations of the earth, is to aid the Christian ministry, where a ministry exists, both in countries which are already evangelized, and in missions among the heathen; and to communicate religious knowledge, as far as it is practicable, & in its purest form, where a ministry does not exist. That the circulation of the holy scriptures in the languages of the nations to whom they are given, is well adapted to this benevolent design, is abundantly evident from the effects which have been already produced. Missions among the heathen have prospered exceedingly by the aid which Bible Societies have given them; and both in heathen lands, and in countries nominally Christian, the strong holds of superstition and spiritual wickedness are falling, or have already fallen, before the light and the power of the bible. I will only mention the names of India, Southern Africa, Greenland, Labrador, and the Isles of the Pacific Ocean. Missionaries have laboured there, and Bible Societies have aided them. What were those portions of the earth before the light of the gospel rose upon them, and what are they now? In some of them the wilderness and the solitary place have been made glad, and the desert has been caused to rejoice and to blossom as the rose; and in every other verdant

spots appear amid the wide spread moral waste, upon which angels can look with pleasure, and may love to linger in their passage over our world. The bible is distributed also, either entire, or in portions, consisting of single books only or of the new testament, in places to which missionaries of the pure gospel have not yet gone; either because their preaching would not be tolerated there, or because the smallness of their number makes the farther extension of their labours impracticable: and in these places it is making its way without a preacher, and by a silent operation is opening the eyes and changing the creed and the practice of thousands to whom its holy instructions are new :— the people who set in darkness have seen a great light, and to them who sat in the region and the shadow of death, light is springing up. We do not pretend that the holy scriptures are effectual without the influence of the spirit of God in converting the sinner, or in edifying the servant of the Lord; but neither can it be pretended that the preaching of the word is effectual without the same influence. We consider both as nothing more than means of grace; but they are means which God has appointed, and which God will bless : and while Bible Societies are labouring to circulate that book which the Holy Spirit inspired, and which the same spirit will make effectual, they are doing a great and holy work: they are co-operating with God in the salvation of a ruined world ; they are engaged in the same cause in which patriarchs, and prophets, and apostles labored, and martyrs suffered and died, and which the Son of God himself thought worthy of his high dignity, when he came down from heaven to seek and to save that which was lost. I cannot conceive a nobler object: it is one of pure benevolence: in its origin, its nature, and its results, it is the most disinterested, the most kind, and the most heavenly, which has ever employed the thoughts or touched the hearts of men. We do not depreciate that charity whose object is to provide temporal relief for the children of affliction : it does much to alleviate human distress, and to lighten the weight, and to repair the desolations of the curse which sin has brought upon this world, and there is in it a beauty which it is not easy to describe; but it cannot compare with the charity which looks to the soul, and is concerned to prepare it for a better world: it may assuage the pains of suffering, & bind up the broken heart, & calm the troubled mind; but it soon leaves the subject of its care : it may go with him as far as the grave ; but it can go no further; and after he has tasted all its kindness, he may leave the world without God, and die in despair. The charity of religion keeps his hand still, when the other has left him : it leads him to the Saviour; it conducts him to the Father; it brings him to the forgiveness of his sins and to peace with God; pours into his soul the rich consolations of the christian hope; takes away the horror of the grave and the fear of death, and opens a lovely prospect of life and immortality; it enables him to triumph even in death, in the fall of this earthly tabernacle, in the ruin of sinking nature, and when flesh and heart fail, to feel that God is the strength of his heart and his portion forever. Let both these charities go together : they are children of the same parent and ministers of the same Lord : and while the one is commended, let it never be forgotten that fallen man needs them both; the one to mitigate the sorrows of this life, and the other to prepare him for heaven.

DOMESTIC MISSIONS.

The First Annual Report of The Missionary Society of the German Reformed Church, presented at the Anniversary, held in the German Reformed Church in York, Pa. on the 3d of October, 1827.

The Missionary Society of the German Reformed Church, constitotinually convened, on the third day of the Sessions of Synod, at 6 o'clock, P. M. The President being absent, the Rev. Professor Lewis Mayer, the 1st Vice President took the chair and opened the meeting with an address in the English language, to the throne of grace.

The Reverend Jonathan Helfenstein, Treasurer of the Society, read the 49th chapter of Isaiah ; and the Rev. John H. Smaltz, Corresponding Secretary, read the Constitution of the Society.

and the Annual Report of the Board of Missions.

ANNUAL REPORT.

The Board of Missions of "The Missionary Society of the German Reformed Church, in presenting their First Annual Report to the members of the Society, and to the Church of God, greet their brethren on this occasion, with sensations of joy; and desire to acknowledge, with the voice of thanksgiving and praise the unnumbered benedictions of a kind Providence which have accompanied us through the past year.

In detailing the operations of the Board during the current year, we must revert for a moment to the several meetings, which have been held from time to time to devise and adopt measures, to secure so far as possible, the future and permanent prosperity of the Society. With this object in view, the members of the Board convened immediately subsequent to their appointment, and the Board of Missions was duly organized agreeably to the plan laid down in the constitution of the Society. After having adopted the form of a constitution for Auxiliary Missionary Societies, and rules for the government of their own body, in all their deliberations, a question of no small concern, was proposed to the Board, and one too, which we considered of primary importance in awakening the attention of our constituents, and of all the members of the German Reformed Church, to the cause of Missions, which is manifestly the cause of God. The question then offered for our special notice was; "Does this Board deem it expedient, to issue a periodical publication so soon as practicable, according to the provisions of the constitution?" The members then present were not disposed to give a subject of such vital interest to the prosperity of this Society, and of the Church with which we are united, a partial examination. It commanded our mature and prayerful deliberation, and was canvassed in every view of its bearing, so far as we could perceive, in exerting a salutary influence in the mind of our religious community. The Board feel persuaded of the fact that before any individual or any body of individuals, can act understandingly; and before they will act with efficiency, in any enterprize, their minds must be enlightened on the subject in which they are desired to co-operate. Knowledge is essential in giving to action a proper and speedy direction; and therefore, we cannot but express our full conviction, that before our dear brethren, the members of our Reformed Zion in these United States, will call into efficient operation in the cause of missions, the dormant & powerful means with which the great Head of the Church hath so abundantly blessed them, it is necessary to disseminate, in every possible way, throughout all our numerous churches, more information on this subject than we now possess. Our brethren must hear, of what God is doing abroad in the earth, by the instrumentality of human agency—of the noble enterprises, and glorious achievements, in Bible, in Missionary, in Sabbath Schools, in Tract and a host of kindred gospel institutions, by our brethren of other communions—and of our own wants, of our own destitute churches, and settlements, and brethren, before we can reasonably expect them to act with a willing mind, and a generous warm heart in this concern.

Under these impressions, and with a view of affording to the members of our connection, as much information as possible, on Missionary and other religious subjects, we were irresistibly brought to the conclusion, to answer the question in the affirmative: whereupon it was unanimously *resolved*—"That this Board deem it expedient to issue a periodical publication according to the provisions of the constitution, to be called "*The Magazine of the German Reformed Church.*"

In pursuance of the above resolution, a committee was appointed to issue a prospectus, and to make the necessary arrangements to issue said Magazine, and report their proceedings to the Board as early as practicable.

A prospectus for the Magazine was issued early in the month of December last, and forwarded to the ministers and some of the members of our Synod, to obtain signatures for the work, who were requested to make a return of the same to the Board as soon as possible. The Board was convened by the President on the 28th of last January, to receive the returns of subscribers;

and to attend to any other business which might regularly be brought before them. Nothing however of importance was done at this meeting, for want of means, and proper information to adopt any measures, to promote the interests of the Society. The Board adjourned then, to meet again on the 7th day of March, when it was anticipated, we would have sufficient data to proceed with zeal and joy in the work which has been assigned to us. We met according to the above appointment, but in these pleasing anticipations we were disappointed.

We adjourned then to convene at Carlisle at the time prescribed by the constitution. The Board convened accordingly at the place appointed, on the 18th of April, when it was resolved that an agent to solicit subscriptions to the contemplated Magazine, be appointed; whereupon the Rev. D. Bossler, was appointed to this agency, and in case of his non-acceptance the members of the Board residing in Frederick, and its vicinity were authorized to obtain another suitable person. Mr. Bossler discovering that it was impracticable for him at the present time, to comply with the desires of the Board, declined the agency, and we have to lament that no other suitable person could be obtained to engage in this service.

Such have been the proceedings of the Board of Missions, and it is matter of much regret on our part, that we have not possessed the ability of effecting more than we have in furthering the interests of this Society and of the Church of God.

But although we have had to encounter some few things, calculated to depress our spirits in this good work, yet we are not discouraged. The prospect on every side is beginning to assume a pleasing aspect. We rejoice that we are able to announce to our brethren the formation of several Auxiliary Missionary Societies within the present year. The first Auxiliary to this Society, was organized in the month of May in the German Reformed Church in the city of Frederick, and is composed of females. A number of females belonging to the German Reformed Church of Germantown, Pennsylvania, organized themselves into a Society auxiliary to this, in the month of July, and have forwarded to your Treasurer, fifty Dollars, twenty-five of which is to constitute their pastor, the Rev. John H. Smaltz, a life member of this Society. Twenty-five dollars have also been received from the same congregation, which are the proceeds of the collections at the Monthly Concert of prayer and a Sabbath day collection in the Church. A third Auxiliary Society was formed in the German Reformed Church of Philadelphia, which is composed of males and females.

These are all the institutions of this kind of which the Board have any knowledge, and we praise the Lord, that these small stars have arisen to shed forth some light over the Missionary horizon of our Church; and we fondly hope they will be to many a poor sinner, like the star to the wise men in the east, to direct them to the Babe of Bethlehem.

From these tokens for good to this society, we have reason to be encouraged, to press forward to the accomplishment of the grand objects we have in view, being persuaded from observation and experience, that it seldom happens, that designs of immense importance, and intended for the benefit of mankind are immediately successful.—This remark is specially applicable to the concerns of the German Reformed Church. From the earliest period of her existence on this side of the Atlantic, she has had many disadvantages to contend with, & but for a generous and Christian spirit in Holland, the number of her pastors in times past, would have been most injuriously deficient. Those brought to the aid and instruction of the Church here, were successful in upholding that veneration for its character and regard for its religious exercises, which characterized, and distinguished our ancestors. An increase of congregations in our connection to their present extent was the result; but the time has come when assistance from abroad can no longer be of the service it once was, nor preserve the congregations from great loss. Indeed annihilation of the Church, in these United States is to be apprehended, unless the most immediate and direct measures be taken, to meet the changes which time and situation are necessarily producing. The established language of our country is

particularly alluded to. The rising generation in many congregations, are brought up almost exclusively, to a knowledge of the English language. It is in vain to expect that such persons will continue in a Church, the exercises of which are unintelligible to them.—The consequence is obvious. Either the Church must adapt herself to the capacity of her members; or look forward to a period not distant, when she will have no members remaining.

The minds of all have been gradually, but very slowly and very inadequately, brought to a sense of these things, as is seen in the first budding of a Theological Seminary, and the establishment of this Society. The one to rear up a learned and useful ministry; and the other to supply destitute and indigent congregations with missionary labour, as well as to aid in enlightening the minds of all, by suitable periodical publications. The experience however, of the current year convinces the Board, that, although some congregations are awakening to a proper estimate of things; yet that the Church at large, is not sufficiently impressed with the critical and dangerous state of her concerns; and that remedial efforts must continue languid and inefficient, until a more hearty and energetic co-operation, pervade every section of the church, and every description of character.—The work to be accomplished, is truly a great one; corresponding efforts are required; and why should those efforts be withheld? The Church handed down to us by our ancestors, and rendered dear by the respect and veneration we entertain for their memory, as well as by the soundness of its doctrines, and its chaste and rational mode of worship is brought to a crisis, and requires a different and in some respects an irksome adaptation of its concerns, to the pressure of circumstances with which it is encompassed. But such an adaptation can be accomplished. Union and decision will do much towards it, and the favours of heaven are seldom withheld from those, who in a commendable work conduct themselves with firmness and diligence. The Church requires but the service contemplated by this Society to re-commence a successful course, and to become highly useful, prosperous, and respectable.

Hence it remains with our brethren of the Church, to decide, whether she shall languish until she be abandoned by all; or whether they will have the glory of restoring her to prosperity, and consequently to such increased and enduring usefulness, as will render her the happy means of salvation to thousands.

Believing as the Board do, that they have left nothing undone within the compass of their power, they commit the issue to their brethren of the Church and with humility look to Him for blessings, on whom all success must ultimately depend.

Signed by order of the Board of Missions,

JOHN H. SMALTZ,
Corresponding Secretary.

On motion of the Rev. F. W. Vanderslot, seconded by the Rev. John S. Ebaugh,

Resolved, That the Report now read be accepted and printed; and that it be circulated, so far as possible through the churches.

On motion of the Rev. Albert Helfenstein, Sen. seconded by the Rev. Samuel Helfenstein, Sen.,

Resolved, That the efforts of the Board of Missions to promote the interests of this Society, be cordially approved; and that the thanks of the Society be tendered to them, and to the ministers who have preached missionary sermons, before this Society and the General Synod.

On motion of the Rev. James R. Reily, seconded by the Corresponding Secretary,

Resolved, That this Society recommend to the Board of Missions, to continue their efforts with a view of issuing so soon as practicable, the periodical publication contemplated by the Constitution of this Society.

On motion of the Rev. Wilhelmus Eltinge, of the Reformed Dutch Church, seconded by the Rev. Robert Cathcart, D. D. of the Presbyterian Church,

Resolved, That this Society earnestly solicit the co-operation of all the ministers and members of the German Reformed Church, by organizing in their respective congregations, Auxiliary Missionary Societies, to aid the funds of this Institution.

In support of the above resolutions,

the Rev. Messrs. Vanderslot and Reily, addressed the Society in the German language; and the Rev. Messrs. Albert Helfenstein, Sen. Eltinge, and Cathcart, in the English language.

Resolved, That the Annual Report of the Board of Missions be presented to the General Synod for their acceptance, with a view of having it printed in the Minutes of Synod.

The Society then proceeded to the election of Officers for the ensuing year, and made choice of the following:

President.

Hon. Ab'm. Shriver, Frederick, Md.

Vice Presidents.

Rev. Professor Lewis Mayer, Carlisle, Pa., Rev. Lebrecht L. Hinsch, Gettysburg, Pa., Rev. Samuel Helfenstein, Sen. Philadelphia.

Treasurer.

Rev. Jonathan Helfenstein, Frederick, Md.

Recording Secretary.

John P. Helfenstein, Esq. Baltimore.

Corresponding Secretary.

Rev. J. H. Smaltz, Germantown, Pa.

Managers.

Rev. Messrs. T. L. Hoffiditz, James R. Reily, J. W. Dechant, Wm. Hendel, J. Beecher, M. Bruner, J. Mayer, A. Helfenstein, Sen. F. A. Sholl, I. Sholl, H. B. Shaffner, A. Helfenstein, Jr., S. Gutelius, I. S. Ebaugh, Samuel Helfenstein, Jr., I. I. Ungerer, D. Bossler, H. Krebs,—and Messrs. I. Diffenderfer, I. Spangler, F. Wm. Bockius, I. Schley, Joseph Hammond, and Stephen Stayly.

In concluding the interesting and solemn exercises of the evening, the Rev. Mr. Hendel engaged in prayer in the German, and the Rev. S. Helfenstein, Sen. dismissed the audience with the benediction in the English language.

Extracts from the Minutes of the Sessions of the Board of Missions, held on the 3d, 4th, and 5th of October, 1827.

The Board of Missions convened immediately in pursuance of their appointment; the President of the Board being absent, the Rev. Professor Mayer was called to the chair, and opened the meeting with prayer. The officers of the Board were then chosen for the ensuing year.

President.

Rev. Samuel Helfenstein, Sen.

Vice Presidents.

Rev. William Hendel, Rev. L. Hinsch, and Gen. Jacob Spangler.

Recording Secretary.

John P. Helfenstein, Esq.

Resolved, That the Rev. Albert Helfenstein, Sen. be appointed to preach a missionary sermon in the English language, at the next annual meeting of Synod, and that the Rev. Martin Bruner be his alternate—and also, that the Rev. James R. Reily preach a missionary sermon in the German language, and that the Rev. L. Hinsch be his alternate.

Resolved, That the missionary sermons in future be preached on the afternoon and evening of the sabbath on which the Synod convenes.

Resolved, That three Executive Committees on Missions be appointed; and that they consist of the following persons for the ensuing year:

Philadelphia Committee—The Rev. S. Helfenstein, Sen., T. L. Hoffiditz, J. W. Dechant, I. H. Smaltz, and Mr. William F. Bockius.

Carlisle Committee—The Rev. L. Mayer, I. S. Ebaugh, J. R. Reily, S. Gutelius, I. H. Fries, and Messrs. J. P. Helfenstein, and J. Spangler.

Frederick Committee—The Rev. J. Helfenstein, J. Beecher, M. Bruner, and Messrs. A. Shriver, and J. Hammond.

Resolved, That each of the said Committee shall have power to employ missionaries to the amount of the monies appropriated for specific purposes.

Resolved, That the Rev. Professor L. Mayer, be appointed, the Editor of "*The Magazine of the German Reformed Church*," which the Board intends to issue, to aid the funds of the Society, so soon as sufficient encouragement is obtained.

Resolved, That Mr. Daniel Zacharias be appointed agent, to obtain subscribers to the above contemplated Magazine.

JOHN H. SMALTZ,
Corresponding Sec.

The following Resolution was passed by the General Synod.

"*Resolved*, That this Synod earnestly recommend to the attention and patronage of every member of the churches under our care "*The Magazine of the German Reformed Church*," which the Board of Missions contemplates publishing, in editions of the English and German languages."

BRITISH AND FOREIGN BIBLE SOCIETY.

Twenty-third Report.

[*Abridged for the New-York Observer.*]

Persia.

The Society have made arrangements with the Scottish Missionary Society, for the services of their Missionary, the Rev. Mr. Glen, at Astrachan, in making a translation of the poetical and prophetical books of Scripture into Persian; there has already been received from him the book of Proverbs, which will be submitted to competent scholars for revision. Mirza Jaffer is proceeding at St. Petersburg with the translation of the historical books.

In the course of his travels in Persia, Mr. Wolff has purchased the MSS. of different portions of the Chaldean Bible, which, though the same in language as the Syriac, is written in a different character. The manuscripts have safely reached England, though Mr. Wolff, on two occasions, narrowly escaped being shipwrecked with them. They have become the property of the Society for promoting Christianity among the Jews. In an interview which Mr. Wolff had with some of the Chaldean Christians, they said, "We have heard that the English are able to write a thousand copies in one day: would they not write for us several thousand copies and send them to us? we become wild, like Curds, for we have so few copies of the Bible. The English have written those of the Jacobites, which we cannot read generally—why should they not write these of ours?" Mr. Wolff, in returning to the East, takes with him several hundred copies of the Scriptures in different languages, to distribute where they may promise the greatest usefulness.

India.

"When I first arrived in Calcutta," writes Mr. Thompson, late one of the East India Company's chaplains, "copies of the English Sacred Scriptures were scarce and very dear; few were to be found among his Majesty's and the honorable East India Company's regiments; and none could be obtained but with great difficulty, and at an enormous price. All the principal stations of the army are now furnished with Depots, under the management of the chaplains; the Scriptures are accessible to all, and, by means of the Associations and their branches, every soldier in his Majesty's and the honorable Company's regiments, may, if he pleases, now possess a copy of the Bible." The distributions from the Calcutta Depository during the year last reported, amounted to 15,190 copies.

The Bible Society of Madras has printed, during the last year, a revised version of the Gospel of St. Matthew in Tamul. St. Mark, and St. Luke were soon to follow; and the revision of the whole of the New Testament, by Mr. Rhenius, was nearly completed.

A considerable portion of the Carnarese (or Carnataca) Bible is now completed; several thousand integral parts of it have already been printed and circulated.

With regard to the demands in general, it will be gratifying to learn, that urgent and increasing applications have been received from every quarter within the province of the Madras Society's operations, for supplies of the Holy Scriptures. The total amount is 12,028 copies, viz: 922 in English, and 11,106 in the native languages, a number far exceeding those of any preceding year.

At the request of the Bombay Auxiliary, one hundred Amharic and Ethiopian Gospels and Scriptures; and fifty Ethiopic Psalters, have been sent them, in order to be transmitted to Abyssinia, through the agency of a gentleman connected with that country. One hundred Ethiopic Psalters, and three hundred Amharic and Ethiopic Gospels, have also been forwarded to Malta, in the hope of their reaching the same destination.

At the date of the Bombay report, the Missionaries at Surat observe:—"Since September last, we have given away about eight thousand parts of the Goojurattee Old and New Testaments, and in course of a month every copy will be gone. The call for books during the past nine months has been greater than it is likely to be again in the same space of time for years to come, on account of a pilgrimage in the vicinity of Surat which began during the last rains, and will close about the same time this year; it occurs every twelfth year. It has brought people from every part of the province of Goojurat, and the Scrip-

tures have by this means been scattered over a large extent of country."

In Ceylon, the desire manifested for the Scriptures in Tamul, happily continues among the native population at Jaffna. Considerable subscriptions have already been made among themselves, and it is only matter of regret that a sufficient number of copies cannot be obtained so soon as they anxiously wish. This has led the Committee at Colombo, to a determination to print themselves an edition of 3000 copies.

The Rev. Mr. Clough has been empowered by the Colombo Committee to prepare one Gospel in the Pali language, and to print it, and send it to the Missionaries in the Burman Empire, with a request that they will examine it. Their future proceedings in printing the remainder of the New Testament, are to be guided by the result of this examination.

Australasia and Polynesia.

Dr. Morrison writes thus from Malacca:—"The distribution of the Scriptures has been carried on at the Anglo-Chinese College in Malacca, where also the printing of them has been superintended during my absence." Concerning the Chinese version of the Scriptures, he remarks, "When I left China, I presented to the Superior of a large Budhu temple, containing two hundred priests, a copy of the Bible, and a Chinese version of the English Prayers for morning and evening worship. I have seen him since my return. He has read these books, and praised them to me. A native Christian, converted to the faith by the late Dr. Milne, has shown the sacred writings to many persons; among others to some learned graduates: these, when they have read awhile, have said, "There is in that book much that is easy to understand; there are also inverted phrases, and there are parts in which we do not understand the subject treated of." The native Christians say the same; but he has read the whole several times, and finds the connexion of the Old and New Testaments reciprocally elucidate each other."

In a communication from the Missionaries at Tahiti, it appears that it will be necessary to have a distinct version of the Sacred Scriptures, for the use of the Harvey Islands; the language spoken in them differing materially from that of the Society Isles. It bears a close affinity to that of New Zealand. No steps have, however, at present been taken. Five thousand copies of the books of Daniel, Esther, and Ruth, in the Tahitian language, have left the press; and it is intended to reprint the ten Epistles, beginning with the Galatians, for the use of the Leeward Island Missionaries.

Africa.

In Madagascar, the translation of the New Testament is finished, and that of the Old Testament is in progress. The former is under revision for printing.

South America.

A respectable merchant at Rio Janeiro writes thus to Mr. Armstrong, agent of the British and Foreign Bible Society at Buenos Ayres: "The Bible is in great request; and had I some thousand copies, I could easily sell them on account of the Society. And then," he adds, "when I say the Bible is in so much request, I do not think it arises from love to its contents, but from the mere impulse of curiosity to know what has been so long withheld from their view."

Through introductions which Mr. Armstrong has obtained, he has been enabled to send small supplies to Potosi and Cuzco, the one in Peru, the other in Bolivia, in neither of which districts has the Bible, in the Spanish language scarcely if ever been seen.

A body of German emigrants having arrived at Buenos Ayres in a state of great distress, while others administered to their temporal necessities, Mr. Armstrong had the satisfaction of relieving their spiritual wants, by putting copies of the German Scriptures into their hands which were received with the greatest apparent gratitude. "As they spake nothing," says he, "but German or low Dutch, I could hold no conversation with them; but they gave me such proofs of their thankfulness as they could, which consisted in very expressive looks, and by offering me their hands."

A gentleman from Truxillo writes, "I am happy to inform you, that the generality of the natives entertain a strong desire of reading these divine volumes."

The total of Mr. Armstrong's distributions during the year has been 1,817 copies.

Mr. Luke Matthews was appointed an agent of the British and Foreign

Bible Society for South America, in the earlier part of last year, and sailed for Buenos Ayres, July 30th. On the 30th of October he set out on a tour across the Continent to Chili. A letter has been received from him written at Cordova, where he had been enabled to effect the distribution of a few copies of the Sacred Scriptures. But the unsettled state of the country proved a serious impediment in the way of more extended operations. Six thousand Spanish Bibles and twelve thousand Testaments have been sent to different places, where depots are to be established.

Mr. Thompson has been re-engaged as an agent for two years, to be spent in visiting the city and republic of Mexico. About 4000 Bibles, and more than 5000 Testaments have been sent to Mexico and Guatemala for his use.

"The Society at large," says the Report, after an extract from Mr. Brigham's Address, "will view with delight, and without any feelings of rivalry, the interest which the American Bible Society takes, in common with itself, in South America; and will, most cordially bid that Institution God speed. The work is more than sufficient for the united energies of both Societies.

North America.

The Bibles sent to Miramichi have proved very acceptable; and the Committee have been informed, that, under the blessing of God and the preaching of the Gospel, they have been of very great use in the North-west branch of the river, as a very considerable reformation has been effected in that quarter; and in several instances, "swearing and profane ballads are exchanged for prayer and praise."

Home Concerns.

A sub-committee of the Society, on visiting Jarrow Colliery, found the population to amount to 1,644, 877 of whom could read; yet there were 60 *families* wholly destitute of the Scriptures! An Auxiliary has been formed there.

In the western part of Inverness and Ross, all the Scriptures found existing, are in the proportion of *one* copy of the Bible for every *eight* persons above the age of eight years.

The Irish Society in Dublin, for promoting education through the medium of the Irish language, have had considerable openings for diffusing the New Testament in the vernacular character, and fifteen hundred copies have been voted to it. In one letter, the Rev. Robert Daly, the Secretary, writes; "The demands upon opening new schools, are every day increasing." And, in another letter, he says, "If you only send us 500, we shall be forced to trouble you again almost immediately. In fact, they will be all appropriated before they arrive. There is a great door and effectually opened, and we may indeed add there are many adversaries." The Irish Old Testament in that character is nearly finished; 5000 extra copies of Genesis and Exodus have been printed.

The number of Bibles issued by the Hibernian Bible Society the past year, was 17,391; and 17,933 Testaments. The number distributed in Ireland, during the same period, by different Societies, is stated at no less than 90,000.

The number of Auxiliaries, Branches and Associations, added to the B. and F. Society, was 72.

The receipts amounted to 80,239*l* 11*s* 2*d*. Issues of Bibles from the Depository, 294,006; being a larger amount than that of any preceding year. Whole number issued since the formation of the Society, 4,303,395.

From the Philadelphian.

AMERICAN B. C. FOR FOREIGN MISSIONS.

A narrative of the proceedings of the American Board of Commissioners, at their recent meeting in New York, is continued in the last Observer, to which we are indebted for the following account of an interesting meeting of the citizens held on Monday of last week in aid of the funds of the Board,—and for the other items under this head. After the meeting was organized,

"Mr. Evarts, Corresponding Secretary of the A. B. C. F. M. was requested to give a statement of the operations of the Board, and of the calls and operations for extending them: More missionaries, he said, were urgently needed at Bombay, in Ceylon, at the Mediterranean stations, at the Sandwich Islands, and among the Indians on our own borders. He also thought it exceedingly important that new missions should be established without delay, in Western

Africa, on the North West coast of the United States, and in several other places which he named. In addition to this, missionaries might be employed to the greatest advantage, in visiting distant countries for the purpose of obtaining information relative to the moral condition of the people, distributing Bibles, &c. &c.

The Rev. Jonas King, late Missionary to Palestine, alluded to conversations which he had often held with Mr. Fisk, whose feet he trusted now stand within the gates of the New Jerusalem, concerning the wants of the countries in and about the Mediterranean. Availing himself of the suggestions of his departed brother, confirmed by his own observation, he then mentioned a long list of places where Missionaries are greatly needed, and might be eminently useful. He first instanced the Armenian; a very efficient people about 600,000 in number, among whom two missionaries would find abundant employment; and as many of them are merchants, travelling often as far as India, for purposes of business, the good seed placed in their hands might be scattered far and wide. Among the Syrian Christians in Mesopotamia, about 203,000 in number, two Missionaries are greatly needed. In Persia, near the head of the Gulph, two Missionaries. In Grand Cairo (Egypt) two; in Jerusalem, which he said was a dangerous place, but should not be abandoned, two; in Joppa, from which access could be had to all the land of the Philistines, two; in Samaria, one or two; in Cana of Galilee, which he thought a very desirable station, one; in Mount Anti-Libanus, one; in a village between Damascus and Aleppo, two; among the Ansaries, two, one of whom should be a physician; among the Druses on Mount Lebanon, about 75,000 in number, two, one of whom should be a physician; at or near Antioch, two; at Tarsus, the birth-place of Saul, one or two; at Philadelphia, the site of one of the Apocalyptic Churches, one or two. Smyrna, he said, was a very important station, and already partially occupied. Missionaries should also be stationed at Constantinople, or at some point on the Dardanelles, perhaps near the site of ancient Troy. In the Barbary States were mentioned, among other locations, Tunis, Algiers, Fez and Tripoli.—Nor must Greece be forgotten in these benevolent labours; and no Missionaries would be so favorably received among them as Americans.

Mr. King added some remarks, showing the obligations of this country, and especially of this city, to do much in supplying these necessities; and spoke of the influence which a noble example here, would have upon England, France and other countries. The meeting was then addressed by the Rev. Dr. Beecher of Boston. He said, the time for the conversion of the world, would depend very much upon the choice of Christians. The prophecies which were to precede this event were all fulfilled, and it now seemed to be said to Christians, "Be it unto thee even as thou wilt." He alluded to the favorable changes which have taken place in the world within the last 50 or 100 years, particularly in the decline of Idolatry, Mahomedanism, and Popery; all of which, though still formidable, he considered to be essentially weakened. Christians, he said, were beginning to awake; and should they continue to double their exertions every few years, as of late they have done, it would not be long before the work would be accomplished. It was not necessary to send out a minister to every 1000 people of the Pagan world—this would be impossible. It was only needful to plant the Christian standard among them here and there—and ere long a company of ministers would be trained up on missionary ground. But thus much *must* be done; and now is the time—"we are the people." He then spoke of the obligations of the American people to embark in the missionary work. We are the first nation, he said, that ever was truly free. Other republics have either contained the elements of despotism within themselves, or been surrounded by despotic governments which kept them in awe. But we have never been in bondage to any man. Even the taxes of European governments, from which Americans are exempt would carry a knowledge of the Gospel through the world. In conclusion, he spoke of the re-action of benevolent efforts upon ourselves; of the revivals which usually follow in their train; of the necessity of keeping alive the spirit of benevolent exertion, in order to the security of our

civil and religious liberty, &c. &c.

It had been stated by Mr. Evarts, in the course of his remarks, that in order to establish the several missions contemplated by the Board, not less than $100,000 would be necessary, in addition to the usual receipts. At the close of the addresses, a gentleman well known in the annals of benevolence in this city, but who has particularly requested that his name may not be published, remarked that if $100,000 was needed for so good an object, it must be had; and that he would himself stand responsible for $5000. A gentleman from Rochester, expressed his belief that the stock would be popular in that vicinity, and pledged himself either to collect or give $10,000. Six other gentlemen subscribed $1000 each, and several clergymen of the city united in making up another $1000. There were two subscriptions of $500 each, one of $400, one of $300, three of $200, ten of $100, and other smaller sums to the amount of $375. Total $25,675.

The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period* the donors of $20,675 assented. Making the total of subscriptions pledged to foreign Missions in a single evening by a smaller number of our citizens and one liberal gentleman from abroad, *One Hundred and Eight Thousand, Three Hundred and Seventy Five Dollars.* This amount has been since increased to *One Hundred and twenty-eight thousand Dollars.*

FUNDS OF THE AM. BOARD.

It appears from the Report of the Treasurer, as examined and declared correct by the Auditor, that the receipts during the year ending August 31st, for general purposes, amounted to $88,341 89. For fund to support Corresponding Secretary, $3,741 94. Do. for support of Treasurer, $234 70. Do. for Mission College in Ceylon, $62. Grand total, $92,380 53.—To the permanent Fund amounting to $37,524 87, no addition has been made the past year. The Fund for Corresponding Secretary now amounts to $19,514 54. That for Treasurer to $1,702 50. The expenditures of the year, have been as follows;

Bombay Mission,*	17,522	60
Ceylon Mission,*	25,056	78
Mission to Western Asia,	5,745	72
Sandwich Island Mission,	9,761	31
Mission to South America,	120	00
Mission among the Cherokees,	7,233	69
Mission among the Choctaws,	1,962	18
Cherokees of the Arkansas,	3,960	50
Mission among the Osages,	6,360	61
Mackinaw Mission,	6,100	24
Maumee Mission,	387	12
Indians in New York,	2,237	86
Indian Missions generally,	211	73
Foreign Mission School,	1,898	43
Greek Youths,	1,800	37
Education of other Youths,	217	13
Debts of the U. For. Mis. Soc.	931	99
Agencies,	3,325	88
General Expenses,	239	74
Cor. Secretary's Department,	1,399	21
Treasurer's Department,	1,230	35
Printing, &c.	3,820	43
Agency in New-York,	556	72
Miscellaneous charges,	977	88
Expenses of Miss. preparing for labor,	321	80
Approp. to Perm't. Fund towards apprehended losses by Eagle bank	1000	00
Total expenditures of the year,	$104,430	30

Showing an excess of expenditures above the receipts for general purposes† of $15,088 41: from which, deducting $575 31, the balance in the treasury September 1st, 1826; there remains an actual deficit of $15,513 10. This, at first glance, might appear discouraging; but if the receipts of the past be compared with those of a previous year, there will be found a clear *gain* of $25,902 55: or if only the receipts for general purposes are considered, a clear gain of $26,725 64.

The eighteenth annual meeting of the American Board of Commissioners

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* In consequence of particular arrangements, the amount paid in support of these Missions during the two previous years, was very small: which accounts for the largeness of the present appropriations.

† In distinction from those applied to increase the permanent funds and for the mission College in Ceylon.

for Foreign Missions, held in the city of New York, adjourned on the 15th inst., to meet in this city, on the first Wednesday of October 1828. Dr. Rice of Virginia, is, appointed to preach the serm on, and Dr. Alexander of Princeton his *secundus*.

GENERAL MEETING OF THE FRIENDS OF THE BIBLE.

Agreeably to notice, an unusually large and highly respectable number of the friends of the Bible in this city and adjoining districts, convened in the Presbyterian Church on Tuesday evening 24th ult. at the request and under the auspices of the Philadelphia Bible Society to adopt measures for aiding that Society in giving a Copy of the Scriptures to every destitute family in the Commonwealth of Pennsylvania.

The right Rev. Bishop White was called to the Chair, and Joseph Reed & S. E. Weir, were appointed Secretaries.

The following Resolutions, accompanied by appropriate and eloquent addresses from the gentlemen by whom they were severally offered and seconded, explanatory of their object and inculcating the importance of the subjects to which they referred, were unanimously adopted.

On motion of Joseph R. Ingersoll, Esq. seconded by the Rev. Mr. Doughty, of the Methodist Church—

Resolved, That this meeting highly approve of, and will cordially co-operate to aid in carrying into effect the determination of the Philadelphia Bible Society to supply every destitute family in the State of Pennsylvania with a copy of the Sacred Scriptures.

On motion of Thomas Dunlap, Esq., seconded by the Rev. Dr. Preston, of the Presbyterian Church—

Resolved, That in order to obtain funds for the purchase of a sufficient number of Bibles to be distributed amongst the destitute families of the State, Committees be now appointed for each ward of the City and surrounding Districts, whose duty it shall be to call upon the citizens at their places of abode for contributions to this important object.

On motion of the Rev. Mr. Malcom, of the Baptist Church, seconded by the Rev. Mr. Merwin, of the Methodist Church—

Resolved, That it be requested of the gentlemen composing the Committees in the wards of the City and the adjoining Districts, that they immediately commence their collections, and that all the monies collected be paid to Elihu Chauncey, Esq. Cashier of the Bank of Pennsylvania, who is hereby authorised to receive the same. *ib.*

From the Dutch Reformed Magazine.

The History of the Origin, and Progress of the Protestant Reformed Dutch Church in the United States.

The first emigrants from Holland to America settled in early times, in what is now called the State of New-York.—We know little of their character, or of their circumstances. But, although it is probable that they were chiefly adventurers, and busily engaged in the pursuit of honorable gain, they were by no means regardless of religion. It is certain that they paid an early attention to the public worship of God. And whenever their number became sufficient they immediately organized and established churches, after the excellent model of those which they had left in their native country.

These emigrants, being under the immediate patronage of the Directors of the Dutch West India Company, very naturally solicited the aid of that body in procuring ministers for their churches. Accordingly whenever a new congregation was formed, or whenever a vacancy occurred in one that had been before supplied, application for a minister was made to the West India Company, through whose instrumentality, and under whose auspices, ministers, so desired, were promptly sent out.

The Directors of this company were chiefly citizens of Amsterdam; and upon receiving letters from the churches in their new colony, they put them into the hands of the ministers of that city, as persons who were better informed in ecclesiastical affairs than themselves; and especially, more acquainted with suitable characters for a service, which was then considered as peculiarly hazardous, and as subjecting those, who engaged in it, to nothing short of a painful, and perpetual exile from their native land. The ministers thus provided, were ordained, and sent out by the Clas-

sis of Amsterdam, with the approbation of the Synod of North Holland, to which that Classis belongs.

This mode of proceeding, undesignedly and imperceptibly, formed a particular connexion between the Dutch churches in America, and the Classis of Amsterdam; and eventually constituted an implicit subordination of those churches to the Synod of North Holland, exclusive of all the other Classes and Synods which composed the body of the national Reformed Church in the Netherlands. The right of ordaining ministers for America, and of deciding all ecclesiastical controversies which might arise in the colony, being thus, at first, casually vested in that Classis and that Synod, was afterwards tenaciously claimed by them, without any previous consultation, or formal resolution, of the other judicatories in the Netherlands, or any explicit agreement on the part of the churches in America for that purpose.

The ministers who came over to America, felt an attachment to the Classis which sent them, and were disposed by a sense of interest, as well as by inclination, to maintain a connexion with that body, and the right of appeal to its authority. And the ministers of Amsterdam very cheerfully sustained the burthen of this foreign correspondence, as the best and only method, then practicable, of aiding and preserving these distant churches, who were destitute, feeble, and incapable of supplying their own wants. The Classis of Amsterdam has long signalized itself by paying great attention to foreign churches.—With those in the East Indies it has maintained, from the time of their first formation, a constant correspondence, and a connexion similar to that which subsisted with the churches in the colony of New-York. And it deserves to be remarked, that through the medium of the same Classis, the German Reformed Churches in Pennsylvania, have also procured their Ministers from Germany, and been in the habit of submitting to a similar dependence and subordination. A fund for defraying the expenses of the German ministers in their travels to Holland, and their subsequent voyage to America, has been long placed at the disposal of the Classis, and very faithfully applied. It does not appear that any such pecuniary aid was provided for the Dutch ministers who came to this country. The churches here, have always in the most liberal manner, defrayed the expenses of their voyage, and supported them after their arrival.

From the foregoing statement, it will be seen that the Dutch church in New-Netherlands, (as New York State was then called,) while the Colony was under the government of the West-India Company, was the established church, and was considered as a branch of the national church of Holland. How far the colonial government directed, or watched over its concerns, is very imperfectly known: but there is reason to believe that the Governor, or Director-General, and Council, had much to do in procuring, and settling ministers, and in ordering the amount, and the means of their support. This may be called the *first period* of the Dutch Church in America. It began with the first ecclesiastical organization, and continued until the year 1664, when the colony was seized by a British force, and came under the government of the Duke of York.

During this period churches were planted at *New York* (then New Amsterdam,) at *Flatbush*, *New-Utrecht*, *Flatlands*, (then New-Amersfort,) *Esopus*, now Kingston, and *Albany*. The church at New-York seems to have been the first that was organized. The records of that church, which, in general, have been kept in a very neat, and accurate manner, begin with the year 1639, and contain, with few omissions, regular lists of minister, elders, deacons, members admitted to full communion, marriages, and baptisms, from that time. The first minister of this church was the Rev. *Everardus Bogardus*. But when he came from Holland, how long he continued his ministrations here, and what degree of success attended his labours, we are not informed by any authentic documents now remaining. There is a tradition among his descendants, that he became blind, and returned to Holland, sometime before the surrender of the colony to the British, in the year 1664. After the demise of Bogardus, and during the Dutch government, *John Megapolensis*, and *Samuel Megapolensis*, were also Ministers of the Church of New-York.

The latter appears to have been a practising physician in the city, as well as the officiating clergyman, when the British forces took possession of the city and the colony.

The first place of worship, built by the Dutch, in the Colony of New-Netherlands, so far as we can discoved, was that which was erected in the fort at New-Amsterdam, now New-York, in the year 1642; under the administration, and with the formal permission of *William Kiest*, Director General. It was close down on the water side, at what is now called the Battery. And when after the lapse of years, the church was erected on the site now occupied by the Garden St. or South Church, very serious objections, some of our old people say, were made by the older inhabitants of those days, at having a church erected *so far out of the town!* The second place of worship, built in the city, it is believed, was a Chapel, erected by Governor *Stuyvesant*, on his own *Bowery* (or *Farm*,*) then in the neighbourhood of the city. The year in which the latter was erected, is not certainly known.—The names of the first ministers, and the times of erecting the first churches in the other parts of the colony, during this period, cannot now be ascertained.

With the surrender of the colony to Great Britain, in the year 1664, the situation of the Dutch church in America was very materially changed. It was no longer the *established* Church. Still, however, the alteration in its circumstances was less than might have been expected. At the time of the surrender, and afterwards in the treaty of peace, concluded in the year 1676, it was expressly stipulated, that the "*rights of conscience, with regard to worship and discipline*," should be secured to the Dutch inhabitants. And as these constituted the mass of the population; as the greatest portion of wealth, and respectability belonged to the Dutch church; and as the late Governor Stuyvesant, and some others of the most distinguished men in the colony, were among the elders and other officers of church, it was, for a long time, considered not only as the predominant, but, also, as decidedly the most respectable, religious denomination in the colony.

This may be called the *second period* of the Dutch church in America. It extended from the year 1664, to the year 1693. During this period, the Dutch churches in New-York, though under the civil government of Great-Britain, still acknowledged the authority of that Classis and that Synod in Holland, to which they had formerly submitted; and still received ministers from them as before. And that Classis, and Synod also continued to watch over these American churches, and to cherish them with paternal care and affection.

During this period, the Dutch church in America was somewhat extended.—Two or three more congregations were organized on Long Island, near the city of New-York. Another was formed in the city of Schenectady: One on Staten-Island, or Richmond county: three or four in different towns on the Hudson: and several, it is believed, in the colony of New-Jersey. The precise dates, however, of these establishments, it is now difficult to determine.

This period was also distinguished by another circumstance. While new congregations were being slowly planted in different parts of the country, the ministers of the oldest, and most conspicuous churches, such as those of *New-York*, *Albany*, and *Esopus*, claimed and enjoyed a kind of Episcopal dignity, having all the country churches around them, under their care, especially those

* The Dutch word *Bowerij*, corrupted in vulgar dialect, into *Bowery*, signifies *Farm*. Hence arose the name of that part of the city of New-York which stands on, and near, the Stuyvesant estate. The Governor's farm being emphatically called "the Bowery," or "Farm," by the inhabitants of the city. A Philadelphian Editor lately called the attention of his readers to the "*very pompous names*" given, as he said, by the good citizens of New-York, to their streets, and public places. And, as an instance, he quoted the BOWERY as a very strange and pompous name for a *public street!* Had the editor only been so fortunate as to be blessed and enlightened by the knowledge of our good Dutch language, he would have stood a chance to have written something like sense and truth. But alas, it is our besetting sin: we editors have a strange propensity often to write on subjects before we know any thing about them!

which were not furnished with pastors. And they considered it as a kind of infringement of their prerogative, if any minister ventured to officiate in them, without their knowledge and concurrence. This claim, though not very consistent with the strictly Presbyterian model of the church of Holland, proba bly arose from some circumstances, in the early settlement of the colony, which rendered the exercise of such a prerogative, by a few ministers of the principal towns, expedient, if not necessary. Its continuance for some time after those circumstances, and the consequent necessity ceased, is perfectly conformable to the ordinary course of human affairs.

The ministers, who, during this period, officiated in the church in the city of New-York, were the Rev. Messrs. Samuel Dersius, Wm. Van Nieuenhuysen, and Henry Solyns.* Those who ministered in the church of Albany, during the same period, were the Rev. Messrs. G. Schaats, and Godefridus Dallius.—But, it is to be exceedingly regretted, little is known concerning the characters and labours of these men. And with regard to the names, the order of succession, and success of the ministers of the other towns in the colony, the records extant, are still less satisfactory.

Such was the situation of the Dutch Church, from 1664 to 1693; not, indeed, established by law, but greatly predominant in numbers, and decidedly pre-eminent in wealth, and respectability.—This pre-eminence, however, was in a considerable degree, surrendered in the year last mentioned. In that year, Col. Benjamin Fletcher, who had been appointed Governor the year before, a man of great ardour, and boldness, and one who was inordinately devoted to the Episcopal church, urged a kind of religious establishment in favor of that church. It assumed the air of bigotry. The Episcopalians were not the dominant sect.—There were, at that time, indeed. but few Episcopalians in the colony. These chiefly resided in the city of New-York, and in the counties immediately adjacent. They consisted, for the most part, of the officers of government, and their dependants, and a portion of the military force. To establish the Episcopal church, under these circumstances, was so evidently unreasonable, and unjust, that scarcely any one would have proposed it, but a person of Governor Fletcher's bigotted character. He met, and justly too, with no small difficulties in the attainment of his object. The House of Assembly, when it was first proposed to them, were decidedly hostile to the measure. But, being partly hoodwinked, and partly threatened and bullied into the measure, by the Governor, they at last reluctantly agreed to the plan, and passed an act, on the 21st of September, 1693; *establishing* the Episcopal church in the city, and county of *New-York*, and in the counties of *Westchester*, *Queen's* and *Richmond*.—The act was drawn, and the whole business conducted in a most artful and cunning manner. The inhabttants of each of the counties above-mentioned, were directed by this act, to choose annually ten vestry-men, and two church-wardens. Then these vestry-men, and church-wardens were empowered to make choice of the minister, or ministers for each district. And for the support of these ministers, a certain sum was directed to be assessed on the inhabitants at large, of all denominations, and raised in each county. The act, indeed, did not explicitly enjoin that the ministers thus chosen should be of the Episcopal Church; and by an explanatory act, passed several years afterwards, it was even declared that *dissenting ministers might be chosen.* But *by lodging the right of choice with the vestry-men, and church-wardens alone,* it was well known that Episcopal ministers, would be, always, of course, elected. And this was, in fact, the case. So that from the year 1693, to the year 1776, that is, between eighty and ninety years, the Dutch, and English Presbyterians, and all other non-Episcopal inhabitants of the city and county of New-York, and of the counties of West-Chester, Queen's, and Richmond, *besides supporting their own Churches, were forced to*

* *Henry Solyns* was a distinguished man. He had a liberal education, and also no inconsiderable degree of literary enterprise. About two years after his arrival in America, he addressed to Dr. *Cotton Mather*, on the appearance of his "*Magnalia Americana*," a LATIN POEM, which is still extant, in some of the editions of that work of the learned New-Englander.

contribute to the support of the Episcopal Church.

[*To be continued.*]

From the Missionary Herald.

CONTROVERSY OF THE MISSIONARIES WITH THE MARONITE PATRIARCH.

The missionaries in Syria have been strongly opposed in the distribution of the sacred Scriptures. The opposition has, for the most part, come directly from ecclesiastics who are in connexion with the Roman Catholic church; and what has not come from them directly, has been, not without reason attributed chiefly to their influence as the primary cause. Indeed, we now recollect but three instances in Syria, where the Catholics were not the sole agents in the open hostilities directed against the circulation of the word of God among the people. The instances alluded to are, the order of the Greek patriarch at Damascus against receiving the books of the missionaries, or attending their schools, the arrest and imprisonment of Messrs. Fisk and Bird by the Turkish authorities at Jerusalem, and the firman of the Ottoman Porte, of which there has been frequent mention in past volumes.

The opposition from the Catholics has assumed a great variety of forms; but the one of most importance has been that of public proclamations from the patriarchs of the several religious communities, forbidding the people to receive the Scriptures from the "Bible-men," or to have any agency in circulating them, on pain of excommunication.

Two of these documents have come into the hands of the missionaries, and translations of them, made by Mr. Bird from the original Arabic, have been forwarded to the Missionary Rooms. One, issued in March, 1825, by the Syrian Roman Catholic patriarch, was inserted in vol. xxi. pp. 378, 379. The other, from the Maronite patriarch, had a somewhat earlier date, but came into the hands of the Corresponding Secretary at a later period. Repeated allusions have been made to it: see vol. xx. p. 215, and xxi. 315—318, 339, 340. To this circular the missionaries replied at some length in the Arabic language.

We shall lay before our readers the order of the Maronite patriarch, and such portions of the reply, of which we have a translation, as will comport with our limits.*

Order of the Maronite Patriarch against the Scriptures.

The apostolic benediction and heavenly grace descend abundantly and abide plentifully upon the souls and bodies of our people and of our flock, the children of our community, the Maronites, who inhabit the towns and villages in every region and of every rank and condition. The Lord God bless them. Amen.

First—We desire, most earnestly, to hear of your wished for peace, and of your continued walk in obedience to God with all prosperity and peace.

Secondly—We inform you, that the artful deceiver and enemy of all good and of the human race never ceases diligently and laboriously to infuse his mortal poison into the members of the mystical body of Christ, i. e. into the faithful sons of the Holy Church; and by all the means in his power to sow the tares of corrupt doctrine in the field of the Lord of Hosts. This he does sometimes by himself, and sometimes by means of his followers, the heretics, the impious enemies of the Romish Church, the mother and mistress of all churches, and their guide: and thus, by deceit of various kinds, he leads Christians astray, and guides the simple into error and mistake. And now (may God confound

*In connexion with the documents above mentioned, the reader, who is desirous of ascertaining the spirit of the Roman hierarchy, should peruse the letter from Rome, published at pp. 108 and 109 of vol. xxi.—*Ed.*

him) he has instigated in these days some persons of the English nation, called Bible-men, who arrived in this country not long since, and have come to the village of Antoora under the character of missionaries of their corrupt faith, covered with sheep's clothing, but within, are ravening wolves; and they have begun to travel among the Maronites of our community, pretending that they wish to amuse themselves and see the country, but their heart is full of evil and treachery; and they bring with them books of the Old and New Testaments, printed in various languages, Syriac, Arabic, and others. These are of different sorts, some of them replete with errors, and some of them correct in regard to what is printed; but they have omitted these seven holy and divine books, viz: Tobit, Judith, the Wisdom of Solomon, and the Wisdom of the son of Sirach, and Baruch that is united with Jeremiah, and the two books of the Maccabees; although these books omitted by them are received by the Romish church, and they who do not receive them as holy and divine, are anathematized by the decision of the holy, general Council of Trent in its fourth session. Their object is to distribute these their books among our community of Maronites, whose faith is sound, founded on the rock of Peter, and who have never bowed the knee to the image of Baal. Their design in all this is nothing else than to cast the seed of doctrines subversive of righteousness unto the minds of the simple, because they suppose that by this means they shall draw them, if possible, into their perverse design against the Christian faith. These deceivers know not that by the grace of God, the faith of our children of the Roman Catholic religion, founded upon the rock of St. Peter the blessed, cannot be shaken, though the winds of their corrupt doctrines beat against it. Therefore they do not desist from prosecuting to the utmost of their power their purpose, and that by various means and methods. At one time they make exhortations where they reside, and translate them into Arabic, and send copies of them to each of their friends. Now, they travel about among the people to deceive them; and now, they make a show of being charitable and compassionate to the poor, so that when they cannot effect their purpose by cunning, stratagem, and fraud, they think to effect it by money, (which may God prevent.) A thing which happens less frequently is, that they are engaged in buying up the Holy Scriptures of the Old and New Testaments printed in Rome, the magnificent, (a thing quite insufferable,) and instead of these, distributing their books above mentioned, *gratis*, in order that, in the course of time, the true books of Scripture may no longer be found, and that their books full of errors may remain instead of them. And not content with all this, they are continually going about, that, if possible, they may obtain some of the children of our people, and send them to their country, that they may there drink in the poison of these pernicious doctrines, and return to disseminate it among our people, the Maronites; and other things besides these, which we do not mention, for fear of being tedious.

When we heard of the arts and the blasphemous innovations of these deceivers, by which they degrade the Christian faith, and bring ruin into the Catholic religion and to the souls of men, fearing the increase of the error of these men, of whom the Apostle says, "they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers—and turn away their ears from the truth," so that souls are brought into danger of eternal perdition,—for this reason, we have been excited by our paternal zeal, and ourpastoral office, which obliges us to be always watchful over the sheep entrusted to us by our Lord and Saviour Jesus Christ, and to meet this malady with an effectual remedy, since it needs the immediate application of medicine, for the strength of a violent disease does not admit of delay: for this reason, we say, being entrusted with the Lord's house, and desirous to cut off whatever causes perdition to men's souls, according to the words of the apostle, who says, "Put away from among yourselves that wicked person;"—we order and command, in accordance with the holy Council of Mount Lebanon, all our children of our community of Maronites, singly and collectively, of every rank and condition, whether ecclesiastics or laymen, monks or nuns, regular or secular, of whatever cluss, station, order, or place they may

be; and we confirm this general decree by the word of the Lord, whose power is excellent; that from this time forward, let no one possess the books of these above mentioned persons, nor sell them, nor buy them, nor give them to others, nor look into them, nor read them from any motive or cause whatever it may be, even though we should admit that there are found among them correct copies according to that printed at Rome. And with whomsoever one of these books is found, whether of the Old Testament or the New, or books of their prayers, or copies of their exhortations, or books of their society, or books composed by them against the Christian faith, we order that all these above-mentioned (books) be either burned in the fire by those who possess them, or be brought to us at the convent of Cannobeen, because we do not permit nor excuse their remaining with those who possess them. Therefore, we excite all our children individually and generally, and conjure them by the Lord, and warn them, that henceforth it is not permitted that any one of them should look into these books, or read them, or buy them, or give them to others, or esteem them as holy and divine, according to the sacred and universal Council of Trent, in its fourth session, and the sacred Council of Mount Lebanon, in the first chapter, 15th leaf, 11th line, and that to guard against false books, and the wiles of impious heritics as they have now appeared in this our country.

Neither do we allow any one, whoever he may be, of the children of our community, in any case to associate with the persons above mentioned in spiritual things, or in whatever concerns the Christian religion, as being present with them at their prayers, hearing their exhortations, or holding discourse with them in things that pertain to religion, and all things of this sort. Nor do we allow any one, whoever he may be, to study in their schools, or peruse their compositions.

And whoever shall audaciously act contrary to this our order ten days after its publication, and shall hesitate to comply with it, or shall hinder its execution, or shall retain the above named books, (which as we have heard were condemned by Pope Pius the VII, of happy memory,) or shall read the books of their society, or books composed by them against the Christian religion, or shall receive copies of their exhortations sent by them, or shall associate with them in spiritual things, or shall through obstinacy neglect to burn their books, or bring them to us, as we have ordered above, if he be an ecclesiastic, he is prohibited, *ipso facto*, from the exercise of his office, or if he be a layman, he falls under the excommunication, the absolution from which is reserved for ourselves: because against such things, occasioned by such persons, it is necessary to guard with the utmost vigilance, lest sound minds should be corrupted by these corrupt practices.

This is what it was necessary to explain to you, beloved, that you may all be on your guard, lest strangers gain access to you who come to break up the fold of God. We well know the excellence of your piety, and faith, and obedience, and your indifference to the voice of strangers, particularly in such cases as this; and beseech the Most High, that he will grant you all heavenly graces and gifts, that you may perform your several duties, and hear from his holy mouth that joyful sound, saying, "Come ye blessed of my Father inherit the kingdom prepared for you." This is what we wish for you, beloved, with cordial earnestness, and with all readiness we give you the apostolic blessing, doubly and trebly.

The Answer of the Missionaries.

A due regard to our limits will admit of only an abstract of the reply made by the missionaries, in Arabic, to the foregoing proclamation.

To the assertion of the patriarch, that the missionaries had come to Syria to distribute the Scriptures *at the instigation of "the enemy of all good,"* the missionaries pertinently inquire, whether "the enemy of all good" might be supposed to be friendly to the distribution of the Bible; and they quote Eph. vi, 11—17, to show that the Bible is the means appointed by God for withstanding "the wiles of the devil."

The allegation that the copies of the Scriptures circulated by the mission-

aries were "full of errors," is thus met in the reply:

Know then, that the Bible Society has begun a vast and glorious work. Its object is to present to all the inhabitants of the earth, in their own language, the word of God, pure, incorrupt, and free from all mere human compositions. The Bible Societies of England, Russia, America, Germany, France, and other countries, have printed within 20 years, about seven million copies of the Holy Scriptures, in more than 160 dialects, and they are now diligently engaged in preparing exact and faithful translations in all the remaining languages of the earth. In such an undertaking as this, it is not to be supposed that no mistakes should occur, especially at the commencement, but we can assure you that the Bible Society uses all diligence to render its translations perfect. In regard to the Arabic books which we have distributed in this country, the fact is simply this. At first the Bible Society purchased a few Bibles, supposing the translation, as it was an *ancient* one, was also *correct;* but on learning that in the Old Testament there were mistakes, the Society resolved to re-print the Arabic Bible according to the edition printed at Rome in 1671.

At present, all the Arabic books which we distribute, whether Bibles, Psalters, or New Testaments, are exactly according to the above named Romish edition, and though there are errors in this translation, yet as it is received by the Pope and the church of Rome, you certainly cannot reject it, unless you prohibit altogether the distribution of the Holy Scriptures.

Then follow their reasons for the omission of the "seven sacred books," or what are called the *Apocrypha.*

First; Christians received the books of the Old Testament from the Jews, and the Jews never received these books either as holy or canonical. Christ and his apostles often spoke to the Jews in favor of the Scriptures, i. e. without doubt, the books received by them as sacred, among which these seven books were never found.

Secondly, Those books were not received by the first Christians as canonical. Jerome, who made the translation of the Old Testament from the Hebrew into Latin, which is now called "the Vulgate," and is the authorized version of the Romish church, says in his preface to this translation, (as printed at Rome by order of the Pope, and reprinted at the royal press of France in 1653,) "The books received by us as sacred, are these; Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Four Books of Kings, I. and II. Chronicles, I. and II. Ezra, Esther, Job, Psalms, Proverbs, Ecclesiastics, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micha, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi." After enumerating these sacred books, he says, "whatever there is aside from these, is to be reckoned in the Apocrypha. Therefore Wisdom, which is commonly attributed to Solomon, and the book of Jesus the Son of Sirach, and Judith, and Tobit, and Pastor, are not in the canon." In his preface to the book of Jeremiah, he says, "The book of Baruch, his scribe, which the Jews neither read nor possess, we have omitted." In his preface to the book of Solomon, he names "the book of Jesus the Son of Sirach, and another with a false title, called the Wisdom of Solomon;" and then says, "as the Church reads Judith, Tobit, and the Macabees, but does not receive them among the canonical sacred Scriptures, so these two books may be read for the edification of the people, but not for confirming the authority of ecclesiastical doctrines. In his preface to Daniel, he says, "With the Jews it contains neither the story of Susanna, nor the Song of the three children, nor the fables of Bel and the Dragon." If then the Bible Society has taken away from the Bible seven sacred and divine books, St. Jerome did the same.

In "the Apostolican Canons" we find the names of the sacred books. In Canon 85th it is said, "the holy books, which it is necessary for you all to possess, both clergy and laity" are so and so. "Among them are reckoned to Solomon three books, viz. Proverbs, Ecclesiastes, and Song of Songs." But here is no mention of either Wisdom, or the Son of Sirach, or Tobit, or Judith, or Baruch.

We find another catalogue of the sacred books in the Canons of the Coun-

cil of Laodicea. (See Nos. 59 and 60.) "It is not permitted to read in the Church, Psalms that are in circulation, but apocryphal, nor any other than the canonical books. The canonical books are those of the two Testaments, the Old and the New." "All the books which it is lawful to read from the Old Testament, are Genesis, Exodus," &c. But no mention is made of Wisdom, the Son of Sirach, Tobit, Judith, or the Maccabees, while all the books are mentioned which we receive, which the Jews receive, and all which Jerome has pronounced canonical.

They next quote from Gregory the Theologian, Amphilosius, and Athanasius, and then proceed as follows:

If then, O patriarch, you blame us for omitting these seven books, you, at the same time, blame with us the ancient Fathers and Councils of the church. And why? That you may obey the decree of the Council of Trent, which was held only 300 years ago, which was neither an ancient nor a general Council, and which passed this decree in direct opposition to the primitive church, and the first Christians. Solomon has said, "Every word of God is pure. He is a shield unto them that put their trust in him. Add not thou to his words, lest he reprove thee and thou be found a liar." (Proverbs xxx, 5, 6.)

The reply proceeds to notice the cardinal doctrine of the papists, that Peter was made supreme among the apostles, and the foundation of the Christian church, and that the pope derives dignity and power from him, by regular succession, and a divine right: but the remarks upon this as well as several other points must be omitted In the following extract, the reader is desired to notice the decree of the Council of Trent, which is a standing law in the Roman Catholic church.

Once more; in your Circular, you have forbidden your people to receive the copies of the Scriptures, even though correct according to the copies printed at Rome. At this we are not greatly surprised, for we well know that it is perfectly according to the sentiments of the Romish church. Among the decrees of the Council of Trent, we find the following.—"Since it is manifest from experience that, if the Holy Scriptures are permitted in the vulgar tongue without distinction, more harm than good will, through the temerity of men, be the consequence: Therefore let this be left to the judgment of the bishop, or inquisitor, that with the advice and consent of the curate, or confessor, they may grant license to read, in the vulgar tongue, Bibles transtated by Catholic authors, to persons whom they judge capable of deriving, from this sort of reading, not injury, but additional faith and piety—this license to be had in writing: and whosoever shall presume to read or possess these books cannot until he shall have given them up to the ordinary, receive absolution for his sins. All booksellers, who shall sell these books, or give them in any way in the vulgar tongue, without the above named permission, shall forfeit the price of the books, to be converted to pious uses by the bishop, and shall be subject to any other punishment for his faults as the bishop may think proper. Even ecclesiastics may not purchase or read these books, except by permission from their prelates."

Thus speaks the Council of Trent; but what says our Lord Jesus Christ? When he was addressing—not priests, not his disciples merely,—but the Jews generally, when they rejected his doctrines, he said, "*Search the Scriptures,*" again he said, "Ye do err, *not knowing the Scriptures*, nor the power of God." Peter says, "We have a more sure *word of prophecy*, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." "Blessed is the man," says David, "whose delight is in the law of *the Lord*, and in his law doth he meditate day and night." Paul says, "All scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Jews of Berea "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and "*searched the Scriptures daily*, whether these things were so."

We beseech you, O patriarch, to give these suggestions a serious and impartial examination, and then to reconsider the assertions in your Circular. Do you love and desire to honor the Gospel of Christ? Be assured that to honor that Gospel, and publish it among our fellow men is the great object of our life. We are not ignorant that certain persons have endeavored to convince the people of the Levant, that the English have no faith, no religion. But let such persons know, that we constantly endeavor to regulate our faith and our practice by the Gospel of Christ, and to propogate Christianity, such as it was in the first ages and among the first disciples. We wish all men to know that they are miserable sinners, born in iniquity, by nature children of wrath, and that there is no salvation, except through the merits of Jesus Christ, and that in order to be saved, we "must be born again, not of corruptible seed, but of incurruptible by the word of God." We wish not to destroy the churches of Christ, but to build them up in the most holy faith; for we can do nothing against the truth, but for the truth—knowing that we and they who cast out our names as evil, must all appear before Jesus Christ, "who shall judge the quick and the dead at his appearing and his kingdom;" who will render unto every man according to his deeds: to them who by patient continuance in well doing, seek for glory, honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath: tribulation and anguish upon every soul of man that doeth evil; but glory, honor, peace to every man that worketh good."

The Lord God, in his great mercy, prepare us for that day. *Amen.*

Beyroot, Jan. 1, 1825.

Remarks.

In a letter accompanying the foregoing documents, Mr. Bird remarks as follows:

The Reply has opened the eyes of numbers, and excited the rage and opposition perhaps of more; but if a spirit of inquiry is stirred up by it, we shall expect some good result. Many question whether the Fathers ever wrote such things as we have stated, and above all, whether the Council of Trent ever enacted such laws. We think the people generally are in opposition, in sentiment at least, to the prohibition of the patriarch, which forbids their receiving the Scriptures, *although according to the edition of Rome.* They cannot see why truth should not remain truth, although coming from heretics.

From the Missionary Herald.

THE MISSION PRESS AT MALTA.

Arabic and Armenian Types provided by Mr. King.

Just before Mr. King's departure from Syria, the American Missionaries held a consultation on the importance of procuring founts of Arabic and Armenian types for the use of the mission. As all were united in the opinion that they ought to be obtained with as little delay as possible, Mr. King was requested to take measures while in Europe, on his return to his native country, for securing the kind of types that were best suited to the people of the East.

In a letter addressed to the Corresponding Secretary, from Liverpool in July, Mr. King describes his proceedings in relation to this business, and their very satisfactory results.

On arriving in England, Mr. King mentioned to several gentlemen what had been done in Paris, for procuring the Armenian types, and stated in conversation the importance of having also a fount of Arabic types.

A spontaneous and liberal contribution was the result; and among the contributers we perceive the names of some of the most distinguished philanthropists and benefactors of the age. The publication of remarks made by Mr. King on one of the donors, who has endeared herself scarcely less to the Christian community of this country, than to that of her native land, will be deemed excusable.

"The five pounds which I received from Mrs. Hannah Moore, I consider as a very precious donation. Being pressed for time, I spent only one day with her, though she repeatedly urged me to remain with her another. Her place of residence called Barley Wood, is quite enchanting. Among other things which there interested me, were several large

trees, which I was told her own hands had planted.

"She herself, like the olive, flourishes in old age. She is now in her *eighty-third* year; yet possesses, in a very great degree, the cheerfulness and vivacity of youth. As I took leave of her, I began to express a wish that her life might be prolonged, but she checked me, saying, "Do not wish me that!"

The contributions made in France and England for the Armenian and Arabic types were $720 40. As this sum was sufficient to purchase two founts, Mr. King ordered them, previous to his embarkation for this country. The Armenian types were to be cast in Paris: the Arabic in London.

A printing press for the Armenian language, the gift of a benevolent individual, was forwarded from this country to Malta, some months since.

LIGHT IN TURKEY.

The following remarks were made by Mr. Hartly, while residing in Constantinople.

With regard to missionary proceedings in general, we may consider them encouraging. Numerous opportunities present themselves of instructing individuals in the truths of religion; and I fully expect to be employed in this manner the whole summer. These opportunities are more frequent among the Greeks, than any other body; but I am happy to inform you, that the door is opening for us among Roman Catholics also, and that our books are received by many of them with eagerness. It is also worthy of remark, that those very books which are in most direct opposition to their Church are received with the greatest pleasure; such, for an example, as "Popery a novelty"—Tillotson against Transubstantiation—Tillotson on the Necessity of Reading the Scriptures—"Andrew Dunn," &c. I ardently long for full and separate works against each of the principal tenets of popery: these books not only open men's understandings on their own peculiar subject, but they induce them to study books more readily on the experimental doctrines of Christianity. I also hear that the inquiry has been made among Roman Catholics, "Why do not the Protestants open a regular Church in Pera? Turks, Jews, Greeks, Latins, all have their respective places of worship—why not the Protestants?"—the meaning was, a church for the natives of the country.

These and other circumstances indicate that *light is spreading*. Wherever, indeed I go in the East, I find persons who are beginning to see into the errors of their different communions. I would not, however, have it understood that men are to be met with in these countries who know yet what it is to *"count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."* I have a most encouraging conviction that such characters will ere long be found; but too many, alas! we meet with, who while they abandon the yoke of popery do not abandon the service of sin; and that gigantic fortress, which Satan has been erecting and fortifying for so many ages in the East, will not fall without a tremendous conflict.

I hear at intervals, of different Jews, who appear to believe in the Messiah: they are, however, so closely watched, that it is almost impossible to have intercourse with them. A Jew cannot call once upon a missionary, without danger of the severest punishment.

American Bible Society.—This noble Institution participates largely in the impulse which of late has been given to Bible operations in this country. Every press is in motion, and every effort is making to meet the increasing demands upon their Depository. The issues of Bibles and Testaments during the first half of the present year, reckoning from the 1st of May, amounted to 52,980 copies; being an increase of more than 20,000 above the issues of the same months in 1826. The receipts into the treasury during this period were last year $24,695; this year, $37,402. Increase, $12,707. Such an advance must be truly gratifying to every lover of the Bible. Yet we are informed, and are happy to say it, that if the present excitement in favour of the Bible continues, the Society will be compelled to enlarge their House, or provide other means for multiplying copies of the Sacred Volume. Would that it might be so; for the signs of the times clearly indicate, that enlarged, and still enlarged accommodations will be required, for years to come.—*N. Y. Obs.*

JEFFERSON COLLEGE.

Extract of an Address, delivered by the President, to the graduates of Jefferson College at its last Commencement.

"I need not inform you how gratifying it is to see young men of suitable talents devoting themselves to the gospel ministry. A more interesting object is not to be found on earth, than a youth of promise, with acquirements sufficient to secure him elevation and advancement in the world, renouncing riches and honour, and all the gay fascinating pleasures of life, conscreating himself, with all his talents, taste and eloquence, to the cause of Christ.

To such of you however, as have in view this sacred office, I would say; ponder well the magnitude of the undertaking and its dreadful responsibility. Remember, that no ordinary qualifications are requisite for him who would be a "workman not needing to be ashamed." Have you seriously counted the cost? Have you reflected on the sacrifice you may have to make, the toils and privations you may have to endure? Are you prepared to meet poverty, reproach, persecution and death, in the service of your Master? Are you ready at his command, to go to any part of the world—to tear yourself away from home, and kindred and all the attractions of refined society? Have you considered well the varied talents and acquirements necessary, to be a public instructor in this enlightened age?

From no cause has religion suffered so much as from the degradation of the sacred office, by the intrusion of disqualified men into the sacred desk. It is not enough that a minister possess a good measure of natural talent, that talent should be cultivated, thoroughly, and extensively cultivated. It is not enough, that he be merely a man of piety, he ought to be a man of deep and ardent piety—a man burning with zeal in his Master's cause.—Without this, how can he exercise that patience and self-denial and fortitude, which the office requires? How can the blind lead the blind without danger to both? Unless taught in the school of experience, how can he sympathize with the distressed, succour the tempted, direct the inquiring or pour the balm of consolation into the wounded spirit?

I do not suggest these things to discourage, but to put you on your guard. For notwithstanding all these difficulties and dangers, the sacred office recommends itself to a generous mind by motives the most powerful. It is the most honorable office to which man can aspire. It is of divine appointment. A minister of the Gospel is of divine appointment. A minister of the Gospel is an ambassador of God, a "legate of the skies," commissioned to bear the flag of heaven and earth—a herald to proclaim the messages of life to sinful, dying men.

The *objects* to be pursued, are of the utmost magnitude. Not the paltry concerns of worldly property, but treasures in the heavens. Not merely the care and comfort of the body, but the salvation and the glory of the immortal soul. The ministrations of the gospel are designed and calculated to promote the highest happiness of man, as an individual, and in all his social relations.—Wherever they are dispensed, knowledge is diffused, social order advanced, society refined and purified, and immortal beings prepared for their eternal destiny. What objects more worthy of a benevolent mind?

The ministerial *employment*, also, with all its toils and anxieties, is delightful and ennobling, in the highest degree. What subjects more worthy of contemplation than those which habitually occupy the attention of a minister? To a mind studious, investigating, thirsty after knowledge, here are boundless fields to be explored, intellectual treasures never to be exhausted. To refined taste, here are presented beauty and sublimity in all their admirable varieties. To the orator, there is ample scope for all his powers. His theme is the grandest and the most interesting that can be conceived. The august and awful attributes of Deity. The origin and history—the character and the end of the human race—the wonders of redemption—the scenes of Calvary—the triumphs of the cross—the final catastrophe of nature—the assembling of the universe for judgment—heaven and hell. Here he may bring into operation the utmost efforts of his genius. Here he may indulge his imagination in its most daring flights without extravagance. Here he may infuse into his subject all the fire of his soul, all the noble affections of the heart.

The very dangers and difficulties to which a minister is exposed, afford occasions for the pleasing and honorable exercise of exalted virtues, which otherwise would be dormant, whilst the promises of God afford him support and consolation under all. In the exercise of his sympathies and sorrows, "sweets mingle with the pains." He enjoys the confidence and the love and fellowship of kindred souls. He enjoys the heavenly luxury of ministering to the heirs of salvation and is permitted to share in the joy of angels, when sinners are converted from the error of their ways. Is there nothing in all this to rouse the ambition and animate the ardor of a generous mind? Who would not account it the greatest honor and privilege to be thus employed? Yes,

"The pulpit, and I name it filled with awe.
The pulpit, in the sober use,
Of its legitimate peculiar powers,
Must stand acknowledged while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause,
There stands the messenger of truth, there stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders, and by him in strains so sweet
As angels use, the gospel whispers peace."

REMARKHLE LIBERALITY.

Deacon Solomon Goodell, who died at Jamaica, Vt. in Sept. 1815, furnished a most remarkable case of Christian liberality. He pursued a course of charity as a business for life, with a laborious perseverance, and a perseverance as rare as it is honorable.

For many years he was in the habit of giving $100 a year to the Connecticut Missionary Society, and $50 yearly to the Hampshire Missionary Society.—He often gave $50 at a time for other objects connected with Christian charity, and many smaller donations.

When the American Board was formed, he did not wait for an agent to visit him; but called on Dr. Lyman, of Hatfield, at a distance of more than 50 miles to say that he wished to subscribe $500 for immediate use, and $1000 to the permanent fund. He would pay $50 as earnest money, and forward the remainder $450 as soon as he could raise it; and would pay the interest annually upon the $1000 until he could pay the principal. This he complied with and just before his death he transferred mortgage securities amounting to the $1000, and $1059 87 over. Besides this he made intermediate donations, amounting to $1000 more. At one time he brought to Dr. Lyman the sum of $465 dollars. After the money was counted, Dr. Lyman said to him, "I presume you wish to have this sum endorsed on the note of $1000?" "O no," was the reply, "I believe that note is good yet. This is a separate matter to be sent towards repairing the losses of the Baptist Missionaries at Serampore."—He regretted that he had not been able to make it up and said, that if any of the bank notes proved to be less valuable than specie, he would make up the deficiency.

These were not the doings of a man of princely fortune but of one of the plainest and most laborious class of Green mountain farmers. His house was comfortable; but, with the farm on which it stood, was worth less than 1000 dollars. His whole property never would have sold for $5000. All his money was procured by severe personal labor, or saved by strict frugaltity, or received as interest on small sums lent to his neighbours. When taking a journey of fifty miles to pay over $465 of his hard earned property for the circulation of the Scriptures on the other side of the globe, his whole appearance indicated that he was in the plainest class of laborious farmers. His wearing apparel when he died, did not equal in value what is often paid for a single garment by persons who *cannot* afford to expend any thing in the way of charity.

He had made what he thought a suitable provision for his children, as he passed through life; and by his will left his wife such a portion of his estate as

was satisfactory to her, and then made the board his residuary legatee, with the expectation that the property left to the board would not be less than $4000.

He lived and labored for a higher object and nobler purposes, than to have been the founder of states and empires, or to have secured the mere temporal prosperity of millions. The world may talk of greatness. But what is the greatness of the poet, the orator, the warrior, the statesman, or even the patriot compared with this? The only question to be asked is, whether, when he appeared before the tribunal of that Saviour whose cause he held so dear, he was *blamed for doing more than his duty!*

SUMMARY.

Cause of the Bible in Cumberland Co. Pa.—The Cumberland County Bible Society at its annual meeting held on the 5th inst. in the Lutheran Church in Carlisle, in co-operating with the Philadelphia Bible Society, resolved to supply every destitute family in the counties of Cumberland and Perry with a copy of the Scriptures. At the recommendation of this society, a meeting of the citizens was called, when a collection and subscription was taken up, and a handsome sum raised towards this object The Female Bible Society of Newville, have since resolved to further this laudable design by the appropriation of all its funds to the purchase of Bibles for distribution among the destitute.

The American Tract Society at New York, received from Sept. 16 to October 31, in Donations, $1457, 63; for Tracts sold, $5809,49; total, $7261,82.—This sum includes $117, for aiding Missionaries at the Sandwich Islands in their Tract operations; $83, for gratuitous distribution west of the Alleghanies; and $60, for perpetuating Tract No. 179.

Lutheran Theological Seminary.

An adjourned meeting of the Directors of the Theological Seminary at Gettysburg, was held last week, at which many subjects of interest were attended to by the Board. It was expected that their agent from Europe, the Rev. Mr. Kurtz, would be present at this meeting; but his arrival, which is daily expected, was probably retarded by the late storm at sea. From a number of letters which had been transmitted by him, several of which were dated after the completion of his labours, it appears that his success far transcends the expectation of the Institution. His cash collections amount to about $12,000 and the number of books to upwards of 5000 vol. including many of the most rare and valuable works of ancient and modern times. He also brings with him about 3000 copies of an approved folio engraved likeness of Luther, which are to be sold for the benefit of the institution. In our own country also subscriptions to the Seminary are successfully extending, so that the prospects of this institution may with propriety be pronounced good. During the present vacation nearly one half of the students have been engaged as agents for the American Tract Society, and in other benevolent employments. There is a Missionary and also an Auxiliary Tract Society, in the Seminary, by whose contributions the Professor has been made a life member. The library at present consists of 1000 volumes, and at this meeting a catalogue of the valuable Library of the Rev. Mr. Storch, of North Carolina, was received, which he has presented to this institution, and which will reach this place in a few months. It may therefore, be expected that within twelve months the Library will contain 7000 volumes. The number of students at the close of last session was 18, and several others are applicants for admission next term, and the general prospects of the institution both in regard to funds, library and students, appear to be highly flattering.—*Compiler.*

Theological Seminaries.

We learn from a notice in the Ohio State Journal, that the Synod of Ohio, at their late meeting in Zanesville, passed a resolution for the establishment of a Theological Seminary within their own bounds. The plan of the Institution, so far as it has been formed, contemplates the appointment of one Professor only, at present, but others may be appointed when the number of the students and the funds of the Seminary shall justify the measure. It is expected, that a Literary Institution will be connected with the Theological.—The Seminary is located at Columbus, and

Rev. Dr. Hoge, of that place, has been appointed Professor. Its operations are to commence in October, 1828.

Pitts. Recorder.

Literary Notices.

Works of President Edwards.—We are happy to announce, that the WORKS OF JONATHAN EDWARDS, formerly President of Nassau Hall, with a Memoir of hislife—edited by Sereno E. Dwight, of New Haven,—will be published by S. Converse, Esq. of this city, as early the next summer as the magnitude of the undertaking will permit. This edition will comprise all that has been contained in any former edition, together with several published papers not hitherto incorporated with his Works, a number of valuable MSS. never before published, and a new Memoir of his life, by the Editor. Mr. Dwight is the only person living who has it in his power to publish a complete edition of the works of this distinguished author. They will comprise ten volumes, 8vo. being two more than are included in any edition hitherto published.—*N. Y. Observer.*

Sketches in Poetry.

A volume is in the press of this city, (Boston) bearing the above title, written by Mr. Nathaniel P. Willis, lately a member of Yale College. The public are already acquainted with this gentleman's poetical genius—many of his productions having had an extensive circulation with the signature of "Roy." No one can doubt the good effect produced on cultivated society by chaste, sentimental, devotional poetry. We have no American poet, unless the gifted Roy shall be one, who is able to wield the sympathies and command the affections of the moral and religious community in this country as Montgomery has done in England. There are *producers of rhyme* enough in this country to satisfy the wants of two or more continents! yet the hand that can delicately touch the lyre—can awaken classic recollections, and the pure spirit of piety to a considerable extent, has not been found. We have raised hopes that the expected volume will sustain a character and receive a patronage that shall reward the patron and discover to the youtful author the field of his future enterprize. *Zion's Herald.*

Memoir of the Rev. Pliny Fisk.

The friends of this devoted missionary and the Christian public, will probably be interested to learn, that the Memoir of his life, which for some months has been in a course of preparation, will soon be issued from the press of Messrs. Crocker and Brewster, of this city. The volume is to be of the duodecimo size, and will contain rising of 400 pages—executed in a neat style, with a likeness of Mr. Fisk. It has doubtless cost the compiler much labour to reduce to so small a size the copious materials put into his hands. We are assured, however, that in making his selections for the work, it has been his constant care to exhibit a faithful, though somewhat condensed view of the character and labours of this much lamented, and eminently useful servant of God.

Boston Recordor.

New Publication.—The Rev. Austin Dickinson, of New York, "proposes to commence a Periodical Publication, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz:—"*The American Pastor's Journal; or original sketches of real Characters, Conversations and striking Facts, furnished chiefly by Clergymen.*" *ib.*

The celebrated orientalist, M. Von Hammer, has recently published the first volume of his History of the Turkish Empire, which is to form 6 vols. 8vo. with Maps. This work is the fruit of thirty years research in nearly two hundred Turkish, Arabic, and Persian works, independently of those examined on this subject in almost every important library in Europe, amongst which M. Von Hammer cites particularly the collection of Oxford and Cambridge.

The Rev. Thomas Sims, has nearly ready for publication, An Apology for the Waldenses; exhibiting an Historical View of their Origin, Orthodoxy, Loyalty and Constancy.

Lithographic Impressions of Select Drawings, by celebrated Masters of all the Schools, from the collection of the Archduke Charles, will speedily appear. This collection contains 14,000 original designs. The work will be published in livraisons, the number of which is not yet fixed. The early num-

bers will contain the Schools of Italy and Germany, and the latter the Schools of France and the Netherlands. A part will be published monthly. Each plate will be 26 inches long by 18 broad.

NEW MAP FOR BIBLICAL STUDENTS.

Mr. C. Wiltberger, Jr. of this city, has issued proposals for publishing by subscription, a map of the countries found in sacred, classic, and ecclesiastical history. The extent of the map will be four feet ten inches, from east to west, and twenty-seven inches from north to south; including the eastern part of Spain, half of France, Italy, part of Turkey, Greece, Asia Minor, Syria, Palestine, Egypt, the islands of the Mediterranean, and the eastern countries as mentioned by Moses. Where it could be ascertained, both the ancient and modern names of countries, cities, and towns are given: it will show where churches were planted by the primitive Christians, and where the principal councils were held. It will also contain a map of Palestine on a large scale, designed for general use. It nas the cordial recommendation of the clergymen of this city as an excellent help for the Biblical and Classical Student. *Philadelphian.*

Antiquarian discoveries at London Bridge.—In the progress of the works to form the foundation of the new London Bridge, antiquities are daily brought to light, which afford proof of the ancient metropolis, as the centre of opulence and luxuary in the island, whilst under the domination of the Romans. A considerable quantity of Roman coins, gold, silver and brass have been found, and a small silver statue, which has been deposited in the British Museum. In the course of the excavations a few days since, the leaden figure of a horse was brought up, and it is now in the pos session of Mr. Knight an engineer. The execution of the head is of the highest order of the antique, and in spirit it may be compared even with some of the heads on the Elgin marbles. The same gentleman has, amongst a considerable collection of remains, one curious specimen of ancient glazed tile, a number of rare Saxon coins, and a considerable quantity of counters and gun money.

POETRY.

The following beautiful lines, which appeared in the Richmond Compiler in 1814, were composed with a view to their being sung at the dedication of the Monumental Church in that city, a church erected on the site of the Theatre which was burnt together with a large part of the audience who were attending one of the performances, if we mistake not in December, 1812.

DEDICATORY HYMN.

THOU, to whom all worlds are present,
Countless ages as a day,
We, thy creatures evanescent,
Trusting to thy boundless sway,
On this House implore thy blessing;
Be it thy abiding place;
Mortals here their sins confessing,
Comfort with thy saving grace.

Should thy judgments fall upon us,
And for pardon, here, we pray,
FATHER, have compassion on us:
Hopeless send us not away;
But on all before thee kneeling,
Freely let thy mercy flow,
Like Bethesda's waters, healing
To the aching heart of woe.

Whatsoever ills beset us,
Pious confidence to wound,
In the strength of JESUS let us,
More than conquerors be found;
By his infinite affection,
Holy birth and life divine,
By his death and resurrection,
GOD ALMIGHTY—make us thine.

SYMPATHY.

Ah! why was the tear form'd to flow,
O'er the anguish it cannot retrieve?
Or the sigh for the victim of woe,
When the means are too scant to relieve.

Must the bosom of sympathy mourn—
Must friendship and virtue repine?
Must the heart that is tender be torn,
When its passions are pure & divine?

Yet, pity must often befriend,
And the heart that has feeling must grieve,
When the hand is forbid to extend
And the *wish* is the *all* we can give.

But the heart that has wishes to bless,
Extend the same pleasure that's given;
And the tear that can drop at distress,
Is an *alms* that's accepted in Heaven.

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Biblical Literature.

FROM THE CHRISTIAN SPECTATOR.

Brief Historical View of the Science of Interpretation.

The apostle Peter says there are some things in the epistles of Paul, hard to be understood. He intimates that the same is true of the other scriptures. If Peter, a Jew, and an apostle living in Palestine, said this nearly two thousand years ago, no wonder if there are many things hard to be understood by us, who live in these last days, and in these ends of the world. How indeed can it be otherwise? Should an American write a book abounding in imagery, in illustrations, and arguments, drawn from the magnificent scenery of our own country; from our free institutions, our domestic society, in short, from every thing around us, and should a Chinese, who knew nothing of America but the name, read it, how many things would he find hard to be understood? What this book would be to this Chinese, in relation to its obscurity, the Bible is to us. The business of the biblical interpreter is to explain such obscurities, by making us acquainted with every thing to which the sacred writers allude.—When he has helped us to draw from the words of the author the very ideas which he meant to convey, his work as an *interpreter*, is done. Considered simply *as an interpreter*, he has nothing to do with the *correctness* of his author's opinions, their *good* or *bad* tendency; he has only to tell us *what they are*. This species of interpretation is called historical and grammatical, chiefly to denote the sources to which the interpreter goes for help.

I well know there is another species of interpretation more common among us. I mean that which consists, not so much in an explanation of the difficult passages of scripture, as in a series of pious remarks on the plain ones. This kind of interpretation is well adapted to the object for which it was designed. This is to affect the heart rather than enlighten the understanding. It answers a valuable purpose for the unlearned reader, and therefore has claims to our regard. This is the kind of interpretation in which the English commentators abound.

Some very able interpreters appeared of late, on the continent of Europe, and have intermingled with their learned and valuable criticisms, some lax notions on subjects of theology.—Their works are well adapted to enlighten the understanding, but not to warm the heart. They teach us the sentiments of the sacred writers, but do not impart to us their spirit. The picture which they draw on the canvass, is true to the original in every respect but one; the coldness of death is on it, instead of the warmth and glow of life.—Such helps however must be used for purposes of instruction, till interpreters, of equal ability and more piety, furnish commentaries more in accordance with the spirit of the gospel. Hume and Gib-

bon were infidels, and missed no fair opportunity to give a thrust at Christianity. But who cannot easily distinguish between this wanton expression of their infidelity, and the information which they convey as historians? and what scholar, who seeks a deep and thorough acquaintance with Roman or English history, will be so foolish as to reject their aid, at least till other histories of equal ability are furnished?

The science and business of biblical interpretation, as they now exist, are of somewhat recent origin, though the interpretation of the scriptures is no new thing. It commenced with the return of the Jews from the Babylonish captivity. The Hebrew was then no longer their vernacular tongue. Many were ignorant of their history, their religion, their country; and when Ezra stood on a pulpit of wood, and read in the book of the law of God distinctly, others stood on his right hand and on his left, and gave the sense, and caused the people to understand the reading. After the captivity, the learned Jews began to apply themselves to the study of their sacred books. At length there arose a class of men, called Masorites, who devoted themselves chiefly to these studies. They wrote out copies of the scriptures for the use of the synagogues, taught the true method of reading them, and commented on the sacred books. Those Masorites invented the vowel points, and thereby settled finally the reading of the Hebrew text. The result of all their labours on the scriptures has been collected and published in series of critical observations written in Chaldaic Hebrew, and entitled the Masora. From this book interpreters have derived some aid respecting Hebrew idioms and customs.

Christ, and his apostles by divine illumination, understood the scriptures, and taught them in simplicity and truth. The same was true, though in a less extent, of the immediate successors of the apostles, through whose instruction the people were taught the pure principles and doctrines of Christianity, till the beginning of the third century. Then arose Origen, a native of Alexandria, a man of learning and piety; but unhappily for the cause of sacred interpretation, he gave currency to an erroneous method of explaining the scriptures, the influence of which is still felt. If the sacred books were to be explained according to the real import of the words, Origen thought it would be found difficult to defend every thing they contained against the cavils of skeptics. Being himself deeply imbued with the Platonic philosophy, and being pressed with these cavils, Origen's inventive imagination suggested the tho't, that the scriptures were to be explained in the same allegorical manner as the Platonists explained the fabulous history of their gods. The thought was fanciful in the extreme, and better becoming the dark ages than the times of Origen. Still he embraced it, and gave currency to the notion, that though certain ideas may be contained in the words of scripture, taken literally, yet this is not the true meaning of the sacred writers. This he said is hidden under the veil of allegory. Hence arose the multiplication of allegories; the notion of double sense and mystical meanings, by which interpreters have been led in almost every way but the right one.

From the third to the sixth century, Eusebius, Chrysostom, and Theodoret, in the Greek church, together with Augustine & some of less note in the Latin, applied themselves to the interpretation of the scriptures. But, with the exception of the distinguished Jerom, they were not sufficiently learned, especially in the Hebrew language and Jewish antiquities; they were not guided by good

rules, for interpretation had not yet become a science; they followed too much in the allegorizing and mystical path of Origen, and their critical works are comparatively of small value to the biblical scholar.

From the sixth to the sixteenth century, few vestiges of sound interpretation can be found. The Bible during this period was neglected, nay even proscribed, and the faith of the church was settled by the decisions of councils, and the authority of the Pope. About the commencement of the sixteenth century, the study of the Bible was somewhat revived in Germany, and some better specimens of interpretation were sent abroad by Erasmus and others. Near the middle of this century, Luther translated and published the Bible in German, together with some commentaries. These were attacked on every side by the supporters of papal domination. To defend his Bible and stop the mouths of his opponents, Luther systematized and published the rules by which he guided himself in the interpretation of the sacred books. This treatise, written by Luther while involved in the conflicts of the reformation, laid the foundation of the modern science of interpretation. From that time it has gradually advanced among the biblical scholars of protestant Europe.

A new and far greater impulse was given to the study of the scriptures in Germany about the middle of the last century, by the publication of Bishop Lowth's Lectures on Hebrew Poetry.* These were delivered at Oxford in England. Since that time, some of their most distinguished scholars have devoted themselves chiefly to the study of the Bible, and the advances made in the science of interpretation been truly great. It has been founded on the principles of language and common sense. The civil and religious history of the Jews, their geography and scenery, indeed every thing that pertained to the Jewish people or their country, has been made to reflect light on the sacred pages. While the biblical scholars of the Continent have done this, England has moved on in the beaten track of mere moralizing interpretation. She has given us commentaries distinguished indeed for their piety, but not at all for their learning.

Commentaries which unite great learning with great piety are yet a desideratum in the church. The Pilgrims left every thing dear in home and country, to plant civil liberty and the religion of the Bible on these western shores. God reserved it for them to teach the world true notions of liberty and free institutions. Whether he has reserved it for their descendants to unite great biblical learning with much piety, and thereby teach the world the true method of interpreting the scriptures, I cannot tell. I only know that every thing urges those devoted to the sacred profession in this country to study the Bible. It is demanded by the intelligence of American Christians, their desire to understand the simple meaning of the scriptures—their sound piety which demands instruction drawn directly from the word of God—all unite in requiring of those who minister in holy things a thorough knowledge of the word and doctrine which they teach. Here too no set of doctrines is supported by civil authority, but the Bible is regarded as the foundation of our faith; so that the preacher's most important qualification is, as it always should be, a knowledge

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* We doubt much whether this effect was produced by the publication of Bishop Lowth's Lectures, though that work was well received in Germany.
Ed. G. R. Mag.

of the sacred books. Besides, explanatory preaching is coming into use, and is beginning to be demanded by the people. Bible classes are to be instructed, and all are beginning to demand the appropriate evidence of the doctrines they are called on to believe. These things call loudly on those of the sacred profession to study the Bible,—to understand the Bible,—to preach the Bible,—and let me add, and let the sound echo through every part of our beloved land,—to live in accordance with the precepts of the Bible.

NOTES ON GENESIS, CHAP. 20.

The plain of Mamre had been a long time the residence of Abraham. It is called the vale of Hebron, chap. 37, 14. It was called Mamre from Abraham's friend and confederate Mamre, the brother of Eshcol and of Aner whose residence was here. The inhabitants were Amorites and Hittites, and the three brothers, the confederates of Abraham, were of the former nation. Chap. 14, 13, chap. 15, 16. 21. chap. 23. It was called the vale of Hebron from the city of that name which was in it. Chap. 13, 18. This city in Abraham's time, was called Kirjath Arba, or the city of Arba. Chap. 35, 27. Josh. 14, 15, chap. 15, 13. This Arba was the father of Anak, from whom the Anakim descended.

Gerar, the residence of Abimelech, was the capital of that part of the country of the Philistines, which was between Egypt and Canaan. Exodus 13, 17. Moses calls that country the land of the Philistines. It was bounded on the west by Egypt, on the north by Mount Seir, which was then inhabited by the Horites, but afterwards by the Edomites. Gen. 14, 6. chap. 36, 1—&c. Deut. 2, 12. On the east it was bounded by Arabia, Petraea, and on the south by the wilderness of Shur. Gerar was situated between Kadesh and Shur. Shur was a city of Arabia Petraea in a wilderness of the same name. It was situated on the Red Sea, on the border of Egypt and upon the road which led from Egypt to Assyria. Gen. 25, 18. 1 Sam. 15, 7. Exod. 15, 22.

As Havila was in the eastern extremity of Arabia, so Shur was in its western extremity, hence the phrase from Havila to Shur, was employed to denote the whole extent of Arabia from east to west. Gen 25, 18. 1 Sam. 15, 7.

This country was inhabited by the Ishmaelites, who dwelt from Havila to Shur in Moses' time. The Amalekites and the Kenites also dwelt in the northern part of it, and here Jethro the Kenite, the father-in-law of Moses dwelt.

The Amalekites were destroyed by Saul and by David, 1 Sam. 15, 7. chap. 27, 8. 9. chap. 30, 1.

Kadesh was a city in the wilderness of Paran, which was also called the wilderness of Zin or Sin. Numb. 13, 21. 26. chap. 20, 1.

It was on the southern borders of Idumea or Edom. Numb 20, 16.

From this place Moses sent the spies into the promised land, and to this place the spies returned. Numb. 13. Here also Miriam the sister of Moses and Aaron died. Numb. 20, 1. The road to Shur passed between Kadesh and Bered. Gen. 16, 7, 14.

On this road was the well which Hagar named Lahai Roi, i. e. the well of him that liveth and seeth me. Here the Angel of the Lord appeared to Hagar, when she fled from Sarah. Here Isaac dwelt sometime, and here probably Abraham died. Gen. 24, 62. chap. 25, 11.

Mention is made of Abimelech and Phichol the chief captain of his host. Chap. 21, 22. These are probably the same who are mentioned in the history of Isaac, as the king of Gerar and the chief captain of his host. Chap. 26, 26.

At that time, if they were the same, they must have been quite old men.—Isaac was then about eighty years old; for his sons appear to have been grown lads, and they were born in the sixtieth year of his age. Gen. 25, 26. But Isaac was not born when Abraham came to Gerar. Abimelech might be a young man in the time of Abraham's visit; but as he was a married man, and as he desired to make Sarah his wife in her 90th year, he could hardly be under 50 or 60 years of age. In the time of Isaac's visit, therefore he would be about 130 or 140 years old. He might live longer still, for Abraham's age at his death, was 175 years, Ishmael's 137 and Isaac's 180.

Abimelech's advanced age, in the time of Isaac's visit, accounts for his not being smitten with the beauty of Rachel then, as he was now with that of Sarah.

The Philistines or Philistim, over whom Abimelech reigned, were descendants of Ham by his son Misraim, and were a branch of the two families of Pathrusim and Casluhim. Gen. 10, 13. 14.

It appears from this history that in Abimelech's time the Philistines retained the knowledge and the worship of the true God. No trace of idolatry appears among them. The king himself was evidently a worshipper of Jehovah, and a pious and benevolent man; both his appeal to God for the integrity of his heart, and the testimony which God himself bore to his innocence, and his treatment of Abraham and of Isaac, and the reasons which he gave for desiring to make a covenant with them, are proofs of it. The same thing appears from God's special care to preserve him from sin, and from his appearing to him in a dream, and revealing to him his danger, and the remedy, by which he could be delivered from the judgment that afflicted him and his house. His taking of Sarah to be his wife, is not a proof of any immorality, since poligamy was then practised by some of the best men, was considered innocent, and was not reproved by God as a crime; he considered adultery as a great sin, and spoke of it to Abraham with abhorrence; and when he took Sarah to him, he did so under the impression that she was Abraham's sister, and a single woman, and that he might lawfully marry her.

In the country of Canaan there appears no direct evidence of idolatry in Abraham's time. There was indeed, in some parts of it, and especially in Sodom and the other cities of the plain, a dreadful mass of moral corruption; and generally Abraham, and after him Isaac, disliked the morals of the inhabitants, and for that reason would not have their sons to marry any of the daughters of the land; and when Esau had married two wives who were Hittites, we are told that these were a grief of mind to Isaac and Rebecca. Gen. 20, 3. chap. 26, 34. 35. chap. 27, 46. chap. 28, 1—8.

We find indeed, a city of Bashan on the east of Jordan, which was called Ashteroth Karnaim, that is, "the two horned Ashteroth." Gen. 14, 5.

By this name the Moon was worshiped by the Canaanites, and afterwards by the Israelites in later times; and it may be that this worship had reached as far westward as the country of Bashan in Abraham's time, and that this city was dedicated to the Moon, and was thence called Ashteroth Karnaim; but it is also probable that Moses called this city not by the name which it bore in Abraham's time, but by that which it had in his own time; for so he mentions the place of Sichem, and Bethel, in the 12th chapter, whereas those names were unknown before the time of Jacob, long after Abraham's death. The growing immorality of the Canaanites prepared them for the admission of idolatry from the eastward, where it originated; and so

rapid was its progress among them after the death of the patriarchs, that, in Moses' time, it had overspread the whole country, and had acquired its most disgusting forms.

During the lives of the patriarchs, there were still some men of eminent virtue in Canaan, among whom were Aner, Eshcol, and Mamre, the friends and confederates of Abraham, Ephron the Hittite from whom Abraham bought the field and the cave of Machpelah, and above all Melchizedek, the King and Priest of Salem, whom Abraham himself honoured as a superiour.

While such men remained among the people, some knowledge and fear of God was preserved, and, as God tells Abraham, chap. 15, 16, the iniquity of the people was not yet full. The patriarchs too, were witnesses of the truth, and doubtless not wholly without effect; but when those good men were gone to their rest, and Abraham and Isaac were dead, and Jacob was removed into Egypt, the progress of corruption was rapid, and the measure of iniquity was fast filling up. When truth and piety had been driven from Canaan, they still found an asylum in Arabia, where Job and his four friends, and still later Jethro, the father-in-law of Moses, were noble examples. In Job's country the only form of idolatry, which then prevailed, was the worship of the Sun and the Moon; and this was prohibited and was punished by the judges. Job 31, 26—28.

It appears further from this history that God granted revelations to others besides the patriarchs; for he appeared to Abimelech and conversed with him in a dream. The same thing appears in the history of Job, whom God answered out of the whirlwind, Job 38, 1; and we learn from the speeches of Eliphaz the Temanite, and Elihu the Buzite, that revelations by dreams were not rare among men in their time. Job 4, 12—21, chap. 33, 14—18. Balaam also, though a bad man, was favoured with divine revelations. Numbers 21 and 22. He is generally called a magician or sorcerer; but he seems rather to have been a prophet of the patriarchal dispensation, whose ministry God was pleased sometimes to employ. Though he was seduced by the offer of splendid rewards, and loved the wages of unrighteousness, his character seems to have been until then untarnished; for Balak was persuaded that those would be blessed whom he blessed, and those cursed whom he cursed.

Abimelech reproved Abraham saying, "what hast thou done unto us, &c."

Abraham's apology includes two things: first, that Sarah was truly his sister;—secondly, that he apprehended danger to himself from the people of the country, if they knew that she was his wife. Sarah was truly his sister, the daughter of his father though not of his mother, that is, she was a half-sister by the father's side. Intermarriages of this kind were not then prohibited by any law of God; for the law of incest recorded in the 18th chapter of Leviticus, was first given on Mount Sinai 400 years afterwards.

There was indeed, a law of incest established by common consent among the descendants of Noah, and variously modified afterwards by legislation among different nations; but this law allowed the intermarriage of children of the same father who were born of different mothers, while it forbade the intermarriage of those who were born of the same mother, though they had different fathers. This was the law of the Persians before the time of Cambyses and of t he Egyptians & the Athenians. Cornelius Nepos in his life of Cimon says, he had his sister german whose name was Elpinix, for his wife & this was not more by the influence of his love than agreeable to the custom; for it is allowed among the Athenians to

marry sisters on the father's side. Plutarch, in the life of Themistocles, relates that Archeptolis married his sister, the daughter of Themistocles, who was born by a different mother. Philo, treating of special laws, says, that Solon permitted the Athenians to marry their sisters by the same father, but forbade them to marry those by the same mother. The same custom is ascribed to the Phenicians by Achilles Tatius. It may have come from them to the Athenians, as many other things did. Rosenmuller in loco.

Abraham had married his half-sister by his father's side, agreeably to the custom of the country and the age in which he lived; and upon this fact, was founded the general assertion that she was his sister. He tells Abimelech that he had not only in this single instance represented her as his sister, but had always done so since his departure from his own country, on account of the fear he was in that the people of the countries, to which he was going, might be destitute of the fear of God, and might be tempted by her beauty to kill him in order to get possession of her; that he had thought no worse of Abimelech's people than he had thought of all others, in countries which were strange to him, and had pursued no other course among them, than he had pursued in other countries. "And Abraham said, because I thought, surely, the fear of God is not in this place, and they will slay me for my wife's sake. And yet she is my sister; she is the daughter of my father, but not the daughter of my mother: and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said unto her, this is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, he is my brother."

Abraham might be apprehensive of danger from the general character of the Canaanites, who, though better than the inhabitants of the cities of the plain, whom God destroyed, were not a pious and virtuous people; and if Sodom be a specimen of the kind of sin which prevailed among them, were lustful and licentious, as Ham and Canaan their fathers seem to have been before them.—Gen. 9, 20—23. To call Sarah his sister would not indeed prevent the kindlings of impure desire in the Canaanites, but it would prevent attempts to destroy him on his wife's account, before he was aware of the quarter whence an attack was coming; whereas if Sarah was considered his sister, those, who wished to possess her, would not think it necessary to destroy him secretly, before they wooed her, but would apply to him as her brother to bestow her in marriage; or, at the worst, would take her away without hurting him, and would thus enable him to see the point of danger, and to provide against it, before it burst upon his head.

Though Abraham told the truth, it was not the whole truth; that part of it which he thought it dangerous to disclose, he kept concealed: he did not deny it when the question was put to him whether Sarah was his wife, as it was in Egypt & in Gerar, but he did not disclose it when the question was not asked; and indeed it was nobody's concern to know what his relation to Sarah was, until some one wished to marry her, and asked his consent to her marriage. The question whether Abraham acted wrong in this particular therefore comes to this, whether a man is obliged to make known the whole truth in every case, when nobody has any right to know it, and when the disclosure would be injurious to himself. Abraham evidently held the negative side of this question: his conduct was uniformly on this side of it from his first setting out from his own country:

it was therefore not the effect of surprise and sudden fear, but the result of deliberation and the decision of his judgment: and I think the principles of the best systems of moral philosophy will acquit him of guilt. It is another question whether Abraham acted right in permitting both Abimelech and Pharaoh to take away Sarah, without informing them immediately that she was his wife. I reply that Abraham as yet, knew not what sort of men these kings were, and could not know what the consequence of such a discovery might be; he evidently left the matter with God, and waited in silence for the leadings of his hand, to extricate him from a difficulty in which his own wisdom and strength could not avail him; and in this extremity the hand of God did interpose for his protection in a most remarkable manner. The concealment of his relation to Sarah as her husband, seemed to him a measure of common prudence in his peculiar situation: he was a stranger wherever he went; an alien in every country where he sojourned, claimed by no sovereign, and protected by none; he possessed wealth; his wife was noted for her beauty; the people around him were generally corrupt; laws and courts of justice had then no existence; and those people who were not influenced by the fear of God, had little to restrain them from the commission of crime. Abraham trusted indeed in the divine protection; but he might expect notwithstanding that God required him to exercise his own prudence, and while he was harmless, to be wise also. It appears that God approved his conduct; for he never blamed him, and he so overruled the feelings and the secret schemes of lawless men, that Abraham was involved in no difficulty on his wife's account, until he went to Egypt and to Gerar; and there God interposed in a very signal manner for his protection.

It is therefore without good grounds that Abraham has been charged with the sin of uttering a lie, and after the first instance, in his affair with Pharaoh in Egypt, repeating it again in Gerar. These two instances have been considered as proofs of timidness and inconstancy in Abraham's character, and have been often quoted to show that the best men are liable to be led astray in seasons of trial, when unexpected dangers and sudden temptations arise. The doctrine itself is true, but it has no support from the history of Abraham. Here was no unlooked-for danger, no sudden temptation; no unguarded deviation from a previous course; no acting contrary to the decisions of his own judgment and the sense of duty; but a deliberate continuation of a plan previously adopted, and viewed both as innocent and as required by the peculiar situation in which he was placed. Compare Gen. 12, 10—20.

Abimelech dismissed Abraham with presents in servants, cattle, and silver, and gave him permission to dwell wherever he might choose in his country. In that age the whole land was common except the suburbs of cities, tombs, and caves which might serve for the burial of the dead. Compare Gen. 23, 3—18, Gen. 26, 6, Gen. 33, 19. Lands were first appropriated in Egypt, where we find them private property in the time of Joseph. Gen. 47, 20. 22. In other countries private property consisted of flocks, precious metals, servants, domestic utensils; and in cities, the buildings, such as they were, & the neighbouring grounds, which they cultivated, or in which they buried their dead. The chief occupation was the keeping of flocks. Those who subsisted in this way are called nomades, and their mode of life, the nomadic life. They had no fixed abode, but wandered from place to place, changing their residence when the pasturage in its vicinity was consumed. In these migrations they were usually confined to

countries possessed by their own nation or tribe. Within those limits the lands were common property, and every nomade of the tribe might reside as long as he chose, and cultivate the ground, as well as pasture his flocks, in any place which was not already occupied by another. It was by favour, not by an acknowledged right, that Abraham was permitted to dwell among the Canaanites, and that both he and his son Isaac were allowed to take up their abode in Philistia. See Gen. 20, 15. Gen. 26, 11—17. 26—31. Their wanderings in Canaan, Philistia, and Arabia, were on this account attended with many dangers, and exposed them to frequent injuries, when a special Providence did not so protect them, as to prevent unkind treatment. Examples of the insults, to which their character as aliens exposed them, are recorded in the history of Isaac in the place last referred to, where the historian relates that the Philistines stopped up all the wells which Abraham had dug, took forcible possession of those which were dug by the servants of Isaac, and ultimately drove him out of their country. These circumstances will illustrate the faith of the patriarchs in obeying the command of God to go out of their own country and to be strangers in a strange land; to which St. Paul refers. Heb. 11, 8. 9.

The sixteenth verse of this chapter, has given no small embarrassment to interpreters. The sense however does not seem to us so very obscure if careful attention be paid to the circumstances of the narrative. The words of Abimelech to Sarah are these, "Behold I have given to thy brother a thousand pieces of silver: behold he is to thee a covering of the eyes unto all that are with thee, and with all others. And the historian adds, "Thus she was reproved." The difficulty lies in the clause, "Behold he is to thee a covering of the eyes, unto all that are with thee and, with all others." The sense will be clear when it is considered that by calling herself the sister of Abraham, Sarah had created the impression that she was a single woman; she had thus induced him as well as others, to look upon her without restraint, as a legitimate object of desire, and had, though undesignedly, drawn him into a dangerous snare. If Abimelech had known her relation to Abraham, he would, as it were, have covered his eyes; he would not have looked upon her as an object of desire; nor would he have permitted any of his subjects so to do: and Sarah would have been as sacred to him and his people as she was to the males of her own household. This is what Abimelech meant in his reproof. Behold he is to thee a covering of the eyes, &c. i. e. Since it is known to us that Abraham, whom you have called your brother, is your husband, none of us shall look upon you to desire you; and if we had known this before, your person would have been sacred among us: The reproof was directed against the low thought which both Sarah and Abraham had entertained of the character of Abimelech and his people. They had erred in judgment in this instance, as the wisest and best men may err. Their apology for this error is in the general state of morals in Canaan, the entire want of civil institutions in that early period, and their situation as aliens and strangers.

We must not however infer from Abimelech's words that his people were so virtuous that these strangers would have nothing to fear from any of them. He means no more than that he would effectually protect them in his dominions, while they sojourned there.

CRITICISM ON LUKE, 6. 1.

"And it came to pass on the second sabbath after the first, that he went through the cornfield; and his disciples plucked the ears of corn, and did eat, rubbing them with their hands."

The Pharisees reproved the disciples of Jesus for this act, not because the act itself was considered unlawful, but because it was done on the sabbath, and conceived to be a violation of the sanctity of that day. The act itself was expressly sanctioned by the law. See Deut. 23, 25. Christ's vindication of it from the charge of violating the sabbath is given in the succeeding verse: Our concern at present is with the difficulty involved in the designation which is given to the particular sabbath on which this incident occurred, as *the second sabbath after the first;* in the Greek, en sabbato deutero-proto in the second-first sabbath. The difficulty lies in ascertaining the sense of the term second-first.

Many solutions of this difficulty have been proposed by learned men, but very few of them have been satisfactory.—Scaliger thought that the Jews were accustomed to give a peculiar importance to the sabbaths which intervened between the passover and pentecost, as well as to those two sabbaths; that all these were called prota; i. e. first or chief; and that they were distinguished from one another by the numerals first, second, third, &c., so that, while the passover sabbath was called the first chief, or proto-proton, the next after it was denominated the second chief, or deutero-proton, and so on to the seventh. According to this scheme the sabbath, which is spoken of in this passage, was the next after the passover sabbath.

The objection to this scheme is that if, so many sabbaths had been designated as prota or chief, we should have mention somewhere of a third-chief sabbath or a fourth-chief sabbath, &c. We do not know whether this objection is sufficient to overthrow the hypothesis. See Doddridge on the text.

Another and we think a better solution is offered by Sebastian Schmidt in his Disputatio de Sabb. Deutero-proto. This learned writer observes that the Jews always began their ecclesiastical year with the month Nisan. Exod. 12. Now, as the Passover always began on the 15th day of this month, there could be only two sabbaths in the year before the passover. These two were therefore esteemed a kind of semi-passover sabbaths, and were honoured with peculiar reverence. On this account they were called prota; that is, first, principal, or chief sabbaths; and to distinguish them from one another, the first was denominated proto-proton, or first-chief, and the second deutero-proton, or second-chief. Agreeably to this scheme the sabbath mentioned in this text was the next preceding the passover. This interpretation seems to be confirmed by a comparison of Matth. 12, 1. with 14, 17. &c., and John 6, 4.; from which it is probable that this sabbath preceded the Passover. See Lundius Judische Heiligthuemer, fol. page 1018.

Bible Societies.

THE POPE'S BRIEF.

To the Editor of the London Morning Chronicle.

SIR—Having observed in a morning paper of this day (April 10th,) a loose translation of an important papal document, which will probably be quoted for generations to come, I send you a more literal version, together with the Latin itself, that you may compare them, and print the English for the information of your readers.

I am, &c. &c.

SCRUTATOR.

Translation of the Bull against Bible Societies, issued June 29th, 1816, by Pope Pius VII. to the arch-bishop of Gnesn, primate of Poland.

Venerable Brother—Health and apostolic benediction. In our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to this Holy See, in the name of the other bishops of Poland, respecting what are called Bible Societies, and have earnestly inquired of us what you ought to do in this affair. We long since indeed wished to comply with your request; but an incredible variety of weighty concerns have so pressed upon us on every side, that, till this day we could not yield to your solicitation.

We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined: and having, because of the great importance of the subject, conferred in council with your venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time we heartily congratulate you, venerable brother, and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so dangerous to christianity, in having denounced to the Apostolic See, this defilement of the faith so imminently dangerous to souls. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shewn an ardent desire to detest and overthrow the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall before the House of Israel.

With this view we issue the present Brief, viz. that we may convey to you a signal testimony of our approbation of your excellent conduct, and also may endeavour therein still more and more to excite your pastoral solicitude and diligence. For the general good imperiously requires you to combine all your means and energies to frustrate the plans, which are prepared by its enemies, for the destruction of our most holy religion; whence it becomes an Episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all the erudition and wisdom which you possess; namely, "that the bible printed by heretics is to be numbered among other prohibited books, conformably to the rules of the index (§No. 2 and 3.) for it is evident from experience, that the holy scriptures, when circulated in the vulgar tongue, have through the temerity of men, produced more harm than benefit" (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore necessary to adhere to the salutary decree of the congregation of the Index (June 13th, 1757,) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with annotations extracted from the writings of holy fathers of the Church.

We confidently hope that, in these turbulent circumstances, the Poles will give the clearest proofs of their attachment to the religion of their ancestors; and by your care, as well as that of the other prelates of this kingdom, whom, on account of the faith, we congratulate in the Lord, trusting that they all may very abundantly justify the opinion we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which Jacob Wuiek published in the Polish language, with a commentary, as well as a copy of the edition of it, lately put forth, without those annotations, taken from the writings of the holy fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained

after mature investigation, that certain errors lie insidiously concealed therein, and that we may pronounce our judgment on this affair, for the preservation of the true faith.

Continue, therefore, venerable brother, to pursue this truly pious course upon which you have entered, viz: diligently to fight the battles of the Lord for the sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for their everlasting ruin. The Church demands this from you, as well as from the other Bishops, whom our rescript equally concerns; and we most anxiously expect it, that the deep sorrow we feel on account of this new species of tares which an adversary has so abundantly sown, may, by this cheering hope, be somewhat alleviated: and we always very heartily invoke the choicest blessings upon yourself and your fellow Bishops, for the good of the Lord's flock, which we impart to you and them by our apostolic benediction.

Given at Rome, at St. Mary the Greater, June 29, 1816, the 17th year of our Pontificate.

PIUS, P. P. VII.

POPISH HOSTILITY TO THE BIBLE.

From the Gazette de Lausanne of 13th of March, 1827.

"An Episcopal Letter dated from Offenbourg, has just been addressed by the (Romish) Bishop of Basle to the clergy of his diocese, in which the Bishop expresses the deep grief he feels, on learning that the translations of the New Testament are distributed to the faithful, (that is, to members of the Romish church) and that another book still more dangerous, entitled *Heures Edifiantes*, (a book of devotion we presume, in which no adoration is paid to pretended saints) is circulating without any opposition.

"Transalations of the Bible being expressly prohibited by the Holy See, and the *Heures Edifiantes* concealing a dangerous poison under a specious exterior, the Bishop has deemed it his duty to repress, by efficacious measures, the propagation of both these works: the *detestable design of which is* to transform submissive people, who were distinguishd by their faith and their obedience to the Holy See, *into an assemblage* (ramas) *of Bible Christians*, having no other guide and counsellor than their conscience and *the Scripture, called Holy.*

"Under these unfortunate circumstances, the Bishop of Basle calls for the co-operation of the clergy of his diocese, in order to save the flock intrusted to him; and he particularly recommends them prudently and discreetly, to employ every means, either to obtain the surrender and *destruction of the above mentioned books*, or to prevent the faithful from reading any thing but what the Holy See expressly approved."

As a further proof of the hostility of the Church of Rome to the reading of the scriptures, it may be mentioned, that one of the latest additions to the Index Expurgatorius, or list of books which Roman Catholics are forbidden to read, contains three editions of the New Testament in the Italian language, printed in Italy; although they are their own versions, and two of them from that of Martini, formerly Archbishop of Florence, without notes, therefore, unquestionably not containing any heretical comments. Yet the Pope, in the year 1820, condemns these books in the following terms: "Let no one of any rank or degree whatsoever, hereafter dare to publish, read, or have in his possession the above mentioned condemned books;" and then denounces punishment on all who shall transgress.

Bible Associations.

The number of Auxiliary and Branch Societies connected with the British and Foreign Bible Society, in Great Britain, is 2006, including 1445 Associations, 646 of which are conducted by females. In the colonies and other dependencies, the number of Auxiliaries, Branches, and Associations, is 88; in Ireland, connected with the Hibernian Bible Society, 232; in Scotland, 160; on the European Continent and Ionian islands, 825; in Asia, 14; in Africa, 4; in America, 578; total number of Bible Societies in

the world at the present time, 3,965. The issues of Bibles and Testaments by the British and Foreign Bible Society, from the 17th September, 1805, to the 31st March, 1827, in Great Britain, is as follows, viz: 1,898,996 Bibles, 2,404,399 Testaments—total 4,303,392. Purchased and issued for the Society in foreign parts, 176,249 Bibles, 739,984 Testaments—total, 936,233. Issued altogether on account of the Society, 2,095,245 Bibles; 3,144,382 Testaments—total, 5,-239,628. During the past year the Parent Society has made grants of the Old and New Testaments to the amount of 27,938*l.* 7*s.* 5*d.*; in addition to which the Society has granted about 58,000*l.* for distributing by Societies and confidential agents, in various parts of the Continent, Bibles and Testaments in the French, German, Swedish, and Danish languages. Upwards of seven hundred thousand copies of the New Testament, in German, have been printed and circulated among Roman Catholics. The total amount of expenditure of the British and Foreign Bible Society since its establishment, in the year 1804, is 1, 424,985*l.* 4*s.* 7*d.*

The Danish Bible Society which was founded in 1814, has now thirty-four Branch Associations, and a capital of 30,000 rix dollars. Since its establishment it has circulated in the States of Denmark 143,300 copies of the Holy Scriptures. The Danish Missionary Society is now making collections for the purpose of transporting to Greenland a wooden church, that has been built for the Colony of Julianenhaaf.

From the Philadelphian.

The Bible in Pennsylvania.

The Bible Society of Philadelphia having directed their Executive Committee to communicate to the public, such information as the Committee might think useful, relative to the enterprise for placing a Bible in every family in the State, the Committee have great pleasure in giving publicity to the following statement:—

No opposition whatever has been manifested to the undertaking of the Society, to grant a complete supply of the word of life to the inhabitants of Pennsylvania. It has, on the contrary, met with a more general and cordial approbation, than even the sanguine hopes of the Committee had ventured to anticipate. Not only has the popular sentiment appeared to be in its favour, but men of the first respectability and influence, in various parts of the state, have given it their ready countenance, and shewn a real solicitude to carry it into complete effect. His Excellency the Governor of the State in particular, has taken an interest in this concern, and used a personal agency to render it successful, which the Committee have witnessed with the most lively pleasure. The ecclesiastical judicatures of several religious denominations, have determined to aid and promote the design of the Society, with a unanimity and zeal of the most gratifying and encouraging kind. The Bible Societies in the town of Pittsburg have united and formed an association, which has made itself responsible for the complete supply of sixteen counties, in the most westerly sections of the State. Associations in other places have become responsible, some for single counties, and others for two, three, and four, in connection, so that the Committee are able to state, that out of 51 counties, of which the State consists, they have received from 34, the most gratifying intimations of provision being made to supply all the families which they comprehend, with the volume of inspiration. There are also three other counties, in which it is known to the Committee that such measures are in train, as will insure their responsibility for supplying the families within their bounds respectively. Of course, there are but 14 counties in the State, in which measures have not already been taken for supplying the destitute; and in none of these, it is believed, is any thing wanting but a little time, and the presence of some intelligent and active agents, to render them as cordially co-operative as the rest.

On the whole, when the Committee consider that it was only on the 22d of September last, that the address was published, and that they already see in 37 counties of the State, the best measures in train, to supply a Bible to every family that will receive it, within their respective bounds; and also know as they do, that liberal collections have al-

ready been made in Philadelphia for the purchase of Bibles, and that they have the prospect (of which they at one time despaired) of being able to furnish copies as speedily as they may be wanted—surprise and gratitude fill their minds. A success is witnessed in the hallowed undertaking of the society, unexpected, and perhaps unexampled—a success which we hope will encourage similar attempts in other States of the American Union;—for this success, has been obtained without claim to other merit on the part of the Committee, than a diligent attention to the object of their appointment; and of which the whole praise is due to Him who has the hearts of all men in his hands, and who has manifestly smiled on an effort to put the blessed revelation of his holy will into the hands of those who have hitherto been living in ignorance of its reforming and soul-saving truths.

Signed, in behalf of the Committee, by
ASHBEL GREEN, *Chairman.*
Jackson Kemper, *Secretary.*

Missionary Intelligence.

Mission Cause in Albany, N. Y.

Our city (says the Christian Register,) has lately been visited by the Rev. Jonas King, and the Rev. Mr. Kirk, as a Committee from the "*American Board of Commissioners for Foreign Missions.*" The object of this very welcome visit, was to present the claims of the heathen world to the charity of our citizens, and to invite their attention to, and enlist their co-operation in those measures that may spread the gospel to "every creature."

Many in this community were ready to receive these servants of the Most High with cordiality; and the result has shewn that the Lord prepared many hearts to receive their message.

Mr. King made a public address, and statements of his travels, Sabbath before last, in the evening, at Dr. Ludlow's church, to a very numerous and highly gratified audience. He was followed by an animated and affecting address by Mr. Kirk.

On Monday evening, a large and highly respectable meeting of gentlemen assembled at Mrs. Rockwell's. S. M. Hopkins, esq. called the meeting to order, and the Hon. Stephen Van Rensselaer was called to take the chair. After a short address, the Rev. Dr. Chester opened the meeting with prayer; Rev. Dr. Ludlow introduced the committee to the assembly in an appropriate speech. Mr. King and Mr. Kirk, then presented the object of their visit to the meeting with great effect. Mr. Bissell of Rochester, from the New York committee, stated what had been done at the recent meeting of the board in that city; after which, upon motion of Major I. Smith, a subscription paper was laid upon the table and the meeting invited to contribute to the advancement of the cause of Missions.

The chairman commenced the subscription with a sum worthy of his well known liberality, and in a short and very happy tribute to the importance of the object, inspired a feeling of confidence and pleasure that pervaded the assembly

Several thousand dollars were subscribed, and a committee appointed to receive the "free gifts" of this community. We understand that more than eighteen thousand dollars are obtained, and it is confidently expected that $20,000 will be devoted, from this city, to this noble object.

The subject has awakened a deep and delightful feeling among us; and the result is highly gratifying to all who love the happiness of men and the glory of God. There are a few who have objected to this contribution and have refused to participate in it, who are abundantly able and who would have been infinitely more blessed in *giving*, than they can be in *withholding*; but it is to be presumed that when they shall have an opportunity to gain more information they will be happy to unite in a charity which is "twice blessed."

The spirit of Missions is the spirit of the gospel. Our Saviour was the model of a Missionary, and "though he was rich yet for our sakes he became poor, that we through his poverty might become rich." His disciples were missionaries, and while they, and all their followers in the faith and patience of the saints were to go through the world and preach the gospel to every creature; they were commanded to commence this work at the foot of the cross. "*Beginning at Jerusalem.*" There is wealth sufficient in the church to fulfil all his requirements, and when the Spirit shall

sanctify the hearts of all who have the silver and the gold—then the world shall be filled with the knowledge of the Lord. Human instrumentality, under the grace and guidance of the Holy Ghost, will be the means of giving the heathen to Christ for his inheritance and the uttermost parts of the earth for his possession.

Mission Cause in Troy, N. Y.

A meeting of individuals friendly to the cause of Foreign Missions was held in this place at the house of Mr. Titus, on Tuesday evening of last week. Messrs. King and Kirk addressed the meeting, and more than four thousand dollars was subscribed by a few individuals at the close of the meeting. More will probably be added, and we cannot but rejoice greatly that the Lord is putting it into the hearts of his children to aid in the benevolent work of sending the gospel to those who are sitting in the region and shadow of death. The eyes of the christian world are turned with increasing interest and admiration to the operations of this Board which is, no doubt, destined by God to be a mighty engine in hastening on the millenium. *Review.*

EMBARKATION OF MISSIONARIES.

On Saturday, 3d ult., the missionaries destined to reinforce the Sandwich Island mission embarked at Boston, in the ship Parthian, Capt. Blinn. The company consisted of four clergymen, a physician, a printer, and their wives, and four single females. Attached to the company, & though not a part of the mission, under the care of it during the voyage, were four natives, who had received various degrees of education in this country, and had afforded such evidence of piety as to be received into the church. The names of the missionaries, and the places of their residence at the time they were received by the Board, are as follows.

Rev. Lorrin Andrews, of the Theological Seminary at Princeton, Maysville, Ky.

Mrs. Mary Ann Andrews, Washington, Ky.

Rev. Jonathan Smith Green, of the Theological Seminary at Andover, Brandon, Vt.

Mrs. Green, East Haddam, Ct.

Rev. Peter Johnson Gulick, of the Theological Seminary at Princeton, Freehold, N. J.

Mrs. Fanny Gulick, Lebanon, Con.

Rev. Ephraim Weston Clark, of the Theological Seminary at Andover, Peacham, Vt.

Mrs. Mary Clark, Mount Vernon, N. H.

Doct. Gerrit P. Judd, Paris, N. Y. *Physician.*

Mrs. Laura Judd, Clinton, N. Y.

Mr. Stephen Shepard, Champion, N. Y.

Mrs. Margaret C. Shepard, Champion, N. Y.

Miss Maria C. Ogden, Woodbury, N. J.

Miss Delia Stone, Rochester, N. Y.

Miss Mary Ward, Whitesborough, N. Y.

Miss Maria Patten, Salisbury, Pa.

Sandwich Islanders. John E. Phelps (native name, *Kaluaaulua,*) George Tyler (*Kielaa,*) Henry Tahiti (*Tahiti,*) and Samuel J. Mills (*Paloo.*) Mills is a native of Oahu; the others of Hawaii.

On Wednesday evening previous to the embarkation, a public meeting was held in Park-street church, for the purpose of giving instructions to the missionaries, and commending them to God by religious services. The audience was numerous. Prayers were offered by the Rev. Dr. Jenks, of the city, and the Rev. Mr. Fay, of Charlestown. The Instructions were given, on the part of the Prudential Committee, by the Corresponding Secretary, to which there was a Response by Mr. Green, on the part of his missionary brethren. The missionaries were then welcomed to their new sphere of duty by the Rev. C. S. Stewart, late of the Sandwich Island mission, and the audience was addressed by the Rev. Samuel Green, of the city.

It was expected that the family would sail the next day; but the ship was detained until Saturday. At one o'clock, P. M. the missionaries accompanied by such of their friends as could be apprised of the time of embarkation; assembled on the wharf nearest the ship, and were again commended to God in a prayer by the Rev. Dr. Beecher, immediately after which they went on board the vessel. The Corresponding Secretary, Treasurer, and a number of friends, accompanied them until they were out of

the harbour, and there is reason to believe they were safely at sea before experiencing any unfavorable change of weather.

The Parthian took out large supplies for the missionaries of the reinforcement, and their brethren at the islands. In view of the exposures to which the mission families have been subjected at the island, it will be gratifying to many to be informed, that the materials for two framed houses have been sent in this vessel. Hitherto it has been difficult to find conveyances for articles of that description.

Besides the ordinary supplies, a printing press, types, paper, &c. were put on board the Parthian, with 20,000 copies of the elementary Tract in the Hawaiian language, numbered *one* in the series printed at the islands, and the same quantity of the Tract numbered *two;* in all, 40,000 copies, printed at Utica under the inspection of Mr. Loomis. The American Tract Society were printing "Our Lord's Sermon on the Mount" in Hawaiian, when the missionaries sailed, and have engaged to print two other Tracts in the same language: a considerable number of copies of the first named Tract were in readiness to accompany the missionaries.

The prayers of the churches will accompany these their messengers over the deep, and the waiting islanders may be expected to meet them on the shores of Oahu, as they did the passengers in the Thames, with a joyful welcome.

From the Missionary Herald.

MORAVIAN MISSIONS.

Hardships encountered at the Northern Stations.

Labrador. A letter from Okkak, dated August 9, 1826; published in the Brethren's Missionary Intelligencer, contains the following description.

The immense quantity of snow, which falls every year at Okkak, generally employs two brethren till midsummer, in clearing it away from the roofs. It lay this year twenty-four feet deep, and in some places still deeper. Most of our buildings were almost buried under it, and we were apprehensive of the roofs being broken down. Some of the Esquimaux houses were crushed by its weight; and the people had just time to effect their escape. The chimney of our bake-house was filled; and we had to clear it continually. As the dogs ran about on the snow, and over the roofs, there was danger of their tumbling into it. Shovelling and cutting away the accumulating masses of snow was a laborious task, aud caused us a great deal of fatigue from day to day.

The missionaries at Nain exhibit the severe cold of the same winter in contrast with the heat of the following summer.

The last winter was uncommonly severe, with an immense quantity of snow and heavy storms. Fahrenheit's thermometer sunk to 15 degrees below 0. The weather in spring was cold and boisterous, till the middle of July. when summer appeared, and proved very hot. The thermometer rose one day to 91 degrees above 0.

Our next extracts introduce the reader to a sight of a missionary and his wife on a journey from Nain to Okkak in March of last year, the cold being at the time 18 degrees below 0, with storm and sleet.

March 7th. We set out from Nain, drawn by twenty-two dogs, driven by two Esquimaux. Another sledge accompanied us. My wife sat within the tent, and I was posted behind upon a box, containing meat for the dogs, well clothed with seal and rein-deer skins. We found our first night's lodging in an old Esquimaux winter house, at one of the places where they fish with nets. The house was full of dead seals, however, they were thrown together to make room for my wife and me to lie down in our sleeping-bags.* I then proceeded

* An Esquimaux travelling bed consists of a large bag of rein-deer skin, with the hair turned inward, covered with seal-skin, the hair turned outwards. It is furnished with a broad flap to cover the mouth, and a strap to fasten down the flap. This bag com-

to order Simeon to be cook, and gave to every one his work. One was to feed the dogs, another to unpack the sledge. For ourselves, I ordered a supper of vermicelli, and for our men, peas; they had been boiled at Nain, and were brought in a sack.

After our evening prayers, my wife, with difficulty, got in to her bag: I then found a place next to the mountain of dead seals. The men lay any where upon them.

In the morning early, putting my head out of the bag, I gave orders to our cook to boil coffee for us, and oatmeal porridge for our men. After morning prayers, we set out, on an excellent smooth track, till half an hour after eight o'clock, when we discovered, with great alarm, that over the mountains of Kig lapeit, the track was filled with irregular masses of ice, like towers, some higher and some lower. We almost despaired of getting through them. Under the mountain the weather grew warm and still; and we sent the smaller sledge forward to find a road through the masses of ice. I could never have conceived that such vehicles and roads could exist, till I now saw them. We got on very slowly, as the dogs seemed disposed, some to go one, and others another way, round the ice masses. The consequence was, that they got entangled in their traces, some of which are eight yards long, and we had often to stop to dissengage them. The motion of the sledge was likewise so violent by the roughness of the ice, that my feet became very uneasy. At three P. M., we had passed the mountain, and about half past six took up our night's lodging in a cavern, dark and dismal in appearance, but to us a welcome retreat.

On the 9th, we met with good roads, and arrived without accident, at Okkak, at 3 o'clock in the afternoon, where we enjoyed the fellowship of our brethren and sisters with thankful hearts, till the 16th, when we returned to Nain. The weather was excessively boisterous; but the Lord brought us safe to our home.

Greenland. The last winter was not quite so stormy as the preceding one; but the severity of the cold was great and lasting. This we experienced very unpleasently in our house, which is built of sods, and perhaps we shall be obliged to hold out another winter in it. Our block-house, put up before the last winter, but damaged by a violent storm, will now be transferred to another and a safer situation.

The cold would be more tolerable, if fuel were abundant; but it is otherwise.

You can have no idea of the joy we experience, when such encouraging letters arrive from Europe, in a country where perpetual snow covers the mountains, and dreariness the plains. You remark on our "going to fetch wood." By wood, we mean bushes, which we pull up by the roots, the root being the best part of them; then we chop them small, that more may go into a woman's boat. There are no trees here: it is all short thickets; and we should be glad if there was only enough of that; but little is left, and in this country drift-wood is scarce, and hardly sufficient for the Greenlanders' use, to make their tools and implements. We wish, therefore, if possible, to obtain a quantity of coals.

Mr. Lehman writes from New Herrnhut, under date of July 14, 1826:—

During the last season, the Lord has approved himself, in a peculiar manner, the Shepherd of his flock to this congregation. Our people grow in grace, and in the love and knowledge of their Saviour. Twenty-eight have been admitted to the Lord's Supper, or received into the congregation. The joy we experienced in beholding this work of the Lord and his Spirit in the hearts of our people, the love and confidence we enjoy and the Christian walk and conversation, make this dreary and frozen region a paradise to our souls. We do not feel the privations to which persons living in this country must necessarily submit: our solitary dwellings appear places of rest in the Lord, and the rough and piercing cold of the climate does not chill the warmth of our affections.

Yet I cannot deny, that this same intense cold begins to affect my body, and after so many years abode in this country, I am frequently troubled with rheumatism. If the noble minded friends of the cause of Christ in England and Scotland, to whom the Lord has given the means, knew how much we are likely to suffer from the increasing want of fuel in this country, I think they would

contrive to send some coals to the missionary stations on this coast, by some of the English whalers, which annually visit it. Very little drift-wood has been found this year, we have as yet seen none, we therefore intend to make a voyage into Ball's river to seek brush-wood, though we do not know yet where to find it.

North America.—The Cherokee congregations, collected by our missionaries at Springplace and Oochgelogy, are, indeed, but small; consisting, at present, of not more than from 18 to 20 adults, and about as many children who attend the school; but the neighboring Indians and negroes flock to the meetings in considerable numbers. The affectionate letter addressed to the Delaware Indians, by the Provincial conference at Bethlehem, was listened to with serious attention; and appeared to be attended with the desired effect, to encourage them more diligently to seek after the One Thing needful: the sum allowed by the Canadian government, as compensation for damage done to the settlement during the campaign of 1813, it was hoped, would enable them to undertake the building of a church.

Labrador.—The Harmony sailed for Labrador on the 3d of June—reached Okkak on the 30th of July—and, after visiting the three settlements on the coast, set out on her homeward voyage on the 7th September: she arrived on the Thames, October the 7th; bringing home brother Meisner with his wife and daughter, and the single brother Beck. The accounts which have been received from our Esquimaux congregations, both written and verbal, agree in stating that their internal course has been, on the whole, very satisfactory, and that the meetings and schools have been diligently attended. At Hopedale 188 Esquimaux resided, at Okkak, 350, and at Nain, 228. The 50th Anniversary of Hopedale was celebrated by old and young, with peculiar emotions of joy and gratitude to the Lord, whose presence was powerfully felt at all the solemn meetings of that festival.

Greenland.—A dangerous epidemic, the principal symptoms of which were cold in the head and pleurisy, broke out early in the winter, among the 600 inhabitants of Lichtenau, and lasted throughout the whole of it; a similar disorder prevailed at New Herrnhut, and proved more fatal. In general, our brethren at all the missionary stations could rejoice over the spiritual course of their congregations, and a special work of grace was observable among the youth.

Danish West-Indies.—In the three Danish Islands, St. Thomas, St. Chroix, and St. Jan, divine life appears to pervade the seven negro congregations. The most numerous is that at Friedensfeld, in St. Croix, which numbers 2,232 persons. Three active missionaries, in the prime of life, have been called home to eternal rest. The mission was reinforced by a missionary and his wife from North America, a missionary and his wife and two single brethren from Germany, and the return of another from a visit to Europe, Brother and sister Hohe have returned to Europe, after a faithful service of 21 years On August 21st, the missionary family at New Herrnhut celebrated the 94th. anniversary of the commencement of the mission in St. Thomas: they had occupied their present dwelling-house fifty years.

British West-Indies.—In *Antigua*, 14,823 negroes are under the care of 21 brethren. In *Barbadoes*, the public and private services continue to be attended by an increasing number of negroes. *St. Kitts* is one of our most flourishing fields of labor in the West Indies: the two congregations at Basseterre and Bethesda, continue to increase: to the former belong about 3000, to the latter 1838 negroes: 700 children are under instruction at both stations. Our missions in *Jamaica* are by the Lord's blessing, on the advance: of our three congregations on that island, New Eden numbers 1213 negroes, Fairfield 1190, Irwin and its vicinity about 300: brother Becker and his wife were necessitated by increasing infirmities, to request their dismission, after a faithful service of 24 years in the West Indies, and returned to England. A mission in the island of *Tobago* was begun as early as the year 1790; but it was interrupted, shortly after, by the departure of our late brother Montgomery: it was renewed in 1799, at the earnest request and by the generous assistance of the late Mr. Hamilton; but again discontinued upon his decease, in 1801: agreeably to the wish-

es of his son and of several other proprietors of estates, it will be recommenced; and to this service, brother Rixecker, of Lancaster in North America, has been lately appointed.

Surinam.—On the 14th of July fifty years had elapsed since the baptism of the first negro by our brethren at Paramaribo; that day was therefore kept as a solemn festival by the negro congregation; and the various services were attended by a numerous company, not only of negroes, but also of the white inhabitants of the town, who all appeared to take a lively interest in the prosperity of this work of God: the church proved far too small to contain all who wished to be present. Since the first baptismal transaction in 1776, there have been baptised 3,477 adult negroes: the congregation at present consists of 1240 members, besides 500 new people. Several planters in the neighbourhood of Paramaribo, have invited our brethren to preach the Gospel to their negroes. Two brethren who formerly served the mission in Surinam, for above thirty years, have, in this year, finished their course with joy; viz. brother Langballe, at Bethlehem, in February; and brother Randt, at Herrnhut, in May.

South Africa.—The number of inhabitants at Gnadenthal was 1218: in the early part of the year, new life and love to Jesus appeared to be enkindled in the hearts of the Hottentots, many of whom joined themselves into little companies, and engaged with one another to walk as true followers of the Lord. Of the patients in the Leper's hospital, at Hemel-en-Aarde, whose number exceeds 100, more than half have been awakened through the labors of brother and sister Leitner; and those who have been admitted members of the church of Christ, appear to grow daily in knowledge and in grace. Elim increases gradually, and is a blessing to the whole neighborhood: on festival occasions, more than 200 friends have sometimes attended the meetings: the Sunday school is frequented by a large company, both of adults and children, and is a means of benefit to old and young. Owing to the pressure of the times, many Hottentot families have flocked to Groenekloof: the work of the Holy Spirit, which appeared evident among these poor people, has been productive of blessed effects likewise among the older inhabitants, whereby our brethren have been encouraged to persevere in their work with renewed confidence. The congregation at Enon has increased to 400 members; the number of inhabitants, to 450: brother Hallbeck accompanied brother and sister Nauhaus thither in May last; and spent above five weeks, from June 10th to July 26th, at Enon and its neighborhood, witnessing with joy and thankfulness, the earnest desire of the Hottentots to be made acquainted with Christ and his great salvation.

General Remarks.—The number of stations is 37, at which 185 laborers of both sexes are employed. During the year, *eight* missionaries died, of whom three were females; *eleven* returned home on account of ill health; *five* revisited their fields of labor; and *nineteen* were sent as new missionaries, of whom more than half were single brethren.

The *Receipts* of the Brethren for foreign missions, in the year 1826, were $45,335: of this more than $24,000 were contributed by friends in Great Britain. Their *Payments* were as follows:

For the several Missions,	$31,632
Pensions:	
To 14 married and 9 single brethren, - -	2,836
To 23 widows, - - -	1,086
To 67 children at schools and trades, - -	4,107
Sundries, - - - - -	2,535
	$42,196

The Mission Committee accompany their Report with the following exhortation:

To us dear brethren, who are members of a church which the Lord has so undeservedly favored, and counted worthy, for 94 years, to proclaim the word of his salvation to heathen nations, sitting in darkness & in the shadow of death, this great privilege and commission shall always remain highly important and precious. Let us, though deeply sensible of our unworthiness, pray fervently to the Lord our God and Saviour, that he would continue thus to bless us; granting to us wisdom, faith, and full confidence in his help, and still prepare and send forth many willingly-devoted servants from among us in his vineyard.

Indian Missions in the United States.—Very gratifying intelligence of the success of missionary exertion in several of the stations occupied by the American Board of Commissioners for Foreign Missions has been received. The schools at their stations are prospering, an increased and solemn seriousness appears among the people, a goodly number, we trust, have been converted from the error of their way, and made partakers of the hope of eternal life; civilization and general improvement keep pace with the progress of religion, and are gradually humanizing the fierce manners of the savage. The Cherokee government have recently procured a printing press, which will be employed in printing the New Testament and other portions of the Bible, school books in the Cherokee language, and such other books in Cherokee and English as will tend to diffuse knowledge through the nation. A prospectus has been issued for a Newspaper, entitled the Cherokee Phœnix, to be printed partly in Cherokee and partly in English; the first number of which is expected to appear early in January. They have hired a printer to superintend the printing office, to whom they give a salary of $400 a year, and another printer, to whom they give $300. Mr. Elias Boudinot, an Indian, who was educated at the Foreign Mission school, has been appointed editor; with a yearly salary of $300. An alphabet for the Cherokee language has been invented by one of the natives.

The following notices of the stations at Cattaraugus and Seneca in the state of N. York are given in the Missionary Herald:

Organization of a Church at Cattaraugus.

Monday, July 9, 1827. I have just returned from the Cattaraugus station, whither I went in company with a party of Christian Indians from this village, to form a church and administer the Lord's Supper. We enjoyed a very interesting and to me truly solemn season there yesterday. A church was organized consisting of 13 members, including Mr. Thayer, the teacher, and his wife.—The most of these are the subjects of the recent awakening at that station. Their views and experiences were on the whole very satisfactory. The little chapel was well filled on the Sabbath. A number of Pagans, men and women, were present to witness the exercises. All conducted themselves with the utmost propriety. Solemnity appeared to pervade the assembly throughout the exercises; and much tenderness, and devotion of spirit were visible among the members. The Lord grant that this vine may be one of his own right hand's planting.

When we reflect on what God has done for us, since last January, at Seneca and Cattaraugus, we cannot but adore that Almighty grace which has so far succeeded our unworthy labours, as to induce us to hope that a single soul even, has been brought into the fold of Christ.

The hopeful conversion to God of one such immortal spirit, redeemed from heathen degradation and misery, will ever give joy to angels and to men. But in the present case, we humbly trust the Spirit of God has blest his truth to the salvation of between 15 and 20 souls, at these two stations, in the course of a few months;—before we had sufficiently acquired the language of the tribe to speak to the people in their own tongue of the "wonderful works of God." Our ministrations are always, as yet, conducted by the aid of an interpreter, himself unlearned, and though seriously disposed, not pious. The seriousness at Cattaraugus commenced after the return of the Cattaraugus people, from witnessing the exercises of our communion at Seneca in April. It was evident that God did make the solemnities of that occasion a means of extending his own blessed work among the Indians at that station. At that time, several of the people present from Cattaraugus were so affected with a sense of their condition, that, at the Monthly Concert next day, they, unasked, stated their feelings with sobs and tears. From this time forward, the seriousness among the

people there increased rapidly. Cases of conviction for sin were multiplied daily. And strong indications of the presence of the Holy Spirit were manifested in every meeting, and almost in every house. "It was not by might or by power; but by my Spirit, saith the Lord."

August 1. I again visited Cattaraugus. The religious excitement which has prevailed there for some time, appears not so interesting as formerly, yet the fruits are precious. On the Sabbath a meeting was appointed for Monday afternoon in a very remote corner of the Reservation, to accommodate two or three families, who live at the distance of eight miles from the place of worship, but who are, nevertheless, constant attendants on public worship. The number present was about 25. A woman at this place appears to be rejoicing in hope, who has a child of seven years of age perfectly blind. While the mother was engaged in answering some general questions, the blind boy asked leave to speak. He then addressed himself to me, and spoke a few sentences in a manner so solemn and touching, as to produce instant weeping by all present. It was so sensible and pious, and withal so unexpected, as to leave upon my mind a vivid impression of a scene I can never think of, but with thanks to God for carrying me thither. A number conversed very feelingly after this.

Additions to the Church at Seneca.

October 7. We yesterday enjoyed the privilege, with the members of the little church at Seneca, of again commemorating the dying love of Christ. There were some circumstances of peculiar interest connected with this celebration of the Supper. Ten persons, three males and seven females were baptized in the name of the Holy Trinity, and for the first time, sealed their engagements to be the Lord's. The most of these persons we look upon as the fruits of the revival, with which God was pleased to visit the mission the last season. These, together with six adults admitted last spring, have increased our little church to the number of thirty.

To suppose that all these are the redeemed children of God, regenerated by his Spirit, and sanctified by grace, is probably more than can be supposed of an equal number of professors, educated in the bosom of the church, and living under the more enlarged dispensations of the divine favour. But the Christian deportment of these persons, their attention to the means of grace their apparent affection towards the people of God, and the Saviour of sinners, have led us to hope that most, if not all of them are experimentally acquainted 'with the truth as it is in Jesus.'

REVIEW.

For the German Reformed Magazine.

THE CHRISTIAN BISHOP APPROVING HIMSELF UNTO GOD, *in reference to the present state of the Protestant Episcopal Church in the United States of America; A Sermon preached in Christ Church in the city of Philadelphia, on Thursday, the 25th day of October, A. D* 1827, *at the Consecration of the Right Rev. Henry U. Onderdonk, D. D. as assistant Bishop of the Protestant Episcopal Church in the State of Pennsylvania by* John Henry Hobart, D. D. *Bishop of the Protestant Episcopal Church in the State of New York. Phila. Jasper Harding. pp.* 36 8*vo.*

When a traveller wanders from the way and at every step recedes further and further from his place of destination, he becomes an object of commiseration; nor should that commiseration be the less, however confident he might be of his knowledge of the way. As truly should we pity him that adopts some false and dangerous principles in reasoning and pursues the deductions & reflections thence arising, nor should any confidence in his own opinions make us the less solicitous for him. For with unanswerable truth has the Saviour claimed the sincerest sympathy for such: "If the light that is in thee be darkness, how great is the darkness!" If the grand regulating principle be erroneous, how fraught with errour must be the conclusions drawn from it.

We have been lead to these reflections by the perusal of the discourse the

title of which is prefixed to this artcle. It is a sermon preached on one of the most interesting occasions that can occur among the members of the church, of which the author is a conspicuous member,—the consecration of an Assistant Bishop of the Protestant Episcopal Church in the State of Pennsylvania. The author seems to have been aware that something of no ordinary character was demanded of him when called to address a people met to witness the high solemnity. And the circumstances of the church to which he belonged, especially that part of it which is in this state, seemed also to demand from him something very plain and pointed. Accordingly he has selected for his text, or rather the motto of his disourse, a sentiment which would enable him to detail the more important duties and responsibilities of a Bishop, in the present critical condition of the Episopal church in this state; "Study to shew thyself approved unto God," the advice of Paul to Timothy and to all christian ministers is his theme. The apostle had a particular reference to that simplicity of style which should characterise his exhibitions of divine truth and to that zeal and industry necessary in making those exhibitions. The particular reference of the apostle is not noticed by the author of the discourse; but the applicableness of the injunction is shewn in 13 particulars. It would appear from this minuteness of detail that his design was to have compassed the chief, if not the whole ground of Episcopal responsibilities, and this we conjectured before we had read any further than the text. We presumed beyond all doubt that we should find a salutary admonition for the "christian Bishop" with respect to his making the glory of God his chief and highest aim, and to his labouring zealously and incessantly to win souls to Jesus Christ. But in this we were not a little surprized and disappointed—painfully diappointed and the more so, because he has sought to pour contempt upon that piety which takes its directive influence hence, & to represent it while "super-abounding in professions of love and zeal for God" as "displaying little of justice, of candour, of charity to man,' and while alarmed at the most innocent recreations of the world, shuns not those artifices which even that world loathes and reprobates." In adverting however to the leading sentiment with which he has prefaced the detail of "the christian Bishop's" duties we recovered from our surprise, exclaiming to ourselves—no wonder that the high concerns of God's glory have been overlooked; for "the christian Bishop" is made to derive both his incentives to duty, and his consolation in its discharge, from a selfish source.

The introductory sentence, which is a great deal too long and intricate for the commencement, has couched in it the *proton pseudos* of the whole discourse. We give it in the Doctor's own language: "There is no principle, which, under all circumstances, and in every situation, can effectually resist the seductions and assaults that would lure and force us from our duty, and which can preserve us in the firm and undeviating discharge of it, but that which habitually and deeply recognises the authority of a Supreme Lawgiver, the tribunal of an Almighty Judge; and which acknowledges in that authority, the highest claim and motives to obedience, & anticipates from that tribunal the final plaudit of eternal reward.' Not to notice the specimens of bad taste in this averment, if we understand it at all, it is unquestionably false; but there is so much of obscurity in it and the whole is so involved, that we were at first inclined to think we had not been able to ascertain the idea of the writer. If he means that *the recognition* of the authority of a supreme

Lawgiver and of the tribunal of an Almighty Judge is the *only* principle which can preserve us in the path of duty, he is unquestionably mistaken. The rebel recognises both, and seeks to overthrow them. But he has super-added the *acknowledgement* of that authority and tribunal, and the *anticipation* of reward—two other distinct principles. If he means that these *three* principles, the recognition & the acknowledgement of a supreme Lawgiver and Judge, and the anticipation of reward, are the *only* principles that can preserve us, in the firm and undeviating discharge of duty, he has expressed himself very inaptly; for he seems to have had in his view but one. But supposing that he meant the conjoint influence of these three principles, he is still mistaken. The love of God is a much more effectual guard against the seductions of the world, and a much more efficient principle of holy obedience, than either, or all of the three together We startled at the seeming intimations of the writer, upon a second perusal of the sentence, and finding that he had not distinctly avowed the principle to which he referred, we were disposed to believe that he might have studied obscurity with a view to rivet attention & interest his hearers as he afterwards dispelled the mists of his own creation. But we were soon undecieved; for directly after, he lets us know that our surprise and suspicion had not been unfounded; for he distinctly, deliberately, and with emphasis and solemnity avers that *to show ourselves approved unto God* is the principle "which *alone* can secure a consistent and persevering course of obedience," nay is "the SUPREME principle which should animate, control, and comfort" a "christian Bishop." And not content with this he has pressed it still further, averring that "to show themselves approved unto their divine Lord and Master, is the *only correct* and the *only safe aim* of those whom he has called to serve him in the highest stations of the church militant." If the preacher had referred to his Bible, of which he has made a very sparing use in his discourse, he would have found that they who were called to serve the Lord "in the *highest* stations of the church militant," were animated, controlled and comforted by a very different principle from the mere selfish desire of securing the approbation of God, their Judge, of which he speaks. He would have found Moses, Joshua, David, Jeremiah, Paul, and a host of others animated and actuated by a desire for the glory of God, and that to such a degree as to loose sight of their own selfish interests He would have found that the Lord himself has laid great stress on this and has severely reproved & threatened the priests that were actuated by a selfish spirit, precisely because they lost sight of his glory, "And now, O! ye priests, this commandment is for you: if ye will not hear and if ye will not lay it to heart to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you and I will curse your blessings. Mal. 2. 12. He would have found the great apostle of the Gentiles, that splendid example of ministerial zeal and faithfulness, so far from being supremely actuated by a desire to show himself approved unto God, testifying that this grand animating controling and comforting principle of his conduct was the love of God and Christ. "The love of Christ (says he) constraineth us; for we thus judge that, if one man died for all, then were all dead: & that he died for all, that they which henceforth live should not live unto themselves, but unto him that died for them and rose again. He would have found that same apostle enjoining it on all, as well on "the christian Bishop" as others, that "whether ye eat or

drink or whatever ye do, do all to the glory of God." Now we do think that here is a gross and radical defect, nay a serious and essential errour; one not to be forgiven in an occupant of "*the highest station,*" in the "church militant." We certainly did expect, & had a right to expect, that, however the author of the discourse might have desired or found it advantageous to discuss the principle contained in the text,he would have given it its proper place, and not have exalted it as the "supreme paramount principle which can animate control and comfort in the discharge of duty. We did expect at an early period in the enumeration which he has made, to be told that a christian Bishop, in studying to show himself approved to God, should intently and zealously aim at and labour for the glory of God; that deep compassion for the perishing souls of men, should manifest itself conspicuously, in the conduct of "those who have the guardianship of the spiritual interests of mankind, with whom is entrusted the care—the awful care of souls, and who in some measure hold in their hands the destiny of immortal beings;" and that, however anxious they might be to approve themselves unto God, the vast concerns of his glory, and the immense interests of immortal souls should at least occasionally, attract their attention, occupy their thoughts, rouse every noble and generous affection of their hearts, and call forth undaunted efforts and untiring energies. In this we were painfully disappointed: the subject is never once brought fully into view as a mode of "a christian Bishop's" approving himself unto God, but as if to sport with injured feeling, when a purpose to promote the glory of God and the good of souls, as a principle or motive of human conduct, is alluded to; as if to intimate its danger and prevent its adoption, it is characterised as having 'cloaked the foulest designs' & as to be cherished and fulfilled "only in the mode which that church (that is the Episcopal church) *has received and appointed as agreeable to the divine command*" p. 29. The truth is, that so far from the glory of God & the salvation of souls being exhibited in the discourse as a grand animating principle of christian and ministerial conduct, the author has substituted for it the glory of the Episcopal church, in the increase of her numbers, the spread of her influence and the establishment of her forms. Our church, "our own church," and such like expressions, are to be found on almost every page of the discourse. After having read a few pages, & being struck with their frequent recurrence, we determined to keep count; but when the number rose above 30 we desisted, under the full impression, that the grand pervading spirit of the discourse, the object in fullest and most constant view, and which with every turn of thought still rose and retained supremacy in the author's mind, was the *Protestant Episcopal Church.* What a portrait of a "christian Bishop" and what principles and motives to be pronounced "paramount!!!" aiming to show *himself* approved unto God before every thing else & concerned for the glory of God, and the good of souls just so far as they may be promoted by the doctrines, rites, ordinances, forms and ceremonies of the Episcopal church !!! How unlike the great apostle, who laboured, exhorted and prayed to God for the preservation and promotion of personal holiness in the converts of the gospel, "not" says he "that we should appear approved (this was not his *main* design though it had its influence) but that ye should do that which is honest." 2 Cor. 13. 7. However careful and anxious he was to show himself approved to God he had a still higher aim and still nobler principle of action. He both preached

and prayed and laboured and toiled for the glory of God in the sanctification of souls. "Wherefore" also says he "we pray always for you that our God would count you worthy of this calling and fulfil all the good pleasure of his goodness and the work of faith with power; that *the name of our Lord Jesus Christ may be glorified in you*, & ye in him 2 Thess. 1. 11. 12. And whatever consolation and enjoyment he had in the thought that he individually was approved of God he lets us know that the main thing which animated and comforted his soul was to look upon the proofs of God having been glorified in the souls that had been converted and sanctified through the instrumentality of his preaching. "For what' says he "is our hope, or *joy*, or crown of rejoicing! are not even ye in the presence of our Lord Jesus at his coming." For ye are our glory and joy. Thess. 2. 19, 20.

To be Continued.

Religious Intelligence.

From the Boston Recorder & Telegraph.

RUSSIA.

We have been favoured with recent intelligence concerning the interests of religion in the southren provinces of Russia, situate around the Black Sea, from a gentleman who has for twenty years resided at Odessa, and who a few weeks since arrived in this country from Smyrna. It certainly must be gratifying to every friend of Zion, to learn that even the iron-handed despotism which so long has endeavoured to shut out the light of liberty and religion from the stupid mass of the Russian subjects, has not been able to expel and exclude every ray of the Sun of Righteousness from their vast and chilly dungeon.

Our information relates chiefly to the German emigrants who have lately settled in these parts of the Emperor's dominions, and appear to have gone forth out of their native land under peculiar circumstances, in some measure similar to those under which our pilgrim fathers left their country for conscience' sake and the gospel's. It appears that, like Abraham and Isaac of old, they have removed their tents and pitched them in the plain and in the wilderness, and there built an altar unto the Lord, and there digged again for that well whose waters springs up into everlasting life. Christians who watch the signs of the times, see abundant cause to rejoice, and are encouraged to pray the Lord that he in mercy may hasten the promise of his coming, that the little leaven may speedily leaven the whole lump, and the little cloud as big as a man's hand soon spread over all nations, till the heavens drop down from above and the skies pour down righteousness. Any man, if praying thus from the heart, must be constrained to add, "Lord what wilt thou have me to do, that I may forward this grand object?"—And when the Lord tells him, he will do it with alacrity and delight. We believe that the following particulars have not been generally known to the Christian community in this country, and therefore beg leave to present them as received from the gentleman above mentioned, who is himself a German by birth, and a zealous member of the household of God.

A revival of religion took place in 1816 or 17 in the kingdom of Bavaria; where, as is well known, the prevailing religion is the Roman Catholic. Three of the Catholic priests were then, by divine grace, brought to see the truth as it is in Jesus, and began to preach the gospel in its purity, which had not been done in this country for many years. Their names are Boos, Gossner and Linde. Persecution was the immediate consequence of their pious zeal. They were obliged to leave their native country, their friends and newly converted hearers. Boos went to Prussia, where he died in the beginning of the present

year. Linde fled to St. Petersburg, where the Emperor Alexander had invited him to become Provost over the Catholic church. It seems indeed astonishing that the Pope or the Catholic clergy in Bavaria, did not attempt to hinder the departure of this extraordinary man; and still more so, if it is considered that Linde has already been put in prison on account of his preachiug, and that no doubt his bitter enemies intended to send him to Rome in order to be punished for apostacy. In the providence of God, however, and probably through the means of Prince Gallitzin, the Emperor Alexander heard of these excellent men, Linde and Gossner, and of their sufferings for righteousness' sake. He addressed himself immediately to the King of Bavaria, requesting him to send them to Russia, as they could not live in peace with their Catholic brethren in Bavaria. The King complied, as he at that time durst not refuse the Emperor's requests. Linde was then set at liberty, and permitted to go to Russia, and Gossner followed him soon after. Through the influence of the Russian Ambassador, Linde was even allowed before his departure to deliver a farewell sermon to his congregation and Christian friends. The government, however, apprehending some commotion among the people because of his departure, took the precaution to place two soldiers behind the preacher on the pulpit. The congregation being too numerous to have room in the church, the pulpit was erected on the wall of the church yard, where Linde preached to about 20 thousand persons collected around the church on the slope of the hill on which it stands. Many credible eye witnesses have estimated the numbers present at this affecting parting scene not to be less than what has been stated. After having finished his sermon, he commended the brethren to God and to the word of his grace, and prayed for the pardon of all his enemies and for their conversion, and then immediately departed with a few brethren for Russia. This day was so remarkably blessed, that even many of the soldiers, who were appointed to guard the congregation, were truly converted to God and joined the brethren; who, however, were constantly persecuted, and are still persecuted and oppressed even to this moment. But they have the word of God, which is able to build them up, and to give them an inheritance among all them which are sanctified. Boos. Gosner and Linde bad redeemed their short time by distributing Bibles and New Testaments, and as many of the works of Thomas a. Kempis and Gerhardt Tersteegen, as they could. Linde on his journey to St. Petersburg, preached in many places in Germany, where brethren were to be found; until he reached his place of destination, where he immediately proceeded to proclaim the plain and unadulterated truths of the Gospel.

It may be well to observe in this place, that the Pope has no direct or controlling influence over the Roman Catholic Churches in Russia, inasmuch as the minister of the ecclesiastical department of government superintends the concerns of all churches and denominations within the limits of the Russian Empire. Prince Gallitzin filling this high office at that time, was consequently able to protect Linde from the enmity of the Pope and his adherents.—Linde's preaching in Petersburg was much more successful than could be expected in a capital, where luxury and pride pervade nearly all classes of society; where either superstition and unbelief, or a stupid indifference had infected all Christian denominations; and where even the Moravian church, which has always been a light in the darkness of Russia, was in a dangerous spiritual slumber.

As soon as Linde began to preach, the gospel proved, as it ever will when faithfully exhibited, to be a fan in the hand of the Lord, by which he purged his floor, separating the wheat from the chaff. Many arose and spoke reproachfully against the cause of God, making sport of the revival, and calling it folly and fanaticism; but many on the contrary, redeemed this precious time, this day of salvation, rejoicing in the tender mercies of our God, by which the dayspring from on high had visited them. Roman Catholics and Protestants, and even Russians of higher rank gave each other the hand of brotherhood, and while looking on each other as brethren in the Lord Jesus Christ, never thought about different denominations, never mentioned Paul or Apollos or Cephas; but were all one in Christ. This revival

in St Petersburg was very extensive and powerful. Persons of the highest rank and people of the lowest estate partook of its inestimable blessings. Even the imperial family were at that time brought under serious concern for their souls, and some of its members under deep conviction of their sinfulness and of the necessity of true repentance, and of faith in Jesus Christ; that is, as far as man can judge of things so delicate as true repentance and conversion.

Linde left St. Petersburg in the autumn of 1820, when he went to Odessa. He was succeeded in his pastoral office by Gossner, who laboured to carry on this glorious work with the same zeal, and in the power of the same spirit through which it had begun, and perhaps with a yet more exalted measure of Christian wisdom and pastoral prudence, as he is a man of uncommonly quick discerning spirit and much experienced in the Gospel ministry. The cause of Linde's coming to Odessa was as follows: Many of his hearers in Germany expressed before his departure for Russia, a strong desire to follow him into that country, in hope there to enjoy under his preaching that liberty of conscience, which they had no prospect of enjoying where they were. Linde being frequently sent for by the Emperor Alexander during his stay at St. Petersburg, spent many a retired hour with him in private conversation on religious subjects, and had thus ample opportunity of introducing the desires of his German brethren to the Emperor's notice in the most favourable and effectual manner. The Emperor granted their petitions with the greatest readiness, and gave Linde permission to settle with his brethren on as much land as might be necessary, and in whatever part of the Empire he should choose; promising at the same time every possible assistance on his own part, not only to forward the intended settlement, but also the establishment of a Missionary Institution, which Linde had in contemplation. As Linde preferred the southern part of Russia, and his choice met the Emperor's approbation, he immediately repaired to Odessa, in order to select in the adjacent territories a tract of land suitable to his purpose; here he remained above a year, being in the providence of God designed to be a great blessing to that city, which is opulent and growing, with a population of about 40,000 inhabitants. Our informant tells us that he at this time (1820) lived in Odessa. The moral condition of the place was deplorable. As far as he knows not a Christian could be found. There were *meeting people* enough, who were very diligent in going to church, and highly applauded every sermon they heard; but never carried any into practice; "hearers enough, but no doers;" "believers enough—with the mouth and even with the understanding, but none a believer in his heart;" "Christians enough, and yet no Christians at all." But as soon as Linde began to preach, the state of things altered at once. The word of God was again a fan in the hand of the Lord, by which he purged his floor. In many families two were against three, and three against two; the father against the son and the son against the father, &c. (Matthew 12: 53.) Faithful believers were daily exposed to mockery and scorn from opposers, and threatened with exclusion from the Catholic chapel in which Linde used to preach, who was himself several times threatened with death as soon as he should ascend the pulpit. But satan is a coward, who always seeks to terrify by empty threats which he has no power to perform, and bites his chains in impotent rage against the lion of the tribe of Judah, who has rebuked and withstood him, and who will finally destroy all the works of the devil. Another eminent man, whose name ought not to be left to oblivion, is John Saltel, a missionary among the Jews at Odessa, and a pupil of the Missionary Institution at Basle. He laboured with great ardour in union with Linde, and preached once a fortnight in the church of the Protestants. The memory of this dear young man, must ever be precious to all who have made his acquaintance or enjoyed his preaching.

(*To be Continued.*)

NEW YORK.

The population of New York city, in 1820, was 123,796. In 1825, it was 166,086: making an increase in 5 years of 42,380. Allowing the same ratio of increase, there is now a population of 186,000. There are in the city 101 churces, or houses of public worship: of which 4 are Roman Cathalic, 1 New Jesusa-

lem. 2 Unitarian, 2 Universalist, 2 Jews' Synagogues, 15 Baptist, 13 Methodist' 17 Episcopalian, and 34 Presbyterian churches, including the Scotch and Reformed Dutch. The remainder are Lutheran, Moravian, Friends, German Reformed, and Independants. The average number of regular attendants is estimated, by such as have made it a subject of special examination, not to exceed 400 to each house; which makes the number of those statedly attending public worship 40,400. After deducting 50,000 for children, for the sick, and for others necessarily absent, there will still remain *ninety-four thousand six hundred, or more than half the population, absenting themselve from the public worship of God!*

There are in the city 4 theatres and 2 circuses: most of them open from 4 to 6 nights every week. The number of shops and other places licensed to sell liquor by the small measure, is three thousand, or about *one* to every *seventh dwelling house!* In addition to the violations of holy time, occasioned by steamboats, and other public conveyances, by butchers, grocers; and other traders purchasing their stock from boats arriving from the country, upwards of *one thousand shops and other places are opened for the sale of liquor or other things on the Sabbath.—Appendix to Pattons's Sermon.*

LIBERIA.

The Baltimore American gives an abstract of the "Address to the friends of American Colonization." In relation to this spot which has been selected for the free blacks transported from this country. The project of colonizing these people, originated in the Legislature of Virginia, and was advocated by Messrs. Monroe and Jefferson. "In 1821, Cape Messurado was purchased, and on the 28th of April, 1822, the American flag waved on the African shore. The territory is equal in fertility to our western states, and affords a greater variety of valuable products. The climate though different, is salubrious; and notwithstanding some mortality at first, arising from other causes, the result has been much less disastrous than in like early attempts in America. The colony, now in the sixth year of its existence, contains upwards of six hundered inhabitants, who live and cultivate their fields in comfort. It extends two hundred miles along the coast, and indefinitely into the interior. All the children of Monrovia, the capital of the colony, attend school.

In six months of the year 1826, the exports amounted to $44,000, their *profit* on which was $30,000, nearly three fourths. A vessel, with a cargo of $11,000, disposed of the whole of it there in ten days, and every cent paid." The natives in the vicinity are friendly to them, and the presence of the colony, it is said, has in a good degree abated the slave trade.

REVIVALS OF RELIGION.

We have numerous accounts of religious revivals in different portions of the Lord's kingdom, and hail them with thankfulness to God for the riches of his grace in freely converting and saving the souls who were hurrying with awful unconcern to an eternal ruin. We are pained at the same time, and deeply pained, when we reflect that, while the Lord's work is going on prosperously in so many places, the Reformed Church should stand almost alone, without any participation in these copious showers of divine grace; and we are constrained to say within ourselves: "Will the Lord cast us off forever? and will he be favourable no more? Is his mercy clean gone forever? doth his promise fail forevermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" Ps. 77, 7. The Heathen are listening to the voice of the Son of God; the ferocious Indian hears and lives; those who were afar off are coming from the east and from the west, from the north and from the south, and are sitting down with Abraham and Isaac and Jacob in the kingdom of Heaven, while we, who esteemed ourselves children of the kingdom, are standing still at a distance and in awful danger of being forever shut out. A

most lamentable coldness and dreadness pervade the church; both ministers and people seem to be profoundly asleep; both to be content with the mere form of godliness; frequently a heartless service in the pulpit, a chilling coldness in the congregation; an almost total neglect of family devotion; and a distressing indifference to religious knowledge, to experimental piety, to the high destination of professing Christians as coworkers with God in the salvation of the world. We would ask our brethren in the ministry, and ask them seriously before God: Whose fault is it that our churches are thinly attended, our congregations uninterested and listless in the service of the sanctuary, and the state of religion so deplorably low? Why must we complain of the want of support and co-operation? Why do we witness no refreshings from the presence of the Lord? It is not enough to say that we are sent to a fallen race, that we are delivering messages concerning heavenly things to earthly minds; that the carnal man receiveth not the things that be of the Spirit of God. All this is true indeed; but it is true at all times, and in all places: the persons who compose the Reformed Church are not more deeply fallen—are not more earthly minded—are not more carnal—than all other men: and are surely not in a more untoward state for religious improvement than the Heathen, who are gathered to Christ from the rudest and wildest portions of the human race. "All things are possible to him that believeth." The minister of Jesus who labours in faith; who speaks because he believes, and acts because the love of Christ constrains him; who carries with him to his closet, to his pulpit, to all his intercourse with his people, and to all the business of life, a heart that is warm with the Saviours love, and beats with strong emotion for the interest of his kingdom; as he cannot be a languid preacher, nor a careless pastor—as he cannot endure to see his people perish unwarned—as he bears them upon his heart, and burns when they are offended; so it is hardly possible that he should always labour in vain and spend his strength for nought: his people will grow warm by the fervor that glows in him, and while light is thrown upon their understandings, a fire is kindled at their hearts, and the gospel of Jesus is made to them, the power of God to their salvation. The low state of religion in our church, is in a great measure, we fear chiefly, attributable to ourselves. We do not gather those stores of knowledge, by which we could enlighten our hearers; we do not posess that love and zeal, and untiring diligence, and self-denying, humble, heavenly devotedness to the cause of Christ, which would constrain us to "be instant in season, and out of season, rebuking, exhorting, with all long suffering and doctrine;" and, what is still more, we do not ardently desire and perseveringly seek at the hands of God, the saving effusions of his Holy Spirit. Say, brethren, ye ministers of Jesus, ye watchmen upon the walls of Zion, ye shepherds of the Lord's flock, say what account shall we be prepared to give to him, who will judge us, of the high trust committed to us, and of the manner in which the duties of it have been performed?

AMERICAN TRACT SOCIETY.

The following facts relative to the progress and present state of this Society, appeared in the General Agent's Report, presented to the Executive Committee, Nov. 19, 1827, viz:

Whole number of Tracts printed since May 1st, as by the printer's bills, (exclusive of bound volumes.)	1,727,000
In the treasury, including a draft of $100 not yot due,	262 11
Amount due for paper purchased,	$10,643 54

For three months past the demand for Tracts has much *exceeded* the amount published, leaving the Depository but very partially supplied. and a number of Tracts entirely out of print.

These facts show, at a glance, that the Society's *stock of Tracts must be increased to the value of many thousands of dollars*, before it can proceed without embarrassment. And it seems scarcely necessary to add, that for funds to do this, it depends entirely on the donations of the benevolent, as the Society's publications are *sold at cost*.

AMERICAN TRACT SOCIETY, BOSTON.

[*Communicated by the Corresponding Secretary of that Society.*]

From May 10th to November 12th of the present year, this Society have issued from their Depository, *Five million one hundred fourteen thousand six hundred and sixty-eight pages of Tracts;* of which 250,000 pages have been distributed gratuitously, and about 500,000 pages have been delivered to life members. The remainder have been sold to agents and auxiliaries.

The demand for the Society's publications is constantly increasing, especially for gratuitous distributions. New fields are opening; new distributors are coming forward to the work; and the Committee feel, more than ever, that God will make Religious Tracts mighty in pulling down the strong holds of Satan, and ushering in the day when all shall know the Lord.

WORTHY OF IMITATION.

At a Meeting of Members of the congregation of the Reformed Dutch Church in Garden-street, N. Y. under the pastoral care of Rev. Dr. Matthews, held on the 20th ult. an Association was formed auxiliary to the A. H. M. S. and at the end of one week, a subscription was returned to the Treasurer of $818-25, together with several names whose subscription had not been obtained. The "Ladies' Association" in the same Congregation, which contributed last year $100, is now actively engaged in the work, and it is hoped, will nearly or quite double its subscription the present year. This, together with what remains to be obtained from the gentlemen, will doubtless increase the amount subscribed by that congregation to more than one thousand dollars.—*N. Y. Obs.*

LONDON SABBATH SCHOOLS.

In May, of the present year, there were in the city of London, 430 schools; 5,755 teachers; 62,379 scholars. Within the last year, there has been an increase of 27 schools; 222 teachers; 1548 scholars. The proportion of scholars to the population, is not so great as in New York, or Philadelphia.

Literary Notices.

British Publications —The Holy Inquisition! being an historical statement of the origin, progress, doctrine and fall of that infamous tribunal, originally written in Latin by Philip A. Limborch, D. D., remodelled and enlarged by C. M'Kenzie

The Remains of the Rev'd. C. F. Schwartz, Missionary in India, consisting of his letters and journals, with a sdetch of his life. [Mr. Schwartz was the first protestant Missionary in India. He laboured with great success in the Travancore conntry, in the southren part of the hither Penisula. So great were his merits, and so high the esteem in which he was held, that a monument was raised to his memory at the expence of the British East India Company.—See Buchanan's Researches in Asia.]

Editor.

A Comparitive View of Christianity, and all the other forms of Religion, which have existed, particularly in regard to its moral tendency. By William Lawrence Brown, D. D., Principal of Marischall College, Aberdeen.—2 vols 8 vo.

A Bibliotheca Theologica; on a new plan, embracing every publication of value, with critical remarks and biographical sketches. By the author of Biblical Gleanings.

An Historical View of the Hindoo Astronomy from the earliest period to the present time. By a member of the Ariatic Society.

The Life of Erasmus of Rotterdam By Charles Butler, Esq.

Sacred and Profane History Connected, intended to fill up the interval between the works of Shuckford and Prideaux. By Dr. Russel of Leith.

Mr. Schuckford intended to bring down his work on this subject to the period at which Prideaux commenced, but was prevented by death from accomplishing his undertaking. His narrative ends with the death of Joshua; and the seven hundred years which intervened between that event and the reign of Ahaz, constitute the portion which Dr. Russell designs to supply.

A Greek and English Dictionary. By the Rev. J. Groves.

The Difficulties of Romanism. By Rev. Geo. Stanley Faber.

Harmonical Grammars of the Principal Ancient and Modern Languages; viz. the Greek, Hebrew, Chaldee, Syriac, and Samaritan, the Italian, Spanish, Portuguese, German and Modern Greek. Also the Expectations formed by the Persians, that a Great Deliverer would appear about the time of our Lord's Advent demonstrated. By Rev. C. F. Noland.

The Expectations formed by the Romans on the same subject, will follow in continuation; and it is the Author's intention to extend his enquiries to the Greeks, Egyptians and other great nations.

Hug's Introduction to the New Testament, translated from the German, with notes. By the Rev. Dr. Wait, of St. John's College, Cambridge. In 2 vol. 8 vo. A very learned and popular work.

The Mosaic Precepts elucidated and defended. By Moses Ben Maimon or Maimonides. Translated from the "More Nevochim," and accompanied with Notes and Dissertations and a Life of Maimonides. By James Townley, D. D. Author of Illustrations of Biblical Literature.

The History of the Crusades against the Albigenses in the Thirteenth Century. Translated from the French of J. C. Simonde de Sismondi; with an Introductory Essay by the Translator. 1 vol 8 vo.

The History of the Inquisition: a Translation of the celebrated work of Llorente, the Secretary of the Inquisition in Spain. 2 vol. 8 vo. [A German version of the same work has been published by J. G. Ritter, Printer and Bookseller, Philadelphia.]

A View of Classical Antiquity, by Frederick Schlegel, author of the History of Literature. Translated from the German [This author supports a high character in the literary world.]

History of the Transmission of Ancient Books to Modern Times, or a concise account of the means by which the genuineness and authenticity of ancient historical works are ascertained; with an estimate of the comparitive value of the evfdence usually adduced in support of the claims of the Jewish and Christian Scriptures. By Isaac Taylor, London 8 vo.

American Publications.—The Messrs. Carvill's of New York, have issued from the press The Apocalypse of St. John. By the Rev George Crosby.

Doddridge's Rise and Progress of Religion in the Soul. Nicholas Brown, Esq. of Providence, R. I., Col. Richard Varick, and Col. Henry Rutgers, of N. York; and Gen. Stephen Van Ransselear, of Albany, have each given two hundred dollars for stereotyping and perpetuating this work. It will be published by the committee of the American Tract Society, and issued in the volumes of bound Tracts. It will comprise about 280 pages.

[This work has been translated into German, and has passed through several editions. An American edition of it was printed a few years ago, by Mr. Wiestling of Harrisburg, Pennsylvania.

New German Periodical. The orthodox literati of Germany, are about to establish a Periodical Journal, to be called, "Die Evangelische Kirchenzeitung," (The Evangelical Ecclesiastical Gazette) to be published at Berlin, and edited by Professor Hongstenberg, of that place. It is to contain critical notices, essays, religious intelligence; and some hundred and fifty individuals are pledged to support it. The English and American department is assigned to Professor Tholuck of Halle.

Christian Spectator.

Poetry.

From the Dutch Church Magazine.

"For HEA'VN is love, and love is heaven."

1st. Voice.

'Tis sweet to live, and tread among
The flowers that brighten all along;
Beside the waterst sweet to stray,
And see the blue mist steal away;
The wild bird's song,
And voice of glee,
Float sweet along,
O'er hedge and tree.
All—all is sweet, and sent to bless
The heart of man with joy and peace.

2d. Voice.

Oh! shade me from delusive beam;
Oh! spare me childhood's morning dream;
The light will sink in shadows drear;
The rosy smile be quenched in tears;
And memory strew
Her fruitless showers,
O'er pleasure's few
And faded hours;

And man will feel, and man alone,
The weight of sorrow all his own!

1st. Voice.

The voice of lover, and of friend
Shall soft as Hermon dews descend,
And mild as holy incense shed,
To bless, and stay the sinking head
In darkest hour
There is no grief,
But pity's power
Can lend relief.
So warm, so gently, and so dear
O'er sorrow falls affection's tear.

2d. Voice.

Go where the heart all desolate
Has mourned the sev'ring stroke of fate—
Where back to ashes, pale and wan,
The loved and beautiful are gone.
The hopes all crossed,
And lowly laid—
The light extinct—
The promise sped.
And life confess a joyless meed—
A trembling cup—a broken reed!

But high o'er mountain mist 'tis said,
Where mortal vision cannot speed,
There is a world so pure and fair
That none can weep who enter there.
O there the worn
And weary bide!
The pilgrim lays
His staff aside—
Here sins forgiven, poor Frailty rests
In peace upon her Saviour's breast.

No moon shall there her darkling beam
Diffuse o'er mountain, cliff & stream,
For Mercy's smile shall lend the might
A soft, unsetting, holy light.
No hymning bird
Shall wander there,
But angel voices
Charm the air;
And God shall be the first, and last,
The dearest thought that fills the breast.

AMANDA.

THE MAGAZINE
OF
THE GERMAN REFORMED CHURCH.

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Biblical Literature.

INTERPRETATION OF THE BIBLE.

In our second number we copied from the Christian Spectator, a brief history of Sacred Interpretation. In this and in future numbers we purpose to present, in as small a compass as we can, a general view of the principles and rules of this science. We shall have particular reference to the New Testament. What we produce will be designed for those of our readers only, to whom the subject is new, and who have not access to the works in which it is treated, or have not leisure to read them.

The science of interpretation is technically called Hermeneutics, from the Greek word hermeneuo, I interpret. It consists of two parts, theoretical and preceptive. The former comprises the principles of the science; the latter embraces the rules which are constructed from those principles.

Exegesis is the practical application of rules in the interpretation of an author's words. Preceptive hermeneutics differs from exegesis, as a system of rules differs from the practical application of them. This term is purely Greek. It signifies *a bringing out*, and hence an exposition or explanation, which is *a bringing out* of the sense or meaning of an author.

Words are vehicles or signs by which men communicate their thoughts to one another.

Signification is the idea attached to each several word. Sense is the connexion of ideas conveyed by successive connected words. Meaning is synonymous with sense; and both these terms are often interchanged with signification. We understand another person when we affix the same ideas to his words, which he has himself affixed to them.

The sense of the Scriptures is that connexion of ideas, which the sacred writers had in their own minds when they wrote, and which they intended to express by their words.

The literal sense, which is also called the grammatical sense, the proper sense, and the primary sense is that which the words convey in their natural and proper acceptation. It is the first in order, and is spontaneously presented to the mind, as soon as the words are heard by one who understands the language.

The tropical sense, so called from the Greek word trepo, I turn, which is also denominated the figurative sense, the improper sense, and the secondary sense, is that in which the words are turned from their natural meaning to another which has some analogy or some relation to it; as, I will take away the *stony* heart—Judah is *a Lion's whelp*.—The whole *city* went out to meet him—*Light* ariseth to the upright in *darkness;*—Here the words in italics have not their natural meaning, but are turned to another which is supposed to resemble it, or has some relation to it. *Stony*, means insensible like stone; *a Lion's whelp*, vigorous, bold, and victorious, like a

young Lion; *city* means not the building of the place, but the inhabitants; *light* and *darkness* mean joy and sorrow, of which they are fit emblems.

The obvious sense is that which the words plainly convey, and which those, who understand the language, therefore readily apprehended. It may be either the literal or the tropical sense of the words; for example: Some fell upon *stony* ground—I will take away the *stony* heart—The air was *darkened*—Their foolish heart was *darkened;*—Here the sense of the words in italics is obvious in all the examples; yet in the first and third it is the literal sense, and in the second and fourth the tropical.

By the obvious sense we mean that sense which was obvious to the people for whose use, and in whose language, the writing, which we undertake to interpret, was originally composed; not that which is obvious to every reader of our own time. What was understood in one sense by a Jew or a Greek, and was very plain to him, eighteen hundred years ago, may convey a very different meaning, or no meaning at all, to an ordinary reader in our age and our country. It may be added that what was obvious to a Jew, even in that age, might be very dark to a Gentile. The obvious sense of a place therefore, in many instances, can only be discovered at this time by learned and patient investigation.

The mystical sense, which is also called the spiritual sense, and the moral sense, is a recondite or hidden meaning contained in a text, besides the obvious meaning of the words. It is a meaning not expressed by the words, but signified by the things which the words describe; as in parables, allegories, or types; for example, in the parables of the sower, and of the tares, Matth. 13; and in the allegory of Jotham, Judges 9. Here the words are used in their obvious sense to describe things, and those things are designed to signify other things which the words do not express.

The mystical sense belongs to allegories and types. In these the obvious sense of the words does not express the author's meaning: it is designed only to present to his hearers or his readers mind the various objects, the imagery, by which his meaning is represented; and it may be entirely fictitious, or even absurd, as in the parable of Jotham.

The ancient mystics, Origen & his followers, it is said, turned the whole bible into allegories & types, & rejecting the sense of the words as useless, and even in some instances false, endeavoured to find hidden meanings in the things. Other mystics have maintained that the sacred text has every where a double meaning: first the sense of the words, and secondly, the hidden signification of the things. Of this species of mysticism Brown's Dictionary of the Bible is in some measure a specimen.

The terms literal sense and gramatical sense, are also employed to denote the sense of the words in opposition to the mystical sense. In this use they are not opposed to the term tropical. Tropes are figures which occur more or less in every kind of composition, and their meaning is usually as obvious as the literal signification of the words. When it is said, for example, Their understanding is *darkened*—They *hardened* their hearts—The land *mourneth*—God is *a consuming fire;*—the words in italics are tropical; but their signification is as evident as that of any other words in the sentences to which they belong. In these instances therefore, the language, though interspersed with tropes, is not mystical: there is no studied concealment of the sense under the forms of an external imagery, as in allegories and

types: the words are used in a tropical sense, agreeably to the settled and well known custom of the language in which the author writes; these tropes are employed to enliven and beautify the style, and to give to it additional force and clearness; not to conceal the author's meaning; and in bringing out the sense we are still directed by the words, and need no other guide than a good knowledge of the language. On the contrary the mystical sense is always a hidden sense, which we cannot learn from the words, and for the discovery of which, we need a key which the author alone can furnish. The things themselves which are made to represent the author's meaning, do not naturally contain such meaning, but are arbitrarily chosen for that purpose, and might be as easily made to represent other meanings.—Thus for example, a seed, a sower, and different kinds of soil, do not naturally signify the doctrines of the gospel, a preacher, and different classes of hearers, though they may be made to represent them, and are very fitly chosen for that purpose in the parable of the sower. On this account a mystical writing may be made to signify many different things, and if we have not the author's own explanation, or a key to it's meaning furnished by him, our interpretation must be always arbitrary and uncertain.

To mystical interpretation is opposed that which is termed literal or grammatical. It aims entirely to elicit the sense of an author's words, and is guided in its investigations by the rules of grammar. This kind of interpretation is also called historical, to denote that it establishes the signification of words by assistance derived from the history of the language, and of the people and the country to which it belongs; grammatico-historical, because both the principles of grammar and the testimony of history are consulted by it; and philological, from the Greek words philo, I love, and logos, a word, as it investigates the significations of words, and establishes them upon fixed principles.

PRINCIPLES OF INTERPRETATION.

1. Every word must have some meaning; for otherwise it would be useless.

2. The meaning of words is conventional; i. e. it is established by usage or custom, which is technically termed the *usus loquendi.*

3. The connexion between words and ideas, though arbitrary in its origin, is become necessary by custom; so that every one who wishes to convey a certain idea, is necessitated to use for that purpose the word to which custom has attached it.

4. The same word usually has several significations; in a considerable number of cases even many; all of which are established by custom, and are therefore equally authorized.

5. The same word can have but one meaning at the same time and in the same place: for if it could have more meanings than one in such cases, the hearer would be always uncertain about the precise idea which the speaker intended to convey. Words would then be no certain sign of any particular ideas, and all language would be uncertain.

6. The signification of a word is modified by the nature of the subject to it is applied, and by its connexion with other words in the sentence. Example: "I saw a light above the *brightness* of the sun"—"Who is the express image of his person and the *brightness* of his glory." Here the noun brightness is used in its proper signification in the first example, but is modified in the second by the nature of the subject to which it is applied, viz: the glory of God. The brightness of the sun and the brightness

of a glory are not the same sort of brightness: the one is natural and the other moral. Again: "Be ye therefore perfect as your Father who is in heaven is perfect." In the passage from which this exhortation is taken the subject of discussion is the loving of our fellow men. The disciples of Jesus are forbidden to confine their love to their friends, and are required to extend it to their enemies; they are reminded that God is kind even to the evil and unjust; and they are then exhorted to be perfect as he is perfect. Here a double modification takes place in the meaning of the word perfect: the first is by the subject of discussion; the second by the connexion or context. The subject restricts it from the idea of general perfection to a mere perfection of love; and the connexion shews that the perfection of love, which is intended, is not an absolute perfection both in its extent and its intensity; but simply that universality in its exercise which embraces even enemies, and consists in doing them good.

7. The usus loquendi, or custom in the use of words, is not the same in all languages. Every language has its idiomatic phrases the sense of which is lost by a literal translation into another language. Example: "Ye shall die in your sins," in the Hebrew idiom means, Ye shall be punished with death for your sins; but in the Greek, German, and English, Ye shall continue to sin until ye die. Every language has also its peculiar tropes which grow out of the genius and the circumstances of the people who speak it, and which convey a very different meaning to a foreigner when they are literally translated into his own language. Example: "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven," in the Hebrew usage was a trope & meant great convulsions & revolutions in the state; but in modern languages the words are used in a literal sense, & convey the idea of a dissolution of the frame of nature.

Very few words in one language correspond exactly in all respects to the words of another. When a word has various shades of meaning, it usually corresponds with a word, or with several words, in another language, in one or more of its significations but not in all; and it sometimes happens that the correspondence takes place in the most rare signification of the one word and the most usual of the other.

Some words in one language have no corresponding words in another, by which their meaning can be expressed, and must therefore be translated by a circumlocution. In those languages too that possess a remarkable plasticness and flexibility, and therefore admit a great variety of combinations, words frequently occur, the sense of which cannot be accurately expressed even by a circumlocution in another language. Examples of this are frequent in the Greek and the German language.

The oriental languages, to which the Hebrew belongs, abound in bold unqualified terms, and strong glowing figures, and differ more in this respect from modern languages, than any two of these differ from one another. The Spanish language is said to have received a trait of this character from the long residence of the Moors in Spain. The languages of the American Indians, and of the African tribes, appear, from the specimens we have seen of them, to have a considerable resemblance to it. It is the language of nature, prompted by feeling, but modified by circumstances, and most fully exhibited where the passions are constitutionally the most active; in warm climates and amid sublime scenes. The precise idea attached to such terms in those languages is therefore, in many instances, very different

from that which the same words would convey in our languages. Of bold unqualified terms where the sense is greatly limited, the following are examples: "I loved Jacob and hated Esau," Mal. 1, 2. 3. i. e. I loved Jacob more and Esau less. "Resist not evil; but if any one smite thee on the right cheek, turn to him the other also, &c." Matth. 5, 39—42. i. e. Be long suffering, slow to anger, forgiving, returning good for evil. "There was none like thee before thee, neither after shall any arise like unto thee," 1 Kings 3, 12. i. e. Thou shalt be very eminent in wisdom. Compare Exod. 10, 14. "Before them were no such locusts as they, neither after them shall be such." Joel, 22. "There hath not been ever the like, neither shall be any more after it." Matth. 24, 21. "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." All that is meant in these places is, that the magnitude of the things spoken of, was or should be very extraordinary. The use of the terms all, and every, where they mean only the same as very many, or a great number, is an instance of the same kind. See Exod. 9, 6. "*All* the cattle of Egypt died." Verse 25, it is said, the hail smote *every* herb of the field and brake *every* tree of the field; yet chapter 10, 5, the locusts are sent to devour what had escaped from the hail. Exod 8, 17. "*All* the dust of Egypt became lice." John 1, 9. Jesus enlightens *every* man who comes into the world; yet verse 10 and 11, the *world* received him not; and again verse 12, *some* received him and were made the children of God.

Examples of strong glowing figures abound in the prophets, of which the sescond chapter of Joel is an instance. See also the trope before quoted from Matthew.

8. The usus loquendi in the same language is not always the same.

It differs in different kinds of composition, as poetry or prose, orations, or logical and didactic treatises. It differs in treating of different subjects, as religion, philosophy, fine arts, husbandry, &c., all which have their peculiar terms, and in most of which some common terms are used in peculiar meanings. It differs among different nations, and in different portions of the same nation, who usually have their national and provincial idioms.

It differs in different and distant times, by the gradual changes which time produces in the signification of some words, and in the forms of others, the disuse of some, and the introduction of new ones. In Latin *latro*, originally meant a hired soldier, afterwards a robber; *paganus* at first signified an inhabitant of a village; afterwards an idolater. In English the word *villain* signified originally a villager; now it means a wicked wretch: *knave*, from the German *knabe*, a lad, meant at first a waiting lad; now a cunning rogue. In German, *wucher* was originally the fruit of a tree or plant, then any profit or gain, and ultimately excessive interest on money.

It differs among different writers of the same nation and the same time, most of whom have some peculiarities in the use of certain words and phrases. In the scriptures, Solomon and Isaiah, Paul and John, are striking examples of this diversity: indeed no two of the sacred writers are precisely alike in their use of the language in which they wrote. Their diversity however, consists much more in their preferences for certain words; than in any difference of meaning which they give them; and it lies chiefly in their method, and their passion.

A perfect knowledge of the usus loquendi of a language in all its variety,

is necessary indeed to the lexicographer, and to the general critic, but is not requisite to the interpreter of the Bible, He is concerned only with the usus loquendi of the sacred writers. This he can learn best from the sacred books themselves; and in studying these books, he is aided by the treasures which more learned men have collected for his use, in good Hebrew and Greek lexicons and critical commentaries; and by concordances to the original text, which enable him to bring together and compare all the places where the same word occurs.

The usus loquendi of the sacred writers, who lived in different ages, differs less than that of other writers among the Greeks and Romans, who wrote at the same distance of time. It is a singular fact, that while other languages have changed so much in the course of six or seven hundred years, that books of that age have been in a great measure unintelligible in later times, the books of the Old Testament, from Moses to Malachi, comprising a period of a thousand years, exhibit no very important variations in the use of words. The cause may be in the profound veneration in which the writings of Moses were held as holy & divine records. Every succeeding prophet was governed in his use of words by the authority of Moses; and as his own compositions also claimed a divine original, and were numbered with those of the great law-giver, they confirmed the authority which established the Mosaic usage of words.

The ancient Hebrew declined apace after the captivity, and passed ultimately into the Syro-Chaldaic, which was the language of Palestine in our Saviour's time. It is called Hebrew in the New Testament and in the writings of Josephus, but it was a mixture of Hebrew, Syriac, and Chaldee, with some Greek and Latin words, having the Hebrew still for its basis. After the conquests of Alexander the Great, the Greek language gradually prevailed in western Asia, and was acquired and spoken by the Jews, who were at this time dispersed over all the neighbouring countries. As the Jews no longer understood the ancient Hebrew, their sacred books were translated into Greek by the Jews of Alexandria in Egypt. This translation, which is called the Septuagint, was in general use in the time of Christ, and was then the standard of the Jewish Greek, as the original had been the standard of Hebrew; for as almost all their learning was confined to a knowledge of their sacred books, this was the book which they constantly studied, and the style of which was most familiar to them. It must therefore have greatly influenced their style when they spoke or wrote in Greek, and this influence was consequently felt by the writers of the New Testament. On this account there is less diversity in the usus loquendi of these writers, than we might otherwise expect: they adopted the style of the Septuagint, and were in a great measure governed by it in their choice of words, and in the particular modification of meaning in which they used them.

THE THEOLOGICAL SEMINARY.

We are under the necessity of again calling the attention of our brethren to the pressing wants of this institution. There are now in it thirteen students, of whom six are dependant on its funds for support; some of them entirely, and others chiefly. The uninvested and unappropriated portion of the funds was exhausted before the session began. The Synod are now in the Treasurer's debt. The Board of Directors, whose treasury is distinct from that of the Synod, have appropriated their little funds to fitting up a Lecture Room, and a

Library Room for the Seminary. The Synod voted fifty dollars to each of three students who had asked for pecuniary aid. A fourth whom the professor had recommended was inadvertently overlooked. But to vote relief and to give it are distinct things: there is no money on hand to meet these appropriations. The Board of Directors proposed to the Synod a plan to raise a fund for indigent students. To what extent the proposal was accepted, we are not distinctly informed, but we know that the Synod made it the duty of all its members to make suitable exertions for the object which it contemplated. The Synod is friendly to the Seminary; and many of its members are its warm friends; yet it so happens that nothing is done: resolutions indeed are obtained, but they are afterwards neglected and forgotten; and when the year is passed away, and we meet again, nothing but new resolutions can be got. The appropriations for the current expenses must then be taken from the capital, which a few agents have collected in two or three sections of country, for a permanent fund! Is it easily possible to manage things worse?

The students who are now in want must either obtain relief, or abandon their studies and return home; return too without the means of paying the debts already contracted since the commencement of the session. To avoid this result, the Committee of Missions for the Carlisle District have consented to loan to these students the portion of the Missionary funds alloted to them, and the Board of Directors have pledged themselves to repay these funds as soon as collections, to be made in our churches, shall have been received by them. But the whole amount of this portion does not exceed 100 dollars; (so feeble and inefficient are the Missionary efforts of our church) and therefore can go but a little way to meet the existing exigency. Some of these students indeed will leave the Seminary at the end of the present session, but others who are similarly circumstanced, will take their places, and perhaps increase the number of those who need pecuniary aid. Applications of this kind have been already received, and more will come in all probability hereafter. It is known to us that several valuable young men whose services would have been a blessing to our waste places, have been compelled by the necessity of their pecuniary circumstances, and the want of encouragement in the German Church, to connect themselves with other denominations; and we fear that others will be obliged to follow their example. Several who are well recommended, have been encouraged to expect assistance, and have been invited to come to the Seminary. One of these has since arrived and is now pursuing his studies here.

If our Seminary prospers at all, it will always have indigent students to provide for, and ought for that reason to have a stated income devoted to this object. We therefore affectionately and earnestly entreat our brethren to make some provision for such an income, either by forming education societies, or taking up annual collections in their churches, or by such other mode as may seem to them preferable: and to relieve the Seminary from its present embarrassment, we hope that collections will be taken up without delay.

For the information of those, to whom the fact may be unknown, we state, that the students who receive pecuniary aid, receive it as a loan, for which they give their obligations, payable without interest when they shall possess the means. If they die in the mean time, or never become able to repay the loan, the money is lost to the institution, if money so expended can be

justly called a loss; but the principal part of these loans will be returned to the common fund.

Some of our brethren have paid attention to this subject. Education Societies have been formed in some of the congregations under the pastoral care of the Revd. Mr. Beecher, of Shepherdstown, Va. The Revd. Mr. Smaltz has taken up collections in his congregation at Germantown, in this state. The Revd. Mr. Brunner of Hagerstown, Md. has apprised us of his intention to do the same in his congregations. These examples we hope will be followed by many other brethren: if they are thus followed, we shall be enabled to pursue our operations with some degree of comfort.

While we are on this subject we cannot forbear to remind our brethren, that there is no money in the treasury to meet the demands which will be necessarily made upon it early in the spring for the current expenses of the Seminary. The unproductive funds which remained in the hands of the Revd. Mr. Riley, at the time of the last meeting of the Synod, have been nearly expended in paying a half year's salary and rent to the professor, and a part of the Book-binder's bill. The small balance remaining in his hands, is held in reserve to liquidate the balance of the account for binding books: if any thing be still left, it will be inconsiderable. What amount of bank dividends & interest on bonds will become due before the expiration of this session, we do not know, but it cannot exceed 240 dollars, and will perhaps be very far below that sum. In what manner then shall the demands on the treasury be provided for? Must another portion be taken from the permanent fund? We should rather say from the *capital;* for how can that be a *permanent* fund which is subject to every sort of demand? It requires little knowledge of arithmetic, to calculate how long a capital of seven or eight thousand dollars will last with such a system of management; and little foresight to perceive that in a short time we shall have neither capital nor seminary to manage. It is for our brethren to decide whether this institution shall prosper or not;—yea, whether it shall exist or not. The question is fully before them; *and they must decide it.* If the Seminary fails, we know where the fault must lie. We feel that our part is done, and that we have made all the exertion and all the sacrifices, which the warmest affection for the interest of the church has dictated.

We do not distrust Divine Providence, but we expect no miracles. We hope for no help from above without the intervention of human agency: and to what agents shall we look, if our brethern in the ministry, if the elders of our congregations, if the prominent members of the church, neglect us; if they suffer us to sink and expire under burdens which they could help us to bear, or to perish by want, when the crumbs of their tables could save us? We are not much benefited by assurances of attachment and good-will to the institution, which consist only in kind words: when we come to our brethern hungry or naked, and they say to us, Go in peace; be ye clothed and fed; notwithstanding they give us not what is needful for the body, it does not profit us.

If it be urged that as Divine Providence has appeared to favour and protect this Seminary in times past, we have reason to believe that he will continue still to preserve it, and that in its gloomiest seasons, we ought not to despond; we reply that, this is the hope which has hitherto supported us in the midst of many trials, and to which we still cling with fondness when it is the only remaining prop that stands in the tempest. But why do our brethern urge this sentiment and yet neglect, or perhaps refuse, to become the instruments of that Providence

in which they will have us to trust? Do they expect, or do they desire, that God shall accomplish the work without them? Then he must employ other agents.—And if this Seminary be an institution which God has chosen; which God will prosper, and will make a blessing to many precious immortals—to thousands yet unborn; then other instruments will receive the reward: and are our brethren willing to stand aloof; and as they had no hand in all this work, to desire no part in the reward? We repeat it, as our deep and solemn conviction, that, if this institution fails, the fault lies at the door of the Pastors, the Elders and the prominent members of the church; if it succeeds without them, they will have no confidence in the day of Christ.

We are persuaded that, at least, in many of our congregations, two annual collections might be taken for the support of this institution; one of which might go to a fund for indigent students, and the other to the current expenses, including the Professors support. Enough might even be obtained for the comfortable support of two Professors, and for the gradual increase of the Library, which is deplorably deficient in English books, and by no means richly stored with the works of the most eminent authors in other languages. When so much might be accomplished, why are we content to do so little? Why is the present Professor subjected to incessant toil, and distracting cares, without an effort to come to his relief, when it is well known that his feeble constitution, wasted by disease, and unequal to the burden, must inevitably sink under it. These are not idle fancies that wanton in a heated imagination:—they are realities which he feels, and which the pain and langour of a suffering frame compel him to heed. One means of waking up our congregations to a just sense of their duty, and a lively participation in the advancing of the Redeemer's cause, is a general circulation of the Magazine among them. Success in exertions to procure subscribers will not a little brighten our hope; and if it does not effect for us all that we desire, and so much need, it will at least afford the pleasure that flows from an anticipation of the future improvement of the church. We have received encouragement in relation to this object from a few of our brethren, who have forwarded lists of subscriptions, or have informed us that they are doing well. The success of these brethren has shewn how much a zealous effort in this cause can accomplish. To those we give our hearty thanks: to all the rest, we say; Go and do likewise.

Missionary Intelligence.

FOREIGN MISSIONS.

"Go ye therefore and teach all nations, baptising them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway to the end of the world. Matt. 28, 19. 20. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16, 15. 16.

"Thus it is written; and thus it behoved Christ to suffer, and to rise from the dead, on the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24, 46. 47.

"Delivering these from the people and from the Gentiles to whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith which is in me." Acts 26, 17. 18.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom

they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Romans 10, 13. 15.

"And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." Mark 16, 20.

This was the first institution of Christian Missions. Jesus was its author, and the Apostles were the first missionaries. It is in the spirit of this institution that Missionary Societies are formed, and that Missionary preachers have gone and are going forth to proclaim the gospel to perishing sinners. With such a warrant, such a command, and such a promise, let those who are engaged in this holy cause take courage and pursue their labours with unremitting and untiring diligence, and let those who are standing idle still, while such a field and such a work are before them, ask themselves seriously what apology they intend to make to the Son of God.

We shall give a view, as far as we are able, of Missionary Societies and stations of Missionary labour, beginning with our own country, in this and succeeding numbers of the Magazine; and we shall be greatly obliged to the friends of this cause for any assistance they may be willing to give us. For the following we are indebted to the Missionary Herald for January, 1828.

AMERICAN BOARD OF FOREIGN MISSIONS.

The most important Missionary institution in this country, is the American Board of Commissioners for Foreign Missions. This Board consists of 67 members residing in different parts of the union. It has 21 corresponding members; nine of which are in this country and twelve in foreign countries. The number of its honorary members is 285. Clergymen may become honorary members by the payment of 50 dollars and laymen by the payment of 100 dollars. The executive business of the Board is performed by a Prudential Committee, consisting of five persons, by Secretaries, a Treasurer, and travelling Agents varying in number according to circumstances.

The Board was incorporated in 1812. Its meetings have been annually held in Boston. The last meeting was held in New York, from the 10th to the 15th of October, 1827. Its next meeting is appointed in Philadelphia, on the first Wednesday of October, 1828. The officers of the Board for the present year are as follows:—

Hon. John Cotton Smith, President.
Hon. Stephen Van Ransselaer, Vice President.
Revd. Calvin Chapen, D. D. Recording Secretary.
Hon. William Reed, Revd. Leonhard Woods, D. D. Jeremiah Evarts Esq. Hon. Sam'l. Hubbard, L. L. D. Revd. Warren Fay, Prudential Committee.
Jeremiah Evarts, Esq. Corresponding Secretary.
Revd. Rufus Anderson, Assistant Secretary.
Henry Hill, Esq. Treasurer.
William Ropes, Esq Auditor.

The collections in the churches at the last anniversary were as follows:—

In the Brick Church on Thursday evening 11th,	$429 50
In Market St. on Friday 12th,	164 50
After the celebration of the Lord's Supper,	200 00
	$794 00

The Board has 58 Auxiliaries, which comprise 1317 Associations. Of the Associations 83 are in the state of Maine, 145 in New Hampshire, 156 in Vermont, 356 in Massachusetts, 258 in Connecticut, 82 in New York, 48 in New Jersey, 70 in Pennsylvania, 108 in Ohio and 11 in Virginia.

The Receipts of the Board during the year ended September 1st 1827, were $88,341 89. The expenditures during the same period were $104,439 30. The receipts came chiefly from Associations and other Societies, and the Monthly Concert. The amount obtained from Associations was nearly $40,000, and that from the Monthly Concert exceeded $9,000.

The Missionary Herald, which is published by the Board, is issued monthly to the number of 13,000 copies. The profits are devoted to missions. It has reached its 24th volume. As a repository of interesting matter on the subject of missions, it is of great value.

AMERICAN BOARD OF MISSIONS.

The Missions under the direction of the American Board of Missions, are in *India*—*Western Asia*—the *Sandwich Islands*—and the *Indians in North America.*

INDIA.

These are in Bombay, the third of the British Presidencies in India, and in Ceylon, a large island opposite the Coromandel coast. Population of the island of Bombay, 200,000; of the Mahratta country, 12,000,000. Length of Ceylon, 300 miles; breadth, 200; population, 1,500,000; the missions of the Board in Jaffna district, on the north of the island, the Tamul language spoken. The mission in Bombay commenced in 1813: that in Ceylon, in 1816.

Bombay.

Rev. Allen Graves, *Missionary,* Mrs. Graves; James Garrett, *Printer,* Mrs. Garrett. Rev. Cyrus Stone and Rev. David O. Allen, *Missionaries,* and their wives, and Miss Cynthia Farrar, embarked at Boston, in the Emerald June 5th, and have probably arrived at Bombay.

The schools for boys are 24 in number, containing 1,300 pupils. In Feb. 1826, a separate school was opened for girls, and in five months, *ten* schools of this kind were established, containing 204 girls. About $1,500 were contributed in 1824, by English residents in Bombay, for the promoting of native free schools. In 1825, the natives of Bombay and its vicinity formed an Association, in direct aid, as it would seem, of the free schools of the American mission, and raised $100:about $130 were received from other sources.—When the schools for native females were commenced, a collection of more than $300 was made for their support.

Ceylon.

Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally.—Rev. Henry Woodward, Missionary, Mrs Woodward; M. Tumban, Teacher of English; Jordan Lodge, and Leonard Woods, native Assistants; Charles Hodge, native Superintendent of Schools. *Established* 1816.

Batticotta.—Rev. Benjamin C. Meigs, Missionary, Mrs. Meigs; Rev. Daniel Poor, Missionary, and Principal of the Central School, Mrs. Poor; Gabriel Tissera, native Preacher, and Teacher in the Central School: Timothy Dwight, native Assistant Teacher in the Central School; John Griswold, a member of the first class, native Assistant Teacher of the third class; Ebenezer Porter, native Assistant. 1817.

Oodooville.—Rev. Miron Winslow, Missionary, Mrs. Winslow; Aaservaetham, native Assistant; Solomon, native Superintendent of Schools. 1820.

Panditeripo.—Rev. John Scudder, M. D. Missionary, Mrs Scudder; Samuel Willis, native Assistant. 1820.

Manepy.—Rev. Levi Spaulding, Missionary, Mrs. Spaulding; Veerasingum, Superintendent of Schools. 1821.

With this mission 59 schools and 68 schoolmasters are connected. The number of boys taught in these schools is 2414, and of girls, 255. Besides these there is a school for the instruction of boys in the higher branches, called the Central School, at Batticotta, and a boarding school for girls at Manepy. The number of pupils in the Central School was 53, of whom 22 were members of the church. The number of girls in the school at Manepy was 28. The mission is now in possession of a printing press.

WESTERN ASIA.

Stations at *Beyroot,* in Syria—at *Smyrna,* in Asia Minor—and on the island of *Malta.* The last, for prudential reasons, has been made the seat of operations for the Printing Establishment, which is designed principally to act upon the countries in Western Asia. The first missionaries embarked at Boston in the autumn of 1819.

Beyroot.

On the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. Commenced 1823.

Rev. William Goodell, Missionary, Mrs. Goodell; Rev. Isaac Bird, Missionary, Mrs. Bird.

Messrs. Goodell and Bird mention 10 persons, who have given hopeful evidence of piety in consequence of the instructions of themselves and their brethren; viz. four of the Armenian church, two of the Maronite Roman Catholic church, two of the Greek Catholic church, and two of the Latin church. The names of the Armenians are Dionysius Carabet; an archbishop, Gregory Wortabet, a priest, Maria, the wife of Dionysius, and Jacob a young man who died in the autumn of 1826. The Maronites are Asaad Shidiak and Phares Shidiak; and the Greek Catholics are Susannah, the wife of Gregory Wortabet, and Yooseph Lefluſy, brother of Susannah. The others are European ladies. Several others have been mentioned, as being in a state of mind more or less promising, and are here named for the sake of attracting attention to any notices of them which may appear for the year to come; viz. Jacob Aga, a bishop of the Armenian church: Galeb Shidiak, brother of Asaad and Phares, Mrad, their uncle. Naami Latoof, a young shekh of Tripoli, and Peter Te-en, a promising young man, all of the Maronite church; Asaad Jacob, Tannoos, an active schoolmaster, Ferj Allah, a promising young man, and Michael, his cousin, of the Greek church. The excitement on the subject of religion in Beyroot and its vicinity, has, for many months, been great. More than 100 copies of the sacred books were distributed gratuitously in the year previous to July, 1826, and 379 were sold. The reading of the Scriptures with the people in ancient and modern Armenian, ancient and modern Greek, Turkish, Turkish Armenian, Arabic, and Italian, is pursued almost daily. Translations have been made into Arabic and Armenian, and a press and types have been procured to print them at Malta. An average attendance of about 300 children (of whom 30 were girls,) was secured to the schools during the first half of 1826; in subsequent months, the number was considerably diminished by persecution. The termination of Mr. King's engagement in Syria, in the autumn of 1825, was mentioned in the last survey. On his way to this country, he spent some time at Smyrna, visited Constantinople, Algiers, Minorca, Spain, France, and England. He arrived at New-York, in September last.

Smyrna.

Rev. Elnathan Gridley, and Rev. Josiah Brewer, Missionaries.

Mr. Gridley bestows special attention on the Greeks. Mr. Brewer being supported by the Female Society of Boston and Vicinity for promoting Christianity among the Jews, directs his principal inquiries and labours to the Jews. He has spent some months in Constantinople, for the sake of better helps in his preparatory studies.

Malta.

Rev. Daniel Temple, and Rev. Eli Smith, Missionaries, Homan Hallock, Printer.

Mr. Smith went to Egypt, about a year ago, with a view to the Arabic language. He thence proceeded to Syria, where he was at the latest dates. Mr. S. is expected to take charge of the Arabic press. Mr. Hallock's engagements as printer, are for a limited time, and on a fixed stipend. No particular account of the operations of the press at Malta for some time past, has been received. Previous to 1826, there had been printed about 2,000,000 of pages in Modern Greek, and somewhat more than 450,000 pages in Italian. The station was commenced in 1821.

"A considerable difficulty is experienced in presenting religious tracts to those, who need them, and would most probably be benefitted by them. Italy and Spain are carefully guarded against the intrusion of religious books. In other places around the Mediterranean, suitable agents are needed to travel, to become acquainted with the best means of access to the people, and to distribute the Scriptures and tracts. For the want of such agents, publications had been, for some time, accumulating in the depositories at Malta. It seemed desirable, therefore, that special efforts should be made for the purpose of enlarging the sphere of missionary influence and agencies."

Messrs. Gridley and Brewer have

found a great demand for religious works in Asia Minor.

SANDWICH ISLANDS.

These islands are ten in number, and are situated in the North Pacific Ocean. Stations are on Hawaii, Oahu, Maui, and Tauai. The mission was established in 1820.

Hawaii.

Kairua.—Revd. Asa Thurston, Missionary, Mrs. Thurston; Revd. Artemas Bishop, Missionary, Mrs. Bishop.

Waiakea.—Revd. Joseph Goodrich, Missionary, Mrs. Goodrich; Samuel Ruggles, Assistant Missionary, Mrs. Ruggles; John Honorii, Native Assistant.

Kaavaroa.—Revd. James Ely, Missionary, Mrs. Ely; Thomas Hopu, Native Assistant.

Oahu.

Honoruru.—Revd. Hiram Bingham, Missionary, Mrs. Bingham; Levi Chamberlain, Superintendent of Secular Concerns.

Maui.

Lahaina.—Revd. William Richards, missionary, mrs. Richards; Revd. Samuel Whitney, missionary, mrs. Whitney; Stephen Pupuhi, Robert Hawaii, and Taua, Native Assistants.

Tauai.

Waimea.—No missionary resides here at present.

Doctor Blatchly, the Physician, and mr. Loomis, the Printer, have been obliged, by ill health, to return to this country. A reinforcement of four clergymen, a physician, printer, and their wives, and four single females, embarked at Boston, for the islands in the ship Parthian, in November. (See 2d No. p. 47.)

The amount of printing in the Hawaiian language, executed at the islands previous to October, 1826, was more than 1,500,000 pages, 18mo. Great attention is given by the natives to the *preaching of the Gospel.* Sometimes 4,000 people have attended public worship at Honoruru. The usual audience at Kairua; on the Sabbath, consists of about 3,000 souls. Kuakini, governor of Hawaii, had erected at that place a substantial church, 180 feet long, and 78 broad. The church erected at Waiakea, is 96 feet long, and 30 broad. The *schools* flourish wherever instituted, and they are numerous. The following paragraph on the subject is taken from the 18th Report.

"Besides the native teachers already mentioned under the title of *Native Assistants,* Richard Kalaiaulu, Kahikona, Bartimea Lalani, and a considerable number of others, have been employed to conduct prayer meetings among the people at different places, and have been useful in this way, as well as in teaching and superintending schools. In every district of all the islands, schools have been established, and so rapidly have they increased, that an exact register of them all had not been kept. In the instruction of these schools, not less than 400 native teachers are employed, who, being able to read and write, and apparently well disposed, are in no small degree useful to those under their charge. The missionaries have adopted a regular system of employing schoolmasters, and of giving them certificates of appointment."

In Jan. 1827, the number of learners, connected with the schools of *Oahu,* was 8,303. Most of these could read and spell, and considerably over a thousand could write a decent hand on a slate. In July 1826, it was estimated that about 8000 derived instruction from the station on *Maui.* More than three-fourths of these could read in all the books printed in the language. On *Tauai,* in March last, there were 50 schools, containing about 1,600 learners, most of whom could read and write. The number of learners on *Hawaii* has not been definitely stated. In a circuit round the island in Dec. 1825, and Jan. 1826, Mr Bishop found 80 schools containing 4,800 scholars The number was subsequently increased very much. Within ten miles of Kaavaroa alone, in Nov. 1826, there were 2000 pupils, and about the same number were taught in schools more remote, which originated from influence exerted at Kaavaroa. Mr. Ely

believed, that one half the inhabitants of Hawaii were desirous of learning to read, and that before the expiration of the present year, 20,000 inhabitants of that island would be able to read the Gospels, and would desire copies.—The number of learners in the schools established by the missionaries on the several islands, at the commencement of the year 1827, must have exceeded *twenty-five thousand.*

NORTH-AMERICAN INDIANS.

The missions are among the *Cherokees, Choctaws, Cherokees of the Arkansas, Osages,* and *Indians in Ohio, at Mackinaw,* and *in the State of New-York.*

Cherokees.

Stations at Brainerd, Carmel, Creek path, Hightower, Willstown, Haweis, and Candy's Creek. Mission commenced in 1817.

Brainerd is situated near the 35th parallel of latitude, about 7 miles S. E. of Tennessee river. Carmel is 62 S. E. of Brainerd, Creekpath 100 miles W. S. W. Hightower 80 miles S. S. E. Willstown 50 miles S. S. W. Haweis 50 miles S. and Candy's Creek 25 miles N. E.

Brainerd—Rev. Samuel A Worcester, *Missionary,* Mrs. Worcester; John C. Elsworth, Teacher and Superintendant of Secular Concerns, Mrs. Elsworth; John Vail, Farmer, Mrs. Vail; Ainsworth E. Blunt, Farmer and Mechanic, Mrs. Blunt; Sophia Sawyer, Teacher; Luke Fernal, Mechanic, Mrs. Fernal; Henry Parker, Miller, Mrs. Parker.

Carmel—Isaac Proctor, Teacher, Mrs. Proctor, Josiah Hemingway, Farmer.

Creekpath—Rev. William Potter, *Missionary,* Mrs. Potter; Fenner Bosworth, Farmer, Mrs. Bosworth; Erminia Nash.

Hightower—Rev. Daniel S. Butrick, *Missionary,* Mrs. Butrick.

Willstown—Rev. Ard Hoyt, *Missionary,* Mrs. Hoyt; Rev. William Chamberlain, *Missionary,* Mrs. Chamberlain; Sylvester Ellis, Teacher, Mrs. Ellis; John Huss, native Assistant.

Haweis—Dr. Elizur Butler, Physician and Catechist, Mrs Butler.

Candy's Creek—William Holland, Teacher, Mrs. Holland.

The territory of the Cherokees is supposed to contain from 10,000 to 12,000 square miles. The number of the Cherokees is estimated at about 14,000.—Mr. Worcester is still pursuing the study of the native language, with a view to preaching, translating the Scriptures, preparing school-books, &c. He is expected to remove to Newtown, the seat of the Cherokee government, about the commencement of the present year.—The schools connected with the missions are generally flourishing. The number of members of the church at Carmel, is 29. The number at Haweis, is 22. The number in the other mission churches have not been reported. In several instances there has been an increase the past year. The following general remarks concerning the Cherokees, in the 18th Report, are worthy of special notice.

"A very considerable advance has been made recently, in the organization of a regular civil government. Courts have been established for several years, and justice has been administered according to the usages of civilized countries. The national council has met annually, and exercised the functions of a legislative body. But something of the nature of a regular constitution of government was deemed necessary. For the purpose of providing such an instrument, a council was held last summer; and a committee was appointed to prepare the draft of a constitution, and report it to the council, which is to assemble in the present month, October. Some dissatisfaction was manifested by the less enlightened of the people; but it appears to have subsided, when mild and temperate explanations were given."

Choctaws.

Stations at Elliott, Mayhew Emmaus, Mr. Juzon's, Goshen, Ai-ik-hun-nuh, Bok-i-tun-nuh, near Col. Folsom's, and at Robert Folsom's. Mission commenced in 1818.

Elliott is situated in latitude 33 and a half, about 50 miles east of the Mississippi river. Mayhew is 90 miles east of

Elliott; Emmaus 130 miles S. S. E. of Mayhew; Mr. Juzon's 85 miles S. S. E. Goshen, 115. S. S. W. and Ai-ik-hun-nuh 35 miles west of Mayhew; Bok-i-tun-nuh 4 miles west of Emmaus: Col. Folsom's 20 miles south east of Mayhew, and Mr. Robert Folsom's 11 miles west.

Elliott—John Smith, Farmer and Superintendent of Secular Concerns, Mrs. Smith; Joel Wood, Teacher, Mrs. Wood; Zechariah Howes, Farmer, Mrs. Howes.

Mayhew—Rev. Cyrus Kingsbury, *Missionary* and Superintendent of the Choctaw mission, Mrs. Kingsbury; William Hooper, Teacher; Anna Burnham, Teacher; Anson Gleason, Teacher; Mrs. Gleason; Stephen B. Macomber, Teacher, Mrs. Macomber; Philena Thatcher.

Emmaus—Moses Jewell, *Assistant Missionary*, Mrs. Jewell; David Gage, Teacher, Mrs. Gage.

At Mr. Juzon's—The school is taught by a person hired to perform that service.

Goshen—Rev. Alfred Wright, Missionary, Mrs. Wright; Elijah Bardwell, Farmer, Mrs. Bardwell; Samuel Moulton, Teacher; Eliza Buer.

Ai-ik-hun-nuh—Rev. Cyrus Byington, *Missionary;* David Wright, Teacher.

Bok-i-tun-nuh—Loring S. Williams, *Assistant Missionary*, Mrs. Williams.

Near Col. Folsom's—Anson Dyer, Teacher; Mrs. Sarah C. Moseley.

At Robert Folsom's—Calvin Cushman, and Mrs. Cushman.

Adin C. Gibbs, Teacher, has been employed the year past, first at Goshen, and then at other places. He will probably be stationed at Emmaus.

"Mr. Philo P. Stewart, who was compelled by ill health to leave the mission, in the spring of 1825, and who has since spent a part of his time in rendering various services to the Board, is now on his way to the field of his former labors. He is accompanied by Mr. Bliss, who made a visit to the north by permission of the Committee, Mr. Elijah S. Town, who goes to Mayhew to aid, for a limited time, in the farming department, and six unmarried females, who have been approved as well qualified to be useful in the capacity of teachers of children and helpers in domestic concerns."

The station at Elliott has more than supported itself the past year, by means of its agriculture and live stock.—Messrs. Byington, A. Wright, and Dyer, have been prosecuting the study of the Choctaw language. The two former have prepared small works of an elementary, and of a moral and religious character, in the Choctaw language; which language they have been the first to reduce to writing. These works, after the most careful revision, in which assistance has been derived from Mr. Israel Folsom and others acquainted with both languages, have been in part printed at Cincinnati, Ohio, under the superintendence of Mr. Byington In consequence of the divine blessing on the labours of the missionaries the past year, individuals of European, African, Anglo-American, and aboriginal American descent have become hopefully pious and have been admitted to christian fellowship.

Important improvements, within a year and a half, have been made in the civil polity of the Choctaws.

Cherokees of the Arkansas.

Station at Dwight, on the north of the Arkansas river, near the 35th parallel of latitude, and about 200 miles from the nearest point of the Mississippi river. Commenced in 1820.

Revd. Alfred Finney, missionary, Mrs. Finney; Revd. Cephas Washburn, missionary, Mrs. Washburn; Dr. Geo. L. Weed, Physician and Teacher, Mrs. Weed; Jacob Hitchcock, Steward, Mrs. Hitchcock; James Orr, Farmer, Mrs. Orr; Samuel Wisner, mechanic, Mrs. Wisner; Asa Hitchcock, Ellen Stetson, Cynthia Thrall, Teachers.

Mrs. Hitchcock, the wife of mr. Asa Hitchcock, died in March last.—The average number in the schools is about 50. There have been encouraging openings the past year for preaching the Gospel. Earnest requests have also been presented by the Cherokees for the establishment of two more schools. In a flourishing Sabbath school at

Dwight, about 31,000 verses of Scripture, answers of the catechism, &c. had been committed to memory by fifteen learners. A girl fifteen years old, had committed 1,500.

Osages.

Stations at Union, Hopefield, Harmony, and Neosho, Mission commenced in 1820.

Union is on the W. side of the Neosho about 25 miles from the place of its junction with the Arkansas on the south, about 150 miles N. W. from Dwight, and within four hundred miles of the foot of the Rocky Mountains.—Hopefield is about four miles from Union—Harmony is near the Osage river, a branch of the Missouri, about 150 miles N. of Union.—Neosho is a little west of a straight line from Harmony and Union, and about midway between the two places.

Union—Rev. William F. Vaill, Missionary and Superintendent, Mrs. Vaill; Dr. Marcus Palmer, Licensed Preacher, Physician and Assistant Superintendent, Mrs. Palmer, George Requa, Steward; Abraham Redfield, Mechanic Mrs. Redfield; Alexander Woodruff, Mechanic, Mrs. Woodruff; George Douglass, Farmer; Elizabeth Selden.

Hopefield—Rev. Wm. B. Montgomery, Missionary, William C. Requa, Farmer, Mrs. Requa.

Harmony—Rev. Nathaniel B. Dodge, Missionary and Superintendent, Mrs. Dodge; Amasa Jones, Teacher and Licensed Preacher, Mrs. Jones; Daniel H. Austin, Mechanic, Mrs. Austin; Richard Colby, Mechanic; Miss Woolley, and Miss Etris.

Neosho—Rev. Benton Pixley, Missionary, Mrs. Pixley; Samuel B. Bright, Farmer, Mrs. Bright.

Indians in Ohio.

Station at Maumee, on Miami river, north-western part of the State of Ohio, about 25 miles from Lake Erie. Instituted by the Western Missionary Society; and by that Society transferred to the U. F. M. Society.

Maumee—Isaac Van Tassel, Teacher, and Licensed Preacher, Mrs. Van Tassel.

The school contains 16 scholars. Various circumstances awaken hope as to the prosperity of the mission. It has been severely tried by sickness and other causes.

Mackinaw.

Mission situated on an island 9 miles in circumference, in the straits between Lake Huron and Michigan. Latitude 46 degrees; distance 250 miles N. of Detroit, and 200 miles N. E. of Green Bay. Mission established by U. F. M. S. in 1823.

Rev. William M. Ferry, Missionary and Superintendent, Mrs. Ferry; John S. Hudson, Teacher and Farmer, Mrs. Hudson; Martin Heydenburk, Teacher; Eunice Osman, Elizabeth McFarland, Delia Cook, Teachers. Several others are occasionally employed in aid of the mission.

The number of children in the boys' school is 90, and in the girls' 70, including day scholars. The boarding scholars are 112 in number, who have been collected from a great variety of places around the borders of the Lakes Huron, Michigan and Superior. Two came from the borders of Hudson's Bay, three or four from Red river, two from Lake Athabasco in the north-west, and several from the regions of the Mississippi. The children are bound to the mission by legal indentures with the sanction of the civil authorities of the place; to remain in the school for a number of years, and their progress in study has been highly encouraging.

Indians in the State of New-York.

Stations at Tuscarora, Seneca, and Cattaraugus, places in the western part of the state of New-York. The two first stations were instituted by the New-York Missionary society, many years since, and transferred to the U. F. M. Society in 1821. Cattaraugus was instituted by the latter Society in 1822.

Tuscarora—John Elliott., Teacher, Mrs. Elliott.

Seneca—Rev. Thompson S. Harris, Missionary and Superintendent, Mrs.

Harris; Hanover Bradley, Farmer, Miss Henderson, and Miss Selden; and a Teacher.

Cattaraugus—Willam A. Thayer, Teacher, Mrs. Thayer.

Seneca and Cattaraugus have experienced a spiritual refreshing during the year; and at the latter place, a church has been organized. The church at Tuscarora contains 17 members, that at Seneca 30, that at Cattaraugus 13;—in all, 50.—The schools are flourishing.

Missions Contemplated.

The spontaneous efforts which have lately been commenced, to increase the annual receipts of the Board, in connexion with the urgent necessities of a world lying in wickedness, and the promising openings which are every where to be seen into fields of extensive usefulness, make it the duty of the Board to enlarge its operations. This they have resolved, with the divine assistance and the co-operation of the churches, to do.

Most of the existing missions need enlargement. The countries around the Mediterranean, afford special inducements. Many new stations in those countries might be occupied, with the fairest prospect of exerting a powerful Christian influence. From Bombay, there is a call for more missionaries. The Indian missions require the labors of more evangelists.—Two new missions are projected, and incipient measures have been taken with respect to them.

Western Africa—It is contemplated to employ men of colour the descendants of Africa, in a mission to some one or more of these tribes. One man who has been some time in the ministry, and who is very strongly recommended, has already been engaged. Others will be sought for the service.

North-West Coast—The tribes of Indians, for whom the contemplated mission is designed, lie westward of the Rocky Mountains, and north of California.

Greek Youths.

Of the 11 Greek youths sent to this country to be educated under the care, and at the expense of the Board, Nicholas Vlasopolos died the last year at Monson at the age of 22, and Photius Kavasales, after a residence in the United States of four years, sailed for Malta in June. Four of the others are members of Yale College, four are at Amherst in different stages of their education, and one is at Monson.

SUMMARY.

A summary view of the missions noticed in the foregoing pages, presents us with *forty-one stations*, occupied either in countries where the Gospel has not before been proclaimed, or where it had been obscured and perverted by the corruptions of declining ages. At these stations, laborers are employed in the numbers and proportions stated in the following table.

Ministers of the Gospel, (in the survey called *Missionaries,*)	41
Physicians, (besides one who is also a clergyman,)	4
Teachers,	87
Printers,	3
Farmers,	17
Mechanics,	6
Females, married and unmarried,	102
Whole number,	260

Several of the clergymen acquired, before leaving this country, a considerable knowledge of the medical and surgical arts. One, who is enumerated among the physicians, is also a licensed preacher, and all are employed more or less in the business of instruction. A few of the *teachers* have received licensure to preach the Gospel.

The number of pupils in the *schools* connected with the stations, is not less than 30,000; and about 500 *native teachers* are employed in them.—Not far from 800 persons have been received into the mission churches.

The missionaries will employ the press, during the present year, for the dissemination of knowledge in *nine* languages;—the Mahratta, Tamul, Italian, Greek, Armenian, Arabic, Hawaiian, Choctaw, and Cherokee. The Hawaiian & Choctaw languages, they were the

first to reduce to writing;* and the same is true of the Cherokee, so far as the English alphabet is used: the *syllabic* alphabet was the invention of a Cherokee. Presses are owned and employed by the missions at Bombay, in Ceylon, in Western Asia, and at the Sandwich Islands. The printing for the Choctaws has been executed in Ohio. Among the Cherokees, the printing for the mission will be performed at a press belonging to the Cherokee government.

We have not the means of exactly estimating the amount of printing in the several missions. The following table may be regarded as exhibiting a near approximation to accuracy.

At Bombay, in the *Mahratta* language, previous to 1827: general size, 8vo., average number of pages in a copy, 47;—

	No. of Copies.	
For the mission,	181,210	
For others,	25,500	—206,710
At Malta, previous to 1826;—in *Modern Greek;* 12mo and 18mo; average number of pages 36: for the mission,	60,200	
For London Missionary Society; average number of pages, 254	2,000	
In *Italian;* average number of pages 29; 12mo and 18mo,	27,000	
In *Græco-Turkish,*	450	—89,650
At the Sandwich Islands, in *Hawaiian;* previous to 1827; average number of pages 18; 18mo,	130,000	
Whole number of copies,	426,360	

The N. Testament in *Mahratta,* printed in different portions, is included in the above estimate. The printing in the *Choctaw* language consists chiefly of elementary school-books, scripture extracts, and religious biography: the number of copies not reported The printing in *Cherokee* will commence soon after the erection of the native press in the Cherokee country, which will be early in the present year.

* It should be stated, that in writing the Hawaiian language, material assistance was rendered by Mr. Ellis, English missionary.

REVIEW.

For the German Reformed Magazine,

(Continued from page 57.)

THE CHRISTIAN BISHOP APPROVING HIMSELF UNTO GOD, *in reference to the present state of the Protestant Episcopal Church in the United States of America; A Sermon Preached in Christ Church in the city of Philadelphia, on Thursday the 25th day of October, A. D. 1827, at the Consecration of the Right Reverend Henry U. Onderdonk, D. D., as Assistant Bishop of the Protestant Episcopal Church in the State of Pennsylvania,* by John Henry Hobart, D. D. *Bishop of the Protestant Episcopal Church in the State of New-York, Phila. Jasper Harding, pp. 36, 8vo.*

We have spent more time upon the *exordium* than perhaps is proper: but it seemed to be rendered necessary because of its involving the fundamental doctrine of the whole discourse, and that too a fundamental error. With this apology we hasten to give a sketch of the different subjects successively and distinctively brought into view. Assuming it as a position not to be disputed, that a Bishop of the Episcopal church must study to show himself approved unto God as his grand primary and paramount design, the author after complimenting the venerable Dr. White and professing friendship for the Bishop elect, in a strain by no means suited to the sacred desk, proceeds to detail in what particular respects it is to be done. In general he says it might be done "in the faithful discharge of duty, as demanded by the particular circumstances and exigencies of our church." Assuredly he cannot mean to intimate that all the duties of a christian Bishop arise out of his relation to "our church" and that there are not other, & very important respects, in which, he should study to show himself approved to God, apart and distinct from any such rela-

tionship! If he did not he has been singularly unfortunate in not having sufficiently qualified his propositions. The duties demanded by the particular circumstances and exigencies of the Protestant Episcopal Church, constitute but a part of what is required from a Bishop in that church. The church and world at large make their requisitions too, and however he may wish to separate himself from both, and retire within the precincts of his own church, the God of grace & of providence has assigned him other relations than those he bears to it, which are not to be neglected or despised. We certainly therefore had a right to expect, that something should have been said relative to the christian Bishop's approving himself to God, in advancing the great cause of human happiness, by operating with others in the great schemes of benevolent enterprise, which at this day unite so large a portion of the professed followers of the Lamb: or if not, at least we should have been apprised, that while these duties arising from these sources devolved on a christian Bishop, it was the author's design merely to notice those which grew out of his relation with his own church, or that we should not have been left under the impression that he considered an Episcopal Bishop's duties to be exclusively confined to his own church. We should be disposed to attribute this omission to inadvertence did not the conduct of the Author in refusing to co-operate with christians of other denominations, and a solemn & deliberate asseveration made by him on the subject in the progress of the discourse absolutely prevent it.

The first point in which a christian Bishop is represented by the author as bound to study to show himself approved unto God, is 'in faithfully preaching the *distinguishing doctrines of the Gospel*' The emphasis is on preaching, inasmuch as "a portion at least of the Bishop and Clergy of our church," the author confesses, are liable to the charge of 'failure in so doing.' It is certainly an important idea and the author has done well in enforcing it The command of Christ to all his Ministers is "Go *preach* my gospel" and when a church is so constituted as to maintain and support any that do not and are not enfeebled & disqualified by age & infirmities, she is contributing, by the creation of sinecures & nurseries of indolence and of pride, to secure the manifest violation o the Redeemer's mandate. The author deprecates the charge with some vehemence, but expresses himself somewhat unintelligibly to us, when he speaks of enforcing "those *vital doctrines*, which ALONE can give *efficacy* to the gospel as a divine plan for the salvation of mankind." We know who hath said *the letter killeth* and it is the first time that we have heard of *doctrines* that are vital; or that there is not a much more efficient power recognized in the gospel than its mere doctrines to prove it divine. But our author is remarkable for his obscurity.

In the sketch of *the distinguishing doctrines* of the gospel which he has given, he seems to be in fear of Unitarianism on the one hand, and Calvinism on the other; and from the strong feeling manifested by the epithets applied to the latter, to be much more in fear of it than of the former. The peculiar tenets of Calvinism as they are denominated, have been characterised as "the doctrines of Grace" which the author pronounces "a strange anomaly," and which he says the christian Bishop will oppose without fear of censure. He objects to man's being represented as "bright and as pure as when his Maker's image was impressed on his soul," and also that a christian teacher should "degrade that image, into native hatred of God and goodness, to the likeness of a fiend, and so to bind man in the chains of his corrupt passions, as to fix his crimes and his final perdition on the God of purity and boundless goodness." Here again we are at a loss to know what he means. If he means to say, that man must not be represented as assimilated to a fiend, by virtue of his being affected "with a native hatred of God and goodness," he has sought to counteract the instruction of the Saviour. Can language be stronger than that he has used. "You are of your father the Devil and the lusts of your father ye will do?" Or can asseveration be more unequivocal than of the Apostle. "The carnal mind is enmity against God and is not subject to the law of God, neither indeed can be." Assuredly if he objects to the exhibition of man as wholly corrupt, he has forgotten what the Spirit has taught, that "The heart

is deceitful above all things and desperately wicked." But the reader perhaps will be much better able to gather his meaning from his own language, than we confess we are, if he does not mean to censure those who maintain the doctrines of grace, for the view which they give of human depravity, and to charge upon them a doctrine which they abhor and which cannot be legitimately deduced from their scheme. Let him speak for himself.

"On the one hand he (the christian Bishop) will not wrest from the divine justice its sceptre, and from the divine government its sanctions, by extending pardon to sin without the vindication of that offended justice, or reparation to that insulted government; nor, on the other, limit that atonement to God's violated justice and sovereignty, which is more than of value for the salvation of millions of worlds, to but a small portion of the ruined race who require it. On the one hand, he will not represent man's powers and affections as standing in no need of the invisible and incomprehensible but transforming power of supernatural grace; nor, on the other, will he exhibit this spiritual death unto sin, and new birth unto righteousness, as effected but by the application of human reason and human resolution, guided and sanctified by the influences of the divine spirit, secretly but powerfully dispensed in the use of moral means and external pledges. Presenting the fundamental doctrines of original corruption, of divine atonement, of spiritual renovation in the genuine aspects in which fact and inspiration exhibit them, not accommodated to that pride of reason which would entirely destroy their lineaments, nor to that false and extravagant zeal which would distort them by the revolting and disgusting features of fanaticism, he may not, indeed, secure the applause, he may not avoid the censure of men; he may be spoken against by some as an enthusiast, or by others as a formalist; but he will have "approved himself to God."

There is a sentiment in the above extract, that we cannot suffer to pass without severe animadversion. When he says that "the new birth unto righteousness is effected but by the application of human reason and human resolution, guided and sanctified by the influences of the divine Spirit, secretly but powerfully dispensed in the use of moral means and external pledges," we think that this account of its production, differs essentially from him who spake as never man spake. The blessed Saviour says, "the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth—so is every one that is born of the spirit" And an Apostle under the inspiration of the same Spirit, says "If any man be in Christ Jesus he is a *new creature*, old things are passed away behold all things are become new." But let us endeavour to understand our author. There is essential to the new birth of which he speaks, "the application of human reason and human resolution"—this is placed first. "The influences of the divine Spirit "do but" *guide and sanctify*" the application of human reason and human resolution—this is the second proposition. Their influences are "secretly but powerfully dispensed in the use of moral means and external pledges,"—this is the third proposition and the whole is as fair an analysis as we possibly can make of the sentence which involves them.—Now let us compare them with the word of God. "Not by might nor by power, but by my Spirit saith the Lord of Hosts." Which were born not of blood nor of the will of the flesh nor of *the will of man* but of God." To them gave *He* power to become the sons of God." "Of *his own will* begat He us with the word of God that we should be a kind of first "fruits of his creatures." Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Human resolution and reason, are certainly might and power, and if not the will of the flesh, the former at least is the will of man and a corruptible seed, for they are liable to change and easily destroyed: yet these things are denied by the Spirit himself to have any influence in the new birth, while it is distinctly asserted to be of the will of God, of his own will, by that same powerful word which spake creation into being and which liveth and abideth forever. The plain reader cannot fail to perceive that the author has failed to exhibit the new birth, or to use his own preferred phrase

"spiritual renovation," in the genuine aspect in which inspiration exhibits it. He is equally at variance with the aspect in which facts exhibit it. Human reason and resolution he makes the operative power, & that only *guided & sanctified* by the Spirit.—Are then the men of mind and decision of character most frequently the subjects of this new birth? Or do such as have experienced it, attribute any efficacy to human reason and resolution in its production? "Ye see your calling" says Paul, "how that not many wise men, after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not to bring to naught things that are; that no flesh should glory in his presence. But *of Him* are ye in Christ Jesus."

As to "the moral means and external pledges" thro' which the guiding and sanctifying influence of the Spirit, are "secretly but powerfully dispensed" we presume the author must mean divine ordinances, such as prayer, the reading and preaching of the word, the sacraments and such like. These we admit the Spirit employs as his instrumentalities to guide and sanctify the renewed soul; but the new birth is different from either, and refers particularly to those that have not experienced the one or the other—the directing and sanctifying influences of the Spirit, being indeed consequent upon it, but neither prior to it nor part of it. Hence the sacred scriptures denominate the renewed those born again "*the workmanship*" of God "*created* in Christ Jesus unto good works." The influence of the Spirit by which it is effected is represented as being not only distinct, but different from his directing and sanctifying influence. It is *quickening, life-giving,* & hence its result, regeneration is described in the sacred scriptures not only as a passing from "darkness into light," but from "death unto life." "And you hath he *quickened* who were *dead* in trespasses and sins." "Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive* unto God through Christ our Lord." The Spirit himself is, on this account denominated 'the Spirit of Life' and the result of his being communicated is *life from the dead.* "I will put my Spirit in you and ye shall live." "The hour is coming, yea *now* is when the *dead* shall hear the voice of the Son of God, and they that hear shall LIVE." Assuredly raising from death, giving life, is by an influence of the Spirit as different from his directing & sanctifying influence, as it is a different result. The sustaining and promoting of life is effected by a different influence from that exerted in its original action. The production of life or the creation of a living being, is the result of an immediate, direct Almighty energy—the preservation if it is effected through appropriate instrumentalities. In like manner regeneration—the giving of life to the new creature is the result of the immediate direct agency of the Almighty Spirit of God:—guiding and sanctifying, which are but the preserving and promoting of the life thus imparted, are effected by means of the ordinances—the appropriate instrumentalities which God hath appointed for that purpose. It is therefore calculated to mislead, to bewilder, nay we must add, ruin the souls of men to intimate, that by human reason and resolution, guided and sanctified by the Spirit of God, they may attain to that life which is hid with Christ in God, while they are not distinctly apprised, that from Christ alone can this life be had—that it is imparted directly by his Spirit, and that it is indispensably necessary in order to the acceptableness of any act or duty performed by them. They may be lured into vain self-righteous efforts, their anxieties may be allayed, their thoughts turned away from what is of chief concernment, and after having spent their time and efforts in the use of what are termed the means of grace, perish without having ever thought of enquiring whether the life which is eternal, has been begun in their souls. Let the transforming influence of means and ordinances through the influence of the Spirit be urged on them that have begun to live, or the renewed, but let impenitent sinners be told, that all they do is and can be of no avail till they are born again. "So then they that are in the flesh cannot please God." If it will drive them to despair, it will

be well. There is more danger to be apprehended from their not despairing—from their pleasing themselves with the thought, that it is only to think and resolve, and the good Spirit will guide & sanctify them; than from their being pricked in their hearts and made like the converts on the day of Pentecost, to cry out "men & brethren what shall we do?" The sinner ought to feel that as a rebel, he deserves & can expect no favours, & be made to drop in submission at the feet of God his rightful Sovereign and Lord. He ought to know that no doings of his can bring God under obligation to save him—that neither his Baptism nor his participation of the Lord's Supper, nor his use of any other rite or ordinance of religion gives him any "*pledge*" whatever that God will be gracious to him, while he does not with full and hearty consent, surrender himself unto God and accept his proposals of mercy and forgiveness. The promise of God is indeed a pledge to all that cordially believe it, (and all *other* believing than *with the heart* is of no saving tendency) but we know of no "*external* pledges," no outward forms and rites that bring God under obligations to dispense his mercy to them that use them. We are distinctly apprised by Himself of His rule of procedure in every case when He dispenses mercy. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

The second particular in which the author represents the Christian Bishop as studying to approve himself unto God, is "in exhibiting the church in its divinely *instituted ministrations and ordinances*, as the means and pledge of salvation to the faithful." We have read his remarks under this head again & again, & endeavored carefully to ascertain the meaning of the author, but must confess ourselves utterly at a loss to know from the language of his discourse, what he wishes to teach. He also confounds between the visible and invisible church. We strongly suspect that if he means any thing, it is that the *visible church* is "the divine body of the Redeemer," and that union with Christ effected by means of a participation of the ordinances of the church, conveys and pledges salvation. That our suspicions are not unfounded, we think will be acknowledged by any candid reader when informed that the author long since, held the following language, which, though he attempted when censured for it, to explain and qualify, seems in a more precise way than is usual for him, to express the sentiment so obscurely hinted at in the discourse. "When we firmly believe that the power of God accompanies the due administration of his ordinances; that through them ALONE we can BECOME UNITED *to the Redeemer*, and INTERESTED IN THE RENOVATING AND SAVING efficacy of his atonement and grace, the devout participation of the Holy Eucharist will appear INDISPENSABLY NECESSARY to our salvation." Com. Al. p. 182. Let the reader compare the above quotation with the following which we present from the discourse, and see whether we have done the author injustice by our suspicions. "That the church is the body of that divine Lord who gave himself for it, that *as members of this body* true believers are *united in Him* its Head, and *thus* partake of his fulness of mercy and grace, are truths of the divine word too frequently and too strongly set forth to be denied." p. 11. Did the author admit the existence of what Calvinistic divines term the *invisible* church, his language would be correct and intelligible enough: but he declares in the Churchman's Magazine, vol. 7, p. 240., that the *invisible church* is no more than Calvinistic *phantasie:* and in his Com. Al. p. 189., he says "the *only mode* through which we *can* be admitted into *covenant* with God; the *only mode* by which we *can obtain* a title to those blessings and privileges which Christ has purchased for his mystical body the *Church*, is the *sacrament* of *Baptism*."

If a Bishop of the Episcopal church is to inculcate such tenets, we are constrained to say, that "the blood of poor innocents" will be found in his skirts. The feelings of some, we doubt not, are shocked by such sentiments—Baptism the *only mode* of entering into covenant with God!—the ordinances of the church the *pledge* of salvation! the members of the visible church united to Christ!!! But stay reader, reserve your surprise and indignation. If the

author's meaning can be gathered, that visible church is the protestant Episcopal church!! For that some *visible society* is the church of which he speaks, is obvious from what he intimates with regard to "*researches as to the mode* by which, in this divine body of the Redeemer, power is derived to *minister* in its holy concerns, to *dispense* its ordinances." That this visible society, which he calls the divine body of the Redeemer is a church episcopally constituted, is not very obscurely hinted in the following; "And yet, in this spiritual and divine society, no man can minister unless he be called of God by a commission visibly conferred for that purpose; and there can be no commission which is not derived from that Almighty Head of this mystical body, who only possesses all spiritual power, and who, vesting with his apostles the authority of conferring the right of ministering in holy things, pronounced the infallible promise, that this authority should be perpetuated "even to the end of the world." The Bishop of our church on these subjects may prudently and mildly enforce opinions which boast, in more modern times, of the support of some of the most distinguished names in learning and theology, and which, before papal corruption obscured and deformed them, ranked among their advocates the noble army of martyrs, and the goodly fellowship of apostles." Whatever is obscure in the above, for the author seems afraid of being generally understood, is made plain enough by adverting to his real sentiments where he has seen fit to express them in precise terms, "The uniform testimony of all the apostolic and primitive writers, (a sad mistake by the way) establishes the general conclusion, that whoever was in *communion* with the BISHOP was in *communion with Christ*, and whoever was not in communion with the Bishop, was thereby *cut off* from the communion with Christ; & that sacraments *not* administered by the Bishop, or by those not commissioned by him, were not only *ineffectual* to the parties, but moreover like the offerings of Korah, *provocations* against the Lord." Fast and Fest. pp. 57, 60.

No church but the visible church!—the visible church the divine body of the Redeemer!—the ordinances of that church the pledge of salvation to its members! no ordinances but what are administered by a Bishop or such as have been episcopally ordained! The author may indeed talk of "enforcing such sentiments with a spirit which embraces within the wide spread arms of charity, the sincere and the pious of every name and of *every nation*:" but who does not perceive that this charity for other christian churches is not a whit better than that which he extends to the heathen. They share it only as he extends it to the sincere and pious of *every nation*. Well might he anticipate censure from an age which he says is "rapidly exchanging the ancient landmarks of divine order for those of its own planting," that is, escaping from the usurpations of men; and miserable indeed is the consolation he administers to the christian Bishop, by suggesting that he is, in inculcating such principles, studying to approve himself to God. He must first know that he has right and truth on his side. Many have studied to approve themselves to God, in that which was false and wrong.

[*To be continued.*]

Religious Intelligence.

From the Dutch Reformed Magazine.

The History of the Origin, and Progress of the Protestant Reformed Dutch Church, in the United States of America.

[Continued from p. 21.]

This partial establishment of the Episcopal church, as it had an unfavorable influence on most of the other churches in the province, so it also affected the prosperity of the Dutch church. In every religious community there are individuals, who, being but slightly attached to their own body, are generally ready to connect themselves with any denomination of Christians, in which they are likely to enjoy more of the countenance of government, and in the support of which they will be subjected to less expense. These powerful principles operated in the case under consideration. So that from 1693, the year in which this establishment took place, we may date the commencement

of those defections from the Dutch church, and those transitions to the Episcopal standard, which, though not very numerous nor important, yet continued to be considerable, until the close of our revolutionary war.

From 1693 to 1737, little occurred in the Dutch church in America worthy of being recorded.—Good order was, for the most part, maintained, and peace and prosperity enjoyed. The doctrines of grace were faithfully preached, and the ordinances of the gospel purely administered. The ministers, with a few unhappy exceptions, were learned, indefatigable, and exemplary. And the people orderly, and generally attached to that connexion with the mother church in Holland, which had been so long preserved without interruption, or opposition.

In the year 1737, there was a meeting of ministers held in New-York, consisting of the Rev. G. Dubois, of the city of New-York; the Rev. G. Haeghoort, of Second River; the Rev. B. Freeman, of Long-Island; the Rev. C. Van Santvoort, of Staten-Island; and the Rev. A. Curtenius of Hackensack. At this meeting, the plan of a Cœtus, or assembly of ministers and elders, subordinate to the Classis of Amsterdam, was first proposed, matured, and despatched to the different churches for their concurrence. On the 27th April, 1738, the day appointed by the above named gentlemen, a second meeting took place also in the city of New-York, at which the following ministers and elders were present, viz: The Rev. Mr. Dubois, with two elders, Anthony Rutgers, and Abraham Lefferts; the Rev. Mr. Freeman, with two elders, Pieter Nevius, and Dirk Brinkerhoef; the Rev. Mr. Santvoort, with one elder, Goosen Adriance; the Rev. Mr. Haeghoort, with one elder, F. Van Dyck; the Rev. Mr. Curtenius, with one elder, —— Zabriske; the Rev. T. J. Frelinghuysen, of Raritan, with one elder, H Fisher; the Rev. R Erickson, of Nauwesink, with one elder, J. Zutveen; the Rev. J. Bohm, of Philadelphia, with one elder, —— Snyder; and the Rev. Mr. Schuyler, of Schoharie, with an elder, —— Spies. At this meeting such reports were received from the churches to which the plan of a Cœtus had been sent, as induced the gentlemen present to ratify and adopt it. The plan, thus adopted, was immediately sent over to the Classis of Amsterdam, for the approbation of that body. Whether this plan was at first disagreeable to the Synod, or whether other circumstances occasioned the delay, is not known; but it does not appear that the approbation of the Classis reached this country until the latter end of the year 1746, or the beginning of 1747, for it was not until the month of May, in the latter year, that a meeting was called in the city of New-York, to receive the letter from Classis, declaring their concurrence. This letter was received by the hands of the Rev. Mr. Mr. Van Sinderin, who, it is believed, first came to America at this time, and whose name first appears in the list of ministers of the Dutch church in America, at this meeting.

As this meeting was a small one, only six ministers being present, viz: Messrs. Dubois, Ritzema, Erickson, Curtenius, Frelinghuysen, and Van Sinderin, little more was done than to appoint the second Tuesday of the following September, for the meeting of the first Cœtus, to be held in the city of New-York, under this new plan.

On that day, agreeably to appointment, the representatives of the churches met in Cœtus, in the city of New-York. At this meeting there appeared the Rev. Messrs. Erickson, Haeghoort, Ritzema, Meinema, Van Sinderin, Dubois, and Curtenius, with their elders. The Rev. Messrs. Van Santvoort, and Schuyler were prevented from attending, but sent forward, in the name of themselves and their churches, their approbation of the plan. The Rev. Messrs. Boel, of New-York, Mancius, of Kingston, and Freyenmoet, of Livingston's Manor; and the Rev. Mr. Martselius, were decidedly opposed to it. The Rev. Mr. Frelinghuysen could not prevail on his church to accede to the plan, though it received his personal approbation.

This was the first judicatory, (if it can be so called,) higher than a *Consistory*, that was established in the Dutch church in America. The objects and the powers of this judicatory were merely those of advice and fraternal intercourse. It could not ordain ministers, nor judicially decide in ecclesiastical disputes, without the consent of the Classis of Amsterdam. Its unfitness

and utter inefficacy to promote the interests of the Church, were soon felt and acknowledged; and a desire for the establishment of an independent Classis in America, with full powers, became prevalent among the more thinking and serious part of the ministers. But to such an independent establishment there was a decided opposition, fomented and strengthened by the mother church. A variety of circumstances, however, contributed to urge it on, and to produce that crisis which took place a few years afterwards.

Towards the middle of the eighteenth century, the English lanuage began gradually to gain ground among the Dutch churches, and to attract the attention of their friends. Colleges had also been instituted in some of the neighboring colonies; and churches of other denominations had adopted means for instructing their youth, and were in the habit of examining and ordaining their own ministers. The Dutch churches found serious evils to arise from their being denied the exercises of these powers. The expense of sending to Holland for all their ministers was heavy and inconvenient; a long time frequently elapsed, sometimes several years, after a call was forwarded, before the vacancy could be actually supplied. Congregations were subjected to great uncertainty, and not seldom to vexatious disappointments. Their tastes and wishes could not be consulted in the choice of ministers; and, in some cases, persons were sent over who proved extremely disagreeable. Men who had been members of a national church, established and supported by the state, in Europe, had views and habits very different from the citizens of America; and instead of harmonizing with the people, and gaining their confidence, often imprudently opposed them, and rendered their ministry odious and unsuccessful. All these circumstances, added to the humiliating principle of being obliged to send abroad for their ministers, which implied a denial to the churches in this country of the *right* of ordaining for themselves, or an imputation that none of the natives were worthy of the sacred office, began to make a deep impression on the public mind, and to be regarded by many as no longer tolerable. With these considerations a circumstance was connected which gave strength to the advocates of a change, and served to expedite their measures.

A number of ministers had been at different times ordained in America, by virtue of a previous application to the Classis of Amsterdam, and a special license obtained from the Classis for that purpose. For although the exercise of an independent right to ordain was denied to the American judicatory; yet the particular circumstances of some congregations, and the powerful recommendations in favour of certain candidates, procured a license in particular cases, to ordain on this side of the Atlantic. This indulgence had no unfavourable operation on the influence and prerogative of the Classis, and proved a main spring of the revolution which not long afterwards occurred.—The men who were ordained here, never felt that attachment to Holland which actuated the other ministers; and were deeply impressed with all the grievances and arguments which urged the necessity of an independent jurisdiction They, therefore, with scarcely any exception, took the side of those who were friendly to such an independent establishment. They felt and spoke with warmth on the subject. They charged the mother church with inconsistency, and even tyranny, for refusing to grant permanent privileges which were claimed upon principles admitted by herself, and deemed essential to her own government. These ministers were joined by their own congregations, and by a number of others which were vacant, and hoped to be supplied with Pastors without sending over the Atlantic. Thus situated, they readily formed a party, to which some of the European ministers acceded; and openly commenced a system of measures for withdrawing from that subordination to the Classis of Amsterdam, and the Synod of North-Holland, to which they had so long submitted.

In 1754, in consequence of a recommendation of the Cœtus of the preceeding year, it was proposed to amend the plan of the Cœtus, by changing it into a regular Classis. A plan for this purpose was accordingly drafted, unanimously adopted, and transmitted to the several churches for their approbation. This measure proved the commence-

ment of a scene of animosity, division, and violence, which continued for a number of years, and which sometimes threatened the very existence of the Dutch church in America.

Some of those ministers who were most zealous in ther opposition to the plan of an independent judicatory in this country, now began to meet and to organize their party. They first met in the year 1775, when the persons present were the Rev. Messrs. Haeghoort, Curtenius, Ritzema, De Ronde, and Van Der Linde. Those were afterwards joined by the Rev. Messrs. Schuyler, Van Sinderin, Rubel, Freyenmoet, Kock, Kern, and Rysdyck. They called their meeting Conferentie; and this name, thenceforward, distinguished their party, in opposition to the Cœtus, which continued to be the style of those who wished to establish judicatories with full powers in America. The ministers who formed the Conferentie, at this first meeting, addressed a letter to the Classis of Amsterdam, complaining of the attempts that were making to cast off their authority, and to erect a body in this country with co-ordinate powers. They sent a similar letter in 1756; a third in 1760, and a fourth in 1761.

When the Cœtus and Conferentie parties were formed, they were in numbers nearly balanced. The weight of learning was acknowledged to be on the side of the latter; but practical preaching, zeal, and industry, particularly distinguished the former. The popular opinion was also more generally in their favour, and their numbers and influence gradually increased.

The two parties were no sooner distinctly organized, than animosity between them appeared, which in a little while became violent. The peace of the churches was destroyed. Not only neighbouring ministers and congregations were at variance; but, in many places, the same congregation was divided; and in those instances in which the numbers, or the influential characters on different sides, were nearly equal, the consequences became very deplorable. Houses of worship were locked by one part of the congregation, against the other. Tumults on the Lord's day, at the doors of the churches, were frequent.—Quarrels respecting the services and the contending claims of different ministers and people, often took place. Preachers were sometimes assaulted in the pulpits, and public worship either disturbed or terminated by violence. In these attacks the Conferentie party were considered as the most vehement and outrageous. But on both sides, a furious and intemperate zeal prompted many to excesses, which were a disgrace to the Christian name, and threatened to bring into contempt that cause which both professed to be desirous of supporting.

The moderate and prudent members of both parties, were greatly grieved to find matters carried to such extremes. They perceived the mischief which this violence was daily producing, and foresaw the ruin to their church which was impending; but were at a loss for an adequate remedy To allay the bitterness of prejudices which had been cherished for many years and had become deeply inveterate; to heal a breach which was now so wide, and was daily growing wider & more unmanageable required a combination of concurring causes which were not easily produced, nor brought into action. Each party tenaciously held its own principles, and refused to yield or compromise. No umpire could be found who was competent to decide, or who could expect obedience to his decision. The separation appeared to be without remedy; hope was expiring, and many valuable members, who abhorred discord, and could no longer sustain the evils which it produced, now left the church, and joined other denominations.

In addition to the difficulties above stated another arose. In some of the principal Dutch churches, particularly in the city of New-York and its neighbourhood, the English language began about this time to be generally spoken, and the Dutch in so great a degree to decline, that many of the young people were scarcely able to understand the public service, and strongly solicited the introduction of English preaching. This solicitation was long resisted. An undue attachment to the Dutch language prevailed over every argument, and it was not until a number of dissatisfied persons had withdrawn themselves on this account, and united with other churches, that the consistory of the church in New-York consented to call

a minister to officiate in the English language.*

Not long afterwards another step was taken, which seemed to forbid all hope of union between the contending parties. The Cœtus, finding it necessary to make provision for that ecclesiastical independence which they were resolved to maintain, formed the plan of erecting a college in the city of New-Brunswick, in New-Jersey, for the express purpose of prepairing young men for the gospel ministry. They accordingly obtained a charter from the Governor of New-Jersey, in the year 1770, incorporating a literary institution under the name of Queen's College. By this decisive step, all further overtures from the Cœtus party to renew their former connexion with Holland, or to unite with those churches in America which maintained a subordination to the Classis of Amsterdam, seemed to be entirely precluded, and the continuance of the separation rendered inevitable.

Under these circumstances, it began to be feared, by reflecting men, that the very existence of the Dutch church, to say nothing of her prosperity, was seriously in danger. They became apprehensive that she would soon sink into insignificance, be absorbed by surrounding denominations, and cease to be a distinct church in America.

[*To be continued.*]

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*The first minister of the Dutch church in America, who was expressly called to officiate in the English language, was the Rev. Dr. Laidlie. He was a native of Scotland, and had been four years a minister of the Dutch church of Flushing, in Zealand, when he received a call from New-York. He arrived in America in the year 1764, & his ministry proved eminently useful in this country. He was a man of a vigorous mind, and of singular piety; a sound divine; an evengelical, commanding, and powerful Preacher, and indefatigably faithful in his pastoral labours. His ministry was much blessed, and attended with a signal revival of religion. He died at Red-Hook, in the year 1778, during his exile from the city, occasioned by the Revolutionary War.

Religious Intelligence.

From the Boston Recorder & Telegraph.

RUSSIA.—[*Continued.*]

In somewhat more than a year after Linde's arrival at Odessa, a part of his beloved German brethren from Bavaria followed him, and more were expected. He therefore left Odessa in the month of June, 1822, and went into Moldavia, where he had selected a tract of land answerable to his wishes. Here he settled with his flock, and built a very fine village of about one hundred houses. Though blessed with rich spiritual pastures, they had to struggle with every kind of temporal hardships. The summer of 1822, was uncommonly hot, and they had not been able to provide for themselves when a severe winter broke in upon them. This winter of 1822-3 was so cold, that thousands of cattle froze to death even in these southern provinces of Russia. These poor Christians at Sarata, as they called their village, lost their little all of earthly possessions. Having no money whatever, want of food compelled them to kill their cattle, and the intense cold to burn their farming tools, that they might warm their limbs. Many were called to rest from their trials by diseases originating in the want of proper food, and the extraordinary frosts against which nothing could sufficiently protect them. The faithful children of God, however, found his promises true and precious in the midst of their tribulations and indulged neither murmur nor despair, but received all their sufferings as coming from the hand of a just and benevolent God. "We are exposed to every kind of hardships" so Linde says in a letter to our informant, "in the wilderness which we are cultivating; we are poor, very poor as to the body, but the Lord blesses our souls with spiritual good, and he will carry us safely through water and fire." Some money being sent by the brethren in St. Petersburgh for their relief, which was intrusted to our informant to be brought out to them at Sarata, he says that there was neither hay nor straw, ox nor plough to be found in the place. Every thing was consumed—and as to the promises of the Emperor, he was

either unwilling or unable to fulfil them, for he was well aware of their situation.

Sarata is surrounded by twelve other German villages, (in Moldavia.) The inhabitants had many years been noted for their immorality.—Drunkenness, swearing, idleness, and even theft, were not uncommon among them. Their souls had become a moral waste by long neglect, as they had only two Protestant ministers, one of whom was to all intents and purposes a man void of understanding and without the fear of God.—They were sunk into a state of moral degradation, which was indeed miserable beyond description. But not long had Linde commeneed preaching, when they collected regularly at Sarata to attend public worship. Many regarded 24 miles as not too great a distance to come, that they might hear at least once a fortnight, the sweet sound of the Gospel trumpet. At Whit-Sunday ('Pentecost,') 1823, our informant spent a few days at Sarata, and witnessed scenes which never can be forgotten. The place was crowded with visitors from the neighbouring villages. With the first stroke of the bell all flocked to the chapel, and each one seemed emulous of being the first. Countless tears of repentance, of love and of gratitude flowed from every eye. The people seemed to be as happy, as if all the treasures of the world had been given them; and most assuredly they were vastly happier in spirit, though as to the body they scarcely had wherewithal to clothe themselves. Linde distributed as many Bibles, New Testaments, and Tracts among them as he could; and the preached and written word of God proved efficacious in an eminent degree, not only in the reformation of morals which took place generally, but also, it is confidently hoped, to the genuine conversion of multitudes from sin unto holiness, and from the power of Satan unto God. It was beyond description delightful to see Protestants and Roman Catholics unite in Christian love, and sit down together as brethren of one family, at the table of their common Lord and Saviour, where Linde presented them the emblems of his dying love.

It was not the design of God, however, that these halcyon days should long continue. On the 29th December, 1823, Linde received order from the Emperor immediately to quit his dominions. An officer was appointed to convey him and his family over the frontier, and four hundred dollars allowed for his journey. Linde went straightway to Berlin in Prussia, where he was cordially received by Christian friends. He preached among them a few weeks, and publicly attached himself to the Protestant church. He shortly had a call to become second pastor in Elberfield, in the Dutchy of Berg, and about twenty miles from Dusseldorf on the Rhine; when called he accepted, and has also taken the superintendence of a small Missionary Institution, which the friends of the God of missions have founded in that place. Gossner, his successor in the ministry at the Catholic church in St. Petersburg, was banished in a similar manner very soon after Linde's departure from Russia. This accomplished writer and energetic preacher is now residing at Leipzig in Saxony; he writes there two sermons every week, which are sent to St. Petersburg, and read in the private meetings of his now bereaved & mourning people. These sermons, though *read* by another, are yet always acceptable, and even often attended with a blessing through the power of the Holy Spirit. So that the work of grace, it is humbly believed, has not wholly subsided in that great and luxurious city.

The brethren at Sarata received after Linde's removal, repeated assurances from government, that they should be left unmolested in the free exercise of their religious faith. As a considerable part of them, however, still nominally belonged to the Roman Catholic party having never publicly connected themselves with the Protestant church, the Catholic Bishop of Kaminitz, in Poland, sent a monk to preserve them from apostacy, and confirm their allegiance to the Pope. But as nobody would give ear to his exhortations, he was oblidged to return again after a few days. Thus did the matter stand at Sarata about the end of last January. Letters since received from Odessa, by our friend who gives us this information, contains later intelligence, from which we beg leave to extract the following: "The brethren in Sarata have been visited by another monk of Kaminitz, who does not seem willing to return as soon

as the former did. He has established himself in one of their houses, and erected an altar before which he celebrates the mass every day; but, praised be God, there is nobody that would join him; no one would now be a Roman Catholic. He could not even find a boy, who would be persuaded to ring the bell during the mass. The Bishop has written a letter to the people, in which he declares that Linde is a deceiver, because he has administered the Lord's Supper with bread and wine, and violated his oath as a Catholic priest by having married and turned Protestant. But nobody cares about the letter. They now expect a Protestant clergyman speedily to come, who is said to be a pious and excellent man."

In many other parts of South Russia, the work of God is carried on by several evangelical missionaries, who have gone forth from the Missionary Institution at Basle in Switzerland. The Superintendent of South Russia, Mr. Bottiger, who resides at Odessa, is also a very active servant in the cause of God, and does a great deal of good.

And now we may ask, where are the fruits of these revivals? What is the result of these memorable events, which are but very imperfectly related in this short account? When we look within ourselves, we certainly have no reason to boast, for we had no share in bringing them to pass, and have not even beheld them with our bodily eyes. But though they happened in a far distant land, and though we have not seen them, yet believing, we rejoice; when we look at the mighty work of Divine grace which is going forward in the earth, we exult and glory in the name of our God, for the Lord of Hosts is with us, the God of Jacob is our refuge; and we know that all these things must come to pass, but the end is not yet; for we are assured that we live comparatively in a day of small things; and that those who are to follow Jesus in the way, after we are dead, shall see still greater things than these.—Even if we look only at the reformation of morals which the preaching of the gospel has effected in these regions, we have abundant cause of gratitude. Many drunkards, swearers, and other openly vicious men, have forsaken their former ways. Before these revivals, drinking, dancing, and riot marked the public feasts, such as Easter, Whit-Sunday, Christmas, and particularly days of thanksgiving; but as soon as religion became a matter of importance & serious inquiry among the people, these evils generally subsided, and decreased in exact proportion to the advances which the power of the true gospel exerted on their minds and hearts. In the year 1825 none of these boisterous and sinful pleasures were indulged by the Germans around Odessa, during their holy days; but these were spent by Christians in attending public worship and in prayer and praise at home, while the more indifferent passed the time in at least a serious and becoming manner.

From our Christian brother's remarks with regard to the character of the late Emperor, we are inclined in charity to attribute the severe measures against Christian efforts which characterized the closing scenes of his reign, more to the invidious plans of his ministers, than the actual enmity of his own heart. And, praised be God, we can point out some European sovereigns of the present as well as the past day, who seem to delight in his ways. From these encouraging facts, Christians here and every where must derive increased fervour, in beseeching the Lord to favour his church still more, that her glory may speedily be shed over *all* the kingdoms of Europe, and kings come to the brightness of her rising; and that Jehovah may overturn, and overturn, and overtun, until HE come whose right alone it is to sanctify and redeem the nations, and reign over all the earth.

REVIVAL OF RELIGION IN YORK, PA.

By several letters received from York, we learn that a very extensive and powerful religious excitement prevails, chiefly among the youth, in the German Reformed congregation of that place, under the pastoral care of the Revd. J. R. Riley. The number of persons who are its subjects is estimated at about 300. It is represented as still increasing, and hopes are entertained that it will become general. It commenced in a prayer meeting which had been some time

conducted in a school-house belonging to the church; and, so far as we can perceive, without the intervention of any other means or efforts, than those of a faithful ministry.

Though we are well assured that religious impressions are not always genuine, and that in times of great and general excitement, some are borne along with the current by the mere force of natural sympathy, who have not one distinct idea of Christian doctrine, and cannot tell what it is that moves them; though experience has shewn that some even of those who seem to be among the redeemed of Christ, and rejoice in the hope of acceptance with God, may fall away, and return to their sins, like the dog to his vomit; and though such apostacies prove that, like the seed sown upon stony ground, they were never well-rooted, and all their experience was but a deceiving of themselves; yet we shall never be convinced that revivals of religion are all fancy and illusion. If there be any truth in Christianity, there is truth in religious revivals. It is impossible that a sinner should understand the solemn and awful truths which the bible teaches, and have a deep and abiding impression of them upon his mind, without feeling a most distressing sense of guilt and danger, and looking about him with the utmost anxiety for relief. It is impossible that, in this state of mind, he should believe the testimony of the Father concerning Jesus, without having the strongest desires of securing an interest in his atonement, and making to him the most humble, fervent and importunate addresses for that purpose. It is impossible that, having obtained the pardon which he ardently and tremblingly sought, and of which he could not but feel himself totally unworthy, he should not rejoice exceedingly, and give utterance to his feelings in fervent and frequent thanksgivings. It is impossible that God should not perform his promises to the contrite supplicating penitent, for whom Jesus died, and grant to him forgiveness & hope, and impart comfort & rest to his soul. It is impossible finally, that one who is the subject of all these experiences, should not pursue a course of life remarkably different from his former conduct, and very visibly tinctured with a heavenly unction. And if the Bible is right in teaching us that the conversion of the sinner is from God, why may not God perform the same work at the same time in many as well as in one?

That the simultaneous awakening of a great number of persons is an extraordinary occurrence, we readily admit; but we have yet to learn upon what principle it can be maintained that God does only what is ordinary. Was there not a time when creation itself began? and was this beginning then but an ordinary event? Is the redemption of the world an ordinary occurrence in the universe? Are miracles and prophecies things of daily experience? Is there any thing in the history of God's interpositions for the salvation of his people, which does not differ in some respects from his common providence? The fact that one place enjoys the blessings of a revival, while so many others are destitute of them, presents no greater difficulty than the other, that God does not make the gospel effectual to all the hearers of it at the same time; that to a majority of them it is never made effectual at all; or that a very large portion of the human race have never even heard it. So it seems good in his sight for reasons which we do not know.

But revivals of religion are not of recent origin. They are as old at least as the time of the Apostles. The history of their acts is a history of revivals: or rather, that history describes, one continuous work of Almighty grace, begin-

ing with the effusion of the Holy Ghost on the memorable day of Pentecost in Jerusalem, and spreading thence until it filled the world.

We know that much caution and prudence are necessary in seasons of revival; and these we affectionately recommend to our esteemed brother. We also earnestly admonish those persons who are the subjects of this work, to take heed to themselves, lest they be deceived to their own ruin; and we entreat them to remember that nothing but that change of heart, which transforms the sinner into a meek and faithful follower of Jesus Christ, will avail them in the day of trial, and in the presence of God. Without this every possible attainment; every other experience; all the warmth and activity of the most zealous attention to prayer meetings and other externals; are but the semblance of Christian piety, and serve no better purpose than to deceive them. Take heed, my brethern, lest there be in any of you an evil heart of unbelief in departing from the living God. Heb. 3, 12. But we hope better things of you, and things that accompany salvation, though we thus speak.

God has never given any thing to man which man has not polluted. The Son of Man has never sown good seed into a field, where the enemy has not afterwards sown his tares. We therefore dare not hope that, in this revival, there will be nothing which will not be, in some respect, unworthy of the beauty and the dignity of pure Christianity. The Saviour is still wounded in the house of his friends: like foolish children, who rudely smite the parent whom they wish to please, the warmest votaries of his cause have often injured it, when they have been most intent on doing it service. Spurious impressions too, very frequently, degenerate into fanaticism, and vent the feelings they excite in turbulence and noise: and the contagion of such examples is but too well adapted to infect those who are genuine converts, but possess more piety than knowledge, and more zeal than judgment. We have no respect for that sort of religious excitement which consists in wildness and disorder. It corresponds with nothing in the character of Jesus, or in the spirit of his gospel: nor is it the genuine expression of a broken heart; of an humble trust in the merits of Christ; of a just sense of the majesty, the justice and the love of God, the odiousness of sin, the beauty of holiness, and the sinners own impurity. We know that noisy exertion may be joined with real piety; but it is neither the parent of that piety nor its genuine offspring: it is joined with it as a dicease cleaves to a beautiful form; or as the tares grow up among the wheat. We most earnestly warn our friends at York against this pernicious error, and beseech them to aim at nothing but that pure religion, which the gospel teaches, and the example of Jesus so beautifully illustrates.

We must however, be prepared to hear of some unpleasant things—perhaps some distressing things.—We deprecate them; but as we observed before, we dare not hope that nothing of this kind will occur—that no fruit will prove abortive; no plant will stand in a stony ground, or grow among thorns, and ultimately perish; or that no tares will appear. Our pleasure is not derived from such a hope, but from the conviction we have that the work is the Lord's; and that, whatever else may mingle with it, and whatever disappointments we may suffer in relation to individual cases, a rich harvest of precious souls will be ultimately gathered in. In this conviction we rejoice; and we find

in it a still greater pleasure, because the seat of this revival is the same place in which the editor himself laboured above four years, amidst many trials; where he formed so many tender connexions; whence he removed, with so much reluctance, at the very time when his prospect of usefulness was the most cheering; and where the long continuance of the state in which his removal left an endeared congregation, was so likely to produce very serious injury. It is the Lord's doing; and to his holy name be the praise.

In the last number of the Dutch Reformed Magazine, the Editor of that work, the Rev. Dr. W. C. Brownlee, in noticing our first number, tenders his affectionate regards to its Editor; offers his hearty co-operation in the deeply interesting field before them, as it regards giving and receiving any aid and facility, mutually within their power; and begs leave to call the attention of his readers, and of the ministers, and elders, in particular of the Dutch Reformed Church, to this Magazine.

The Editor of this work receives this offer of fraternity with great pleasure, & returns his sincerest thanks to his learned & generous friend, for his kind attention to the interests of the German Reformed Church, and for his spontaneous and early endeavours to support and cherish its infant publication. The Editor, afflicted with disease, oppressed with the burden of many labours, and distracted by every sort of care, needs all the friendly aid he can receive; while he is able to give but little in return; he is willing however to contribute what he can to the common good; and in so doing, will take a particular pleasure in co-operating with the Editor of a similar work in our sister church.

While we are on this subject, we cannot forbear noticing the very liberal conduct of our brethren of the Dutch Reformed Church toward us their German brethren. They were the first to offer fraternity and intercourse by an interchange of delegates in our respective Synods; they have aided us with their counsels in every measure of improvement, and have rejoiced with us in every occurrence which has brightened our hope. The late Rev. Dr. Livingston, Professor of Theology in their Seminary at New Brunswick, has endeared his memory to us by the lively interest which he took in our welfare, and the affecting proof which he gave of it, in a printed address to our ministers, and the members of our church, on the subject of a Theological Seminary, which was then agitated among us. The Editor was charged with the pleasing duty of communicating to him the thanks of the Synod for his disinterested and zealous attachment to the interest of the church committed to its care, and had the additional satisfaction to receive from him a highly interesting reply, containing still further proofs of his generous solicitude for our prosperity. From living ministers of that church, and from several of its distinguished members, we have also received very gratifying proofs of good-will in their donations to our Theological Seminary.

PAGAN SUPERSTITION.

Mrs. Charlotte H. Rowe, a native of Pennsylvania, and now the widow of a missionary of the British Baptist Society has written a narrative of her journeys. A letter dated on the Ganges, below Cutwa, at a place called Dum-Dum, December 10, 1826, states that as they were passing down the river in a boat, they saw on a sand-bed a man and woman sitting by the water. The woman was busied in washing her dying son with mud and water, who was old and strong enough to be heard to say, "I will not die—I will not die!" To which she was heard to say, "To die by Gunga, is blessed, my son," over and over again, until she had stifled him, when the father assisted in pushing him into the river. It is the superstitious opinion of the natives, that the water of the Ganges is holy, and purifies from sin.

PARIS.

It is stated that in Paris, out of three or four hundred persons who commit suicide in a year, at least seven-eighths are brought to this horrid end by gaming.

THE MAGAZINE
OF
THE GERMAN REFORMED CHURCH.

VOL. 1. FEBRUARY, 1828. NO. 4.

From the Missionary Herald.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

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INTRODUCTORY REMARKS.

The Board of Managers of the Baptist General Convention is elected triannually, and consists of a President, four Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and thirty Managers, together with the President and the Recording Secretary of the Convention. The seat of its operations is in the city of Boston, Mass.

Rev. Lucius Bolles, D. D. Cor r ponding Secretary.

Hon. Heman Lincoln, Treasurer.

The Receipts of the Board for the year ending April 26, 1827, including $3,944 93 a ballance from old account, and $1012 50 received from the United States government for Indian Schools, was $14,932 29.—The Expenditures were $15,408 32. The American Baptist Magazine, published in Boston, is the property of the Convention.

MISSIONS.

These are in India, Western Africa, and among the Indians in North America.

India.

In the Burman Empire. Stations at Amherst, a new town on the river Martaban, and in one of the provinces ceded by the Burmes to the East India Company; and at Ava, the capital of the Burman empire. Mission commenced in 1814.

Amherst.—Rev. Adoniram Judson, D. D. and Rev. Jonathan Wade, Missionaries.

Ava.—Rev. Jonathan D. Price, M. D. Missionary.

Mrs. Judson died at Amherst, October 24, 1826, while her husband was attending the British embassy to Ava. The Rev. George H. Hough and Rev. George S. Boardman, Missionaries, were at Calcutta, awaiting directions from the Board. They were expected to commence a new station in some of the newly acquired Burmese provinces. A dictionary of the Burmese language, compiled from the manuscripts of Dr. Judson and other missionaries in Burmah, has been published in Calcutta.—It is an 8vo. volume of 400 pages.

Western Africa.

In the American colony of Liberia. Mission commenced in 1825.

Monrovia.—Rev. Lot Carey, colored man, Missionary.

The Rev. Calvin Holton, who joined the mission in December 1825, and was a white man, died on the 23d of July following.

It is an interesting fact, to be mentioned in connexion with Mr. Carey, that about thirteen years ago, the colored people in Richmond, Va. formed a Society, called the Richmond African Baptist Missionary Society, and by an article in their Constitution restricted the appropriation of their funds to a mission to the land of their forefathers. In five years, their funds amounted to about 700 dollars.—Upon the determination of Mr. Carey and Collin Teague to proceed as missionaries to Africa, this money was appropriated to their use.

North American Indians.

Mission among the Creeks, Cherokees, and Putawatomies.

CREEKS.

Station on the river Catahoochee, in Georgia.—Commenced in 1823.

Withington.—Rev. Lee Compere, Missionary; John Davis, Interpreter.

The number of children in the school is 27, of whom three-fourths read in the New Testament.

CHEROKEES.

Stations at the Valley Towns, and at Tinsawattee. The Valley Towns are on the head waters of the Hiwassee river, very near the S. W. corner of North Carolina. Tinsawattee is that part of the Cherokee country, which lies in the state of Georgia.

Valley Towns.—Rev. Evan Jones, Missionary.

Tinsawattee.—Rev. Mr. O'Brien, Missionary.

The number of scholars instructed at Valley Towns, is 50; and the number at Tinsawattee, 27. Several Cherokees have been received into the Mission Church.

CHOCTAW ACADEMY.

This institution is at Great Crossings, Scott county, Kentucky.

Rev. Mr. Henderson, Inspector.

The Academy admits Indian youths from various tribes, and is supported from the annuities granted to their respective tribes by the United States. It contains about fifty scholars, who make good proficiency in learning.

AMERICAN METHODIST EPISCOPAL SOCIETY.

Missions.

The American Methodists have missions among various tribes of the

North American Indians.

Among the Creeks, Cherokees, Putawatomies, Wyandots, Mohawks, and Missisaugas. The situation of the Cherokees is well known. The Creeks reside south of the Cherokees, in the Eastern part of Alabama. The Putawatomies reside on the Indian lands, west of Lake Michigan, and north of the state of Illinois. The Wyandots are in the northern part of Ohio; and the Mohawks and Missisaugas in Upper Canada.

Creeks.

Asbury.—The school at one time contained 50 children: the unsettled state of the Creeks has considerably reduced the number.

Cherokees.

Four Missionaries are said to be stationed among the Cherokees, who occasionally extend their labours to the neighbouring settlements.

Putawatomies.

The Rev. Jesse Walker, has established a mission on a branch of the Illinois, called Fox River, 22 miles from its junction with the Illinois. Buildings have been erected, land cleared, and 20 children gathered into a school. He is assisted by a teacher and two labourers.

Wyandots.

The Rev. James B. Finley, who has hitherto prosperously superintended this mission, has, on account of ill health, been succeeded by the Rev. James Gilruth. Four native preachers render assistance.—The school contains 70 children;—34 boys, and 36 girls. A good stone church, 40 feet by 30, has been erected, and neatly finished; and many of the Wyandots have been admitted to Christian fellowship. The prospects of the mission are very encouraging.

Mohawks.

The Rev. Alvin Torrey is superintendent. The schools contain 40 children. The American Bible Society has engaged to print the Gospel of Luke in the Mohawk language, and the other parts of the New Testament are in a course of translation.—Fifty hymns have been translated, and printed by the mission. About 40 natives are members of the church. The number of Indians speaking the Mohawk language, is about 8,000.

Missisaugas.

Missionary efforts are directed to the two branches of the tribe;—one at the River Credit; the other at Bellville, near the head of the bay of Quinte.—The Rev. Edgerton Ryerson is stationed at the former place, and is studying the language. The arts of civilized life are cultivated. The school contains 30 children. A considerable number of the natives are thought to be truly pious.

General Remarks.

Twelve missionaries are employed among the Indian tribes. The number of auxiliary and branch societies is about 100. The Methodist Magazine, printed at New-York, is the official publication of the Society.

SYNOD OF SOUTH CAROLINA AND GEORGIA.

Chickasaws.

A tribe of Indians north of the Choctaws. Stationed at Monroe, Martyn, Tokshish, and near Tuscumbia, Alabama. Monroe is about 50 miles N. N. W. of Mayhew; Martyn about 65 miles N W. of Monroe; and Tokshish two miles from Monroe.

Monroe.—Rev. T. C. Stewart, Missionary; James Holmes, Teacher.

Martyn.—Rev. Mr. Blair, Missionary.

Tokshish.—Rev. Hugh Wilson, Missionary.

Station near Tuscumbia.—Mr. Wilson was to occupy this station; but we have no means of ascertaining whether he has removed thither.

There was much attention to religion at Monroe, during the last spring and summer. Among the hopeful converts, are about 20 black people.

SUMMARY

Of American Missions among the Unevangelized.

Only such particulars are noted in this summary, as are common to the missions of the several Societies.

Expenditures for the foregoing missions, embraced in the last annual accounts of the several Societies named in the survey, viz:

Of the American Board of Missions,	$104,430 30
Of the American Baptist Board,	15,408 32
Of the American Methodists, about	6,000 00
Of the Synod of South Carolina & Georgia,	Unknown.
Of the Cumberland Presbyterians,	Unknown.
The annual expenditure for missions to the heathen is not far from	$130,000 00
Whole number of Stations,	62
Number of Ordained Missionaries,	71
Missionaries of both sexes and all classes, about	260
Learners in the Mission Schools, about	31000

A very brief survey of the missions among unevangelized nations, which have been instituted by *Protestant Societies of foreign lands,* may be expected in the next number.

SURVEY OF OTHER EVANGELICAL OPERATIONS.

The following statistical information is as accurate and complete, as our limits, our leisure for such inquiries, and the documents within our reach, permit it to be made. It will be of use to many of our readers, and will serve as a basis for future more extended investigations.

Principal Benevolent Societies, and their Income.

The income of these Societies is for the year embraced in the last annual accounts of the several Societies; which accounts were closed at different dates in the course of the year 1827. The Societies, which have been enumerated in the preceding survey, are of course not included in this list.

American Bible Society, (of which $35,366 29 were received in payment for Books,)	$64,764 13
American Sunday School Union, (including $14,000 for the Society's house,)	42,000 00
American Education Society, (of which $23,446 87 to permanent fund,)	38,347 27
American Tract Society, New-York,	30,413 01
American Home Missionary Society,	18,140 76
American Colonization Society,	15,963 87
American Tract Society, Boston, $ 10,305 40 of which $5.640 99 were paid to the Society at New-York; ballance,	4,664 41
Presbyterian Education Society, about	8,000 00
Missionary Society of Connecticut,	6,215 65
Reformed Dutch Missionary Society,	3,528 24
Western Domestic Missionary Society,	2,577 68
Prison Discipline Society,	2,238 18
Receipts in the year terminating in 1827,	236,853 20
Receipts the year previous,	130,623 50
Increase of Receipts,	$106,220 70

The Bible and Tract Societies have made grants in aid of the missions among the heathen: the Education Society raises up missionaries for the heathen: and the Colonization Society, through its operations have special reference to a degraded part of our own population, is destined to exert a great and beneficial influence on the unenlightened people of Africa.

RELIGIOUS & THEOLOGICAL EDUCATION.

Sabbath Schools.—The number of Sabbath Schools in connexion with the American Sunday School Union, is 2,-600. These are taught by 24,307 teachers, and contain 174,191 scholars. The publications of this society, of all kinds, during the last year, for the use of teachers and schools, amounted to 1,616,796 copies.

Theological Education Societies.—The American Education Society, with which the Presbyterian Education Society became united the past year, is now extending patronage to nearly 300 young men in a course of preparation for the Gospel Ministry. The whole number assisted, since the formation of the society in 1815, is about 600. One quarter part of this number have gone forth as preachers of the Gospel; the rest are in academies, colleges, theological seminaries, &c. —Theological Education Societies have been established by the Episcopalian and Baptist denominations.

Theological Seminaries.—The following are the principal Seminaries instituted for theological education.

	Professors.
Bangor, Me.	2
Andover, Ms.	4
Newton, Ms. (Baptist,)	2
New-Haven, Con.	3
New-York city, (Episcopal,)	
Auburn, N. Y.	3
Hartwich, N. Y. (Evangel. Lutheran)	1
Princeton, N. J. (Presbyterian,)	3
New-Brunswick, N. J. (Ref'd Dutch)	3
Allegany-town, Pa. (Presbyterian,)	1
Gettysburg, Pa (Evangel. Lutheran)	1
Carlisle, Pa. (German Reformed,)	1
Nazareth, Pa. (United Brethren,)	
Alexandria, D. C. (Episcopalian.)	2
Prince Edward county, Va.	2
Maryville, Ten.	2

The number of students in these sixteen Seminaries is supposed to be not less than *five hundred.*

Colleges.

The information contained in the following tables, will comport with the design of this article.

The following tabular view of the graduates during the past year, in *twenty-seven* of the colleges in this country, is given on the authority of the New York Observer.

Waterville college, Maine,	14
Bowdoin college, Maine,	32
Dartmouth college, N. H.	36
Vermont University, Vermont,	14
Middlebury college, Vermont,	15
Williams college, Massachusetts	31
Amherst college, do.	23
Harvard University, do.	47
Brown University, R. I.	33
Washington college, Con.	10
Yale college, do.	79
Union college, N. Y.	68
Hamilton college, do.	23
Geneva college, do.	3
Columbia college, do.	34
Princeton college, N. J.	28
Rutgers college, do.	5
Dickinson college, Pa.	22
University of Pennsylvania,	15
Western University of Pennsylvania,	7
Washington college, Pa.	11
Miami University, Ohio,	9
Hampden Sidney college, Va.	8
Center college, Kentucky,	3
Transylvania University, Ky.	22
Chapel Hill college, N. C.	18
University of Georgia,	30
Total,	600

We have not the means of giving the number of graduates from the colleges that are not named in the above table.—The colleges in the United States are supposed to be upwards of *forty.*

It is stated in the Quarterly Journal of the American Education Society, that about *one-third* of the graduates of the past year, are professedly religious men; and that, a few years since, the proportion of such men among graduates was not more than one-fifth, or one sixth. It may fairly be persumed, that of the 640 graduates mentioned in the

above table, at least 200 will go into the ministry. The number of students in nine of the colleges of New England, as given in the catalogues for 1826-7, viz: Yale, Amherst, Williams, Middlebury, Vermont University, Dartmouth, Bowdoin, Waterville, and Brown University,—was 1158: the Quarterly Journal states, that 426 of these were members of the church

Table showing the whole number of Alumni of some of the principal colleges of New England; taken from the Quarterly Journal just mentioned.

Date of Catalogue.	Coll.	whole no. of Alum.	whole no. living	whole no. of Minis	whole no. living
1827	H U	4941	1842	1271	287
1826	Y C	4054	2200	985	408
1825	D C	1426	1135	363	279
1827	BrU	1089	864	212	181
1826	WC	627	542	178	161
1826	M C	444	403	153	138
1825	B C	263	246	25	24
		12844	7232	3187	1478

"The proportion which the whole number of ministers bears to the whole number of alumni in all the colleges, is *one-fourth.* The proportion of *living* ministers, to the whole number of alumni now *living* is *one-fifth*, which of course indicates a *decrease* in the proportion of ministers educated now, and in former times."

The same work contains a tabular view of the number of Ministers of all denominations in New England, as given in the Registers of the several States for 1827. The number, as in the Registers, is 1684. The actual number of *stated* ministers in New England, of all denominations, is supposed to be not far from 1300. The population of New England is probably 1,800,000. This would give one minister to every 1000 souls. In the year 1750, there was in New England one *liberally educated* minister to every 628 souls.

Home Missions.

The American Home Missionary Society, instituted in 1826, is located in New-York. During the first year of its existence it employed 169 missionaries in various parts of the Union. The Connecticut and other Societies, not connected with the national institution, have sent perhaps 200 other labourers into the field. The American Home Missionary Society is about to publish a monthly Magazine, to be entitled, The Home Missionary & American Pastors' Journal.

Distribution of the Bible.

The American Bible Society was instituted in 1816. Its annual meetings are held in New-York, on the second Thursday of May. From May 1826 to May 1827, there were printed at the Society's establishment, or put to press, 45,000 bibles and 37,000 testaments. There were purchased 171 German and Dutch bibles and 313 German testaments: total, 76,734; which added to 532,902 before reported, makes a grand total of 609,636. During the same time there were issued from the Society's depositary 35,876 bibles and 35,745 New Testaments; total, 71.621. The issues in eleven years, have been 511,668. The Society has fifteen presses in operation and is erecting four additional power presses, worked by steam, and equal to eight common hand presses. In the course of next summer, as soon as they can be made, it is to have four more power presses; so that there will then be in all what will be equal to thirty or thirty-one hand presses, or double its present number. The number of its auxiliaries at the date of the last report was 547.

Distribution of Tracts.

The American Tract Society instituted in 1825, is located in New-York. Its annual meeting is held in May. During the year from May 1826 to May 1827, the Society printed in the English, French, and Spanish languages 3,117,100 tracts, making 36,114,500 pages. The whole number of tracts printed since the formation of the Society, was 3,815,000, making 44,168,000 pages. It has 383 branches and auxiliaries.

The Society issues a periodical publication, entitled the American Tract Magazine. It is published monthly to the number of 3750 copies.

The Society has commenced the stereotyping of German tracts, and has under consideration the expediency of publishing a few tracts in the native Indian language.

The Philadelphia Branch of this Society, was formed July 4th 1827. It is itself a large institution and has many auxiliaries in this state and in Delaware. The Executive Committee have been indefatigable in their exertions to procure a supply of German tracts. The series in the hands of the stereotype founder, has reached its twentieth number. Twelve different numbers have been already printed. This Branch publishes a Magazine entitled The Pennsylvania and Delaware Tract Magazine, comprised in a half sheet, once in two months, subscription price *twenty-five cents.*

The American Tract Society of Boston, was instituted in that city in 1814. In 1825 it was united with the American Tract Society of New-York. It retains its distinct organization and its auxiliaries, but receives its tracts from New-York. At the date of its last report, its auxiliaries amounted to 324. The issues from its depositary were stated at 7,056-540 pages.

Branches of the parent Society have been formed also in Connecticut and in South Carolina.

THE AMERICAN EDUCATION SOCIETY

Was instituted at Boston in 1815. The object of this institution is to aid pious young men, who are in indigent circumstances in their preparation for the gospel ministry. They receive a loan for which they give their own obligations, without security, payable after they shall have entered the ministry & obtained means. In certain cases the Directors may cancel the obligations.

The following is the course directed by the Society to be pursued in all applications for its patronage.

"1. The applicant must exhibit evidence that he has been pursuing classical studies, at least three months, with a competent instructor.

2. He must produce testimonials from three or more serious respectable persons, best acquainted with him and his circumstances (e. g. his minister, instructor, a magistrate, or some other principal man in the vicinity) stating his age, place of residence, indigence, moral and religious character, talents, acquirements, and serious desire to devote his life to the gospel ministry. These testimonials should be full and explicit. They should not be given without personal knowledge of the facts stated, or a minute and thorough information respecting the person to be recommended. They should be sealed; that the writer may speak with more freedom, & that the person recommended may not be injured by reading opinions in his own praise. This last suggestion is of more importance than might at first be apprehended by one who has not reflected on the subject.

3. Having obtained the above testimonials, the applicant, or his friends, may make known his wishes to the Secretary of the parent Society, whose residence is at Andover, Mass; or if more convenient, to either of the Secretaries of the Branch Society, who will direct him to go before some one of the Examining Committee, appointed to examine candidates in regard to the evidences of their piety, their motives in wishing to engage in the ministry, and in regard to their talents and literary attainments.

4. If the examination and testimonials of the candidate are satisfactory to the committee, they will recommend him to the Board of Directors, who at their next regular meeting will receive him on probation, for three months, and make him the usual appropriation. The sum granted is, at present, 12 dollars per quarter, to those in Academies, and 18 dollars per quarter to those in Colleges.

5. At the end of three months, the person received is required to make a return to the Board of Directors, according to a printed form, appended to last Report.

6. At the close of each succeeding quarter, unless a longer time has been granted by the Board of Directors, on account of distance, or for other special reasons, the application for aid must be renewed in the same way. If the returns are defective the application must fail, and no appropriation can be received until the rules are complied with.

7. The Directors of the Parent Society meet regularly in Boston, on the 2nd Wednesday of January, April, July and October, at 10 o'clock, A. M. A committee of the Directors meet at 3 o'clock on the preceding day, for the purpose of examining those who wish to apply for the patronage of the Society. Communications must be in season for these

meetings, or they will be laid over. The Boards of the several Branch Societies usually meet two weeks previous to the times above mentioned.

8. Students after choosing the place of their study, are not expected to remove to another, or to advance from the first to the second stage of their education, (i. e. from their preparatory, to their collegiate course,) without the approbation of the Directors.

At a quarterly meeting of the Board of Directors, held in Boston, Feb. 9, 1828, the Society's patronage was extended to those young men who are pursuing their Theological studies. The following are the resolutions adopted at that meeting:

Resolved 1.—"That aid be granted to young men of proper qualifications, who may apply in the first year of their theological course; and to any in the second or third year, who shall comply with the rules, and who have been at any previous time under the patronage of the Society.

2. "That before the above patronage is given, the applicant be required to subscribe a declaration, that he intends to pursue a regular *three years course of theological study;* that he will take the same, unless in special cases of exception approved by the Board; and that he will endeavor faithfully to conform to the Constitution and Rules of the Society, and of its Board of Directors, so long as he continues under their patronage.

3. "That the rate of appropriation, in the theological stage of education, be fixed at twenty dollars per quarter, or eighty dollars per year."

The whole number of pious young men who have been aided since the formation of the society is 576. Since July 1, 1827, 56 applicants have been received.

AMERICAN COLONIZATION SOCIETY.

This society was formed at Washington city in the early part of the year 1817. The object of its institution is to colonize the free people of colour in the United States, with their own consent in Africa. A large territory extending above 200 miles along the coast, and forty miles into the interior, has been procured on the western coast of Africa. Settlements have been formed, a town built, and considerable tracts of land cultivated: All the most useful and necessary mechanic arts are introduced, and a trade has been already commenced in the productions of the country. The territory is called LIBERIA. The town is situated at Cape Messurado, & is named MONROVIA, in honour of Mr. Monroe, during whose presidency the enterprize was begun. The colonists amount to 1200 people of colour. One portion of these are free emigrants from the U. States; another are manumitted American slaves, whom their owners liberated on the condition of their emigrating to Liberia; a third consist of African slaves captured from slave-traders, brought into the United States, and subsequently transported to the colony. The emigrants have lands assigned them, & are furnished with necessaries on their arrival until they can provide for themselves. Schools have been established, and provision has been made for the religious instruction of the settlers. The schools are six in number. The scholars in these amount to 202. The Rev. Lot Carey, a coloured man of the Baptist church has labored there as a missionary since 1821. Rev. Jacob Oson, also a coloured man, of New Haven, has been ordained by Bishop Brownell, and is to proceed to Liberia as a missionary in the employ of the Protestant Episcopal Missionary Society. Three other missionaries from the seminary in Basle, in Switzerland, Rev. Messrs. Handt, Jessing, and Hegete, have gone to establish a mission among the natives in the vicinity of the colony. The American Board of Commissioners for Foreign Missions, likewise have it in contemplation to locate a mission in or near the colony.

Thus the door is opened for the introduction of Christianity to the long neglected, oppressed, and miserable race in that region of Africa, while others are laboring in the south, and others again are penetrating from the north into the heart of Abyssinia.

By colonizing the African coast, and introducing the gospel among the natives, the slave trade will be ultimately annihilated; an event which no other means are likely to bring about. The tide of emigration of free people of colour from the U. States, will increase with the growth and prosperity of the

colony: it will not be very long before many will transport themselves at their own expense: and while their own happiness will be promoted by the change, our country will be freed from a species of population which can neither add to its strength, nor participate fully in its blessings; and an inviting opportunity is presented to benevolent individuals to liberate their slaves, when a place is prepared to receive them, where they can enjoy the blessings of religion and of equal rights.

The African Repository, & Colonial Journal, published at Washington, is the organ of the Society's communications to the public.

THE AMERICAN SUNDAY SCHOOL UNION.

This institution was formed May 25th, 1824. It is located in Philadelphia. It constitutes the point of union and concert to all the Sunday Schools and Sunday School Unions in its connexion. "The advantages which the "Union" affords are, the collection of important facts, union of counsel, uniformity of operation, combination of effort, saving of expense, and the increase of that charity which never faileth. In the union of the friends of Sunday Schools in a National Institution, there will be no sacrifice of principle, no compromise of duty, no interference with the internal management of smaller associations; all discordant elements are banished, and union with Christ and one another, form the basis of the American Sunday School Union."

The following table exhibits *the past operations* of this Society —When it was instituted, there were in connexion with the "Philadelphia Sunday and Adult School Union," 723 schools, 7300 teachers, and 49,619 scholars; all of which were transferred to the "American Sunday-School Union."

In May 1825, there were	1150 Schools.	
	11,295 Teachers.	
	82,697 Scholars.	
In May 1826,	2131 Schools.	
	19,298 Teachers.	
	135,298 Scholars.	
In May 1827,	2600 Schools.	
	24,307 Teachers.	
	174,191 Scholars.	
Total Teach. & Schol. in 1825		93,992
" " in 1827		198,498
Increase in 2 years,		104,506

During the year 1827, 723 teachers, and 758 scholars, made a profession of religion, which together with the number before reported in the two preceding years, makes a total of 5481 converts to the gospel of our Lord Jesus Christ, since the formation of the existing society.

There were in May last, 362 auxiliaries in connexion with the "Union." These have added very little to the funds of the Institution, except as they have helped to advance the great cause, and to increase the distribution of the Society's publications.

When the operations of the Society began to extend over the immense field of labor which lay before it, the Managers were put to much inconvenience in their business operations, for want of suitable accommodations. It was thought that great advantages would arise from concentrating the various departments of labor, and greater security likewise to the property of the Society. An appeal was made to the liberality of the citizens of Philadelphia *exclusively*, for funds to enable the Society to procure suitable buildings in which to carry on its business concerns. In a short time donations were obtained, amounting to $15,000. Very eligible accommodations have been procured in Chesnut street, between 6th and 7th streets, for the store, printing offices, bindery, stereotype foundery, &c. When the buildings are paid for, the Society will be at no expense for rent, but on the contrary, it will be in the receipt of more than $2000 a year from the property.

At *this present time*, the "American Sunday-School Union" gives employment to fourteen printing presses, and prints on an average 432,000 18mo. pages a day. In its several departments there are about 150 persons engaged, exclusive of paper makers. The issues from the Depositary, during the first half of the fourth year, beginning in May last, amounted to $26,254, and the receipts for books to $20,111. The deficiency in the receipts, compared with the sales, proceeds from the necessity of giving credit to schools and auxiliaries. The Union has never been able to supply the demands made upon it, these are continually increasing, and at the present time, the Managers are compelled to desist from the publication

of many valuable books for the want of funds.

The first Sunday-schools were formed by Robert Raikes, Esq. of the city of Gloucester, in England. The incident which led to their establishment is thus related by the founder. "One day, in the year 1782, I went into the suburbs of my native city, to hire a gardener. The man was from home, and while I waited his return, I was much disturbed by a group of noisy boys who infested the street. I asked the gardener's wife the cause of these children being so neglected and depraved. "Oh sir," said she, *"if you were here on a Sunday, you would pity them indeed:* we cannot read our Bibles in peace for them." Can nothing, I asked, be done for these poor children? Is there any body near that will take them to school on Sundays? I was informed that there was a person in the neighbourhood who would probably do it. I accordingly hired a woman to teach these poor children on Sundays, and thus commenced *the first Sunday-school.*"

Four such schools were established by Mr. Raikes in the city of Gloucester, about the same time, to which he gave much of his personal attention on the Lord's Day. About three years after he thus expressed himself in a letter to a friend. "This, sir, is the commencement of the plan. I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me sometime ago; that *the place was quite a heaven on Sundays,* compared to what it used to be. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and now a whole parish has taken up the object; *so that I flatter myself, in time, the good effects will appear so conspicuous, as to become generally adopted.*" At the time of his death, in 1811, the founder of Sunday-schools had the satisfaction to know, that there were at least, 300,000 children in Great Britain, receiving religious instruction on the Lord's Day. From the last reports of Sunday-school operations, it appears that there are now in Great Britain 6597 Sunday-schools, 68,822 teachers, and 739,190 scholars. And in Ireland 196 schools, 14,404 teachers, and 173, 052 scholars. Making a total in Great Britain and Ireland of 8793 schools, 83, 226 teachers, and 912, 250 scholars.

The first Sunday-school in the United States, was commenced in Philadelphia, by the "First Day or Sunday-school Society," in 1791. Among the founders of this institution, we observe the names of Bishop White, who still continues to be its president, Dr. Rush, Robert Ralston, Paul Beck, Jr. William Rawle, Thomas P. Cope, Mathew Carey, and Thomas Armat. The objects of this Society were "the institution and support of First Day or Sunday-schools in the city of Philadelphia, and the districts of Southwark and the Northern Liberties." It was composed of persons of different religious denominations, and derived its support from voluntary contributions. In the year 1803, two Sunday-schools were formed in the city of New York, by the late Mrs. Isabella Graham. In 1806, the Rev. S. Wilmer commenced a Sunday-school at Kent, in the state of Maryland; and in 1808, the same person began a school at Swedesborough, New Jersey. In 1809, a Sunday-school Society was formed in Pittsburg, Pennsylvania, by which a school was opened in September of that year, containing 240 scholars. In 1811 the second Sunday-school was formed in Philadelphia, by the Rev. Robert May, a missionary from London, which continued to be under his personal direction until the spring of 1812, when he embarked for England. In 1813 a Sunday-school was established by a gentleman in Albany. In 1814 two additional schools were opened in New York, by two benevolent ladies; and two in the districts of this city. In the same year a school was formed at Wilmington, in Delaware. In 1815, several schools were commenced in the Northern Liberties, which in a few months contained 500 scholars. From this time they became general in our land.

The American Sunday School Magazine is published monthly at Philadelphia, at $1 50 cts. a year.

AMERICAN BIBLE CLASS SOCIETY.

This institution was formed at Philadelphia December 13th, 1827. "Its objects are to collect and disseminate knowledge concerning Bible Classes, where they exist, how they are conducted, and what advantages have resulted

from them; to devise and execute measures, not interfering with the government and doctrines of the churches, or the appropriate province of their pastors, to promote the organization and prosperity of Bible Classes among all denominations throughout the land, and to correspond and co-operate with any kindred institutions which may be formed in any other part of the world. Each subscriber of $20 at one time, or one dollar per annum, shall be a member of this Society. The payment of $50 shall constitute any person an honorary Director for life; the payment of $100 a patron, and the payment of $30 shall constitute a minister an honorary Director for life." Its officers are a President, ten Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, an Auditor, and thirty-one Managers. Alexander Henry, esq. is President, and Rev. Hervey Wilbur, Corresponding Secretary.

Religious Periodicals.

RELIGIOUS MAGAZINES.

Names of the Works. Where printed.

Episcopal Register, Middlebury, Vt.

Quarterly Journal of the American Education Society, 16 p p. 8vo. quarterly, price 50 cts. a year—Andover, Mass.

Missionary Herald, 32 p.p. 8vo. monthly, $1 50—Boston, Mass.

American Baptist Magazine—do.

Christian Magazine—Congregational—do.

Christian Examiner—(*Unitarian*)—do.

Universalist Magazine—do.

Baptist Preacher—do.

Spirit of the Pilgrims, 56 p.p. 8vo. monthly, $3 00 a year—do.

Hopkinsian Magazine—Providence, Rhode Island.

Free-Will Baptist Magazine—do.

Christian Spectator, 56 p.p. 8vo. monthly—New Haven, Con.

Methodist Magazine, 40 p.p. 8vo. monthly, $1 50—New York.

American Tract Magazine, monthly—do.

Home Missionary Magazine and American Pastors' Journal, 16 p.p. 8vo. monthly, $1 00—do.

National Preacher, 16 p.p. 8vo. monthly, $1 00.—do.

Liberal Preacher, (*Unitarian*) do.

Lutheran Magazine, 24 p.p. 8vo. monthly, $1 00.—Schoharie, N. Y.

Utica Magazine, (*Universalist*)—Utica, N. York.

Magazine of the Reformed Dutch Church, 32 p.p. 8vo. monthly, $1 50—edited at N York, printed at New Brunswick, N. J.

West-Jersey Evangelist, monthly—Salem, N. J.

Christian Advocate, 8vo. monthly $3 00, Presbyterian—Philadelphia.

American Sunday School Magazine, monthly, $1 50—do.

United Brethrens' Missionary Intelligencer, 48 p.p. 8vo. quarterly, $1 00—do.

Religious Magazine, or Spirit of the Foreign Theological Journals and Reviews, 96 p.p. 8vo. monthly, $6 00—do.

Baptist Tract Magazine—do.

Pennsylvania & Delaware Tract Magazine, 12 p.p. 12mo. semi-monthly, 25 cts.—do.

Youths' Friend, 16 p.p. monthly, 25 cts. by Am. S. S. Union—do.

Religious Farmer, 16 p.p. 8vo. semi-monthly—Milton, Pa.

Magazine of the German Reformed Church, 32 p.p. 8vo. monthly, $1 50—Carlisle, Pa.

Evangelieal Lutheran Intelligencer, 24 p.p. 8vo. monthly, $1 50—Frederick, Md.

Theological Repertory & Churchmans' Guide, monthly, Episcopal—Washington City.

African Repository & Colonial Journal, monthly—do.

Literary and Evangelical Magazine, 56 p.p. 8vo. monthly, $3 00—Richmond, Va.

Evangelical Museum—Fayetteville, N. Carolina.

Virginia & N. Carolina Presb. Preacher, 16 p.p. 8vo.—do.

Calvinistic Magazine—Rogersville, Tenn.

RELIGIOUS PAPERS.

The first paper of this description, according to the Christian Watchman, was the Rev. Mr. Princes' Christian History, which was published in Boston, about 1740, in a pamphlet of about

12 pages, and appeared once a week. The great revival in the churches of N. England about that time is supposed to have occasioned the publication. How long this publication continued is not stated. It ceased and was forgotten, and no paper of this kind was printed until Sept. 4, 1813. At that date the first No. of "The Religious Remembrancer," edited by John W. Scott, appeared at Philadelphia. This paper was relinquished in favour of the proprietors of the "Christian Gazette," Aug. 16, 1823, which has been since merged in the "Philadelphian." About two years after the commencement of this publication, a paper of the same description was published in London, edited by a Mr. Williams; and before the 17th of Feb. 1816, three other religious papers appeared in this country, viz: The Weekly Recorder, at Chilicothe, Ohio; The Christian Monitor, Richmond, Va.; The Christian Visitant, Albany, N. Y.; The Boston Recorder & Telegraph, which commenced in the early part of the year 1816, is the oldest of the religious papers which are now in being. The idea of such a publication was suggested to Mr. Scott by the Rev. Dr. A. Alexander, of Princeton Theological Seminary.

Of the following list some may be Magazines:

Maine Baptist Herald, Baptist; Brunswick, Maine.
Waterville Intelligencer, do.; Waterville, Me.
Christian Mirror, Congregational; Portland, Me.
Christian Intelligencer, Universalist; Gardiner, Me.
Morning Star, Free-Will Baptist; Limerick, Me.
New Hampshire Observer, Congregational; Portsmouth, N. H.
Religious Informer, F. W. Bap.; Egremont, N. H.
Christian Herald, Christ. denomination; Portsmouth, N. H.
Vermont Chronicle, Cong.; Bellows Falls, Vt.
Christian Repository, Univ.; Woodstock, Vt.
Gospel Banner, Christ. denom.; do.
Episcopal Register, Episcopal; Middlebury, Vt.
American Evangelist, Presb.; Salem, Mass.
Boston Recorder and Telegraph, Cong.; Boston, Mass.
Christian Watchman, Bap.; do.
Zion's Herald, Methodist; do.
Christian Register, Unitarian; do.
Morning Star, Elias Smith's paper; do.
A Cry from the Four Winds, Anti-Orthodox; do.
Star of Bethlehem, Ref. Methodists; Taunton, Mass.
Religious Messenger; Providence, R. I.
Anti-Universalist; do.
Christian Telescope, Universalist; do.
Connecticut Observer, Cong. Hartford; Con.
Episcopal Watchman; do.
Christian Secretary, Baptist; do.
Religious Inquirer, Univ.; do.
Christian Visitant, do.; do.
Religious Intelligencer, Cong.; New Haven, Con.
New York Observer, Presb.; N. York.
Christian Advocate, Methodist; do.
Eclectic Recorder, Baptist; do.
Youths' Journal; (small paper) do.
The Telescope, Anti-Missionary; do.
Gospel Luminary, Christ. denomination; do.
Truth Teller, Roman Catholic; do.
Olive Branch, Univ.; do.
The Correspondent, *Atheistical;* do.
Christian Register; Albany, N. York.
The Antidote; do.
Troy Review, Presb.; Troy, N. Y.
Evangelical Repository, Univ.; do.
Rochester Observer, Presb.; Rochester, N. York.
Western Recorder, do.; Utica, N. Y.
Baptist Register, do.
Baptist Sunday School Journal; do.
Gospel Messenger, Episcopal; Auburn, N. York.
Gospel Advocate, Universalist, do.
Day Star, do. Canton N. Y.
Sunday School Journal, Princeton N. J.
Philadelphian, Presbyterian, Philadelphia.
Philadelphia Recorder, Episcopal, do.
Church Register, do. do.
Christian Warrior, do. pamphlet form, do.
Columbian Star, Baptist, do.
Religious Messenger, Methodist, do.
The Friend, Friends', do.
The Reformer, Anti-Missionary, do.
Spectator, Presb. Pittsburg, Pa.

Baptist Mirror, Montrose, Pa.
Western Intelligencer, Cleaveland, O.
Western Luminary, Presbyterian, Lexington, Ky.
Baptist Recorder, Bloomfield Ky.
Christian Messenger, Christ. denomination, Georgetown, Ky.
Holstein Conference Messenger, Methodist, Tennessee.
New Harmony Gazette, Owens' paper, New Harmony, Indiana.
Columbian Register, Washington City.
Family Visiter, Presbyterian, Richmond Va.
Religious Herald; do.
Christian Baptist, Anti-Missionary, Buffaloe Va.
Liberalist, Universalist; Wilmington, N. C.
Charleston Observer, Presbyterian; Charleston, S. C.
Christian Reformer, } Character and
Christian Freeman, } place unknown.

TEMPERANCE PAPERS.

National Philanthropist; Boston, Mass.
Reformer and Moralist; Southbridge, Mass.
Genius of Temperance and General Moralist; Hallowell, Me.

ANTI-SLAVERY PAPERS.

Genius of Universal Emancipation; Baltimore, Md.
Freedoms Journal; New York.

PEACE PAPER.

Friend of Peace; Cambridge, Mass.

PUBLICATIONS PROPOSED.

The Western Preacher, 16 pp. 8vo. monthly, Presbyterian, 1,00; Le Roy, New York.
The Repository and Christian Review, Baptist; Newton, Mass.
The Universalist Preacher; Boston, Mass.
A Baptist paper; Brandon Vt.
The Pandect, Presb.; Cincinnati, O.

Religious Intelligence.

From the Dutch Reformed Magazine.

The History of the Origin, and Progress of the Protestant Reformed Dutch Church, in the U. States of America.

CONTINUED FROM PAGE 91.

In this critical and alarming situation of the church, it pleased God, by unexpected means, to bring relief, and to open brighter prospects. It had been for some time the opinion of the best judges, that if a reconciliation between the contending parties were accomplished, the basis of it should be laid in Holland. But the difficulty of transmitting unexceptionable information to Europe, and of negotiating at such a distance, rendered any interposition on the part of the mother church, at once of difficult execution, and doubtful effects. A happy train of circumstances, however soon led the way for attaining this desirable object.

In the month of May, 1766, Mr. John H. Livingston, then a young man, went from N. York to Holland, to prosecute his Theological studies in the Dutch Universities. He had witnessed the unhappy dissentions, & violence, which had for some time divided and distracted the church of which he was a member; and was deeply affected with the melancholy prospect of its extinction. He therefore resolved to improve the opportunity which his residence in Holland might afford, to do something towards establishing a union, which appeared so essential to the existence of this important portion of the reformed interest in America.

On the one hand, it was confidently believed, that the Conferentie party would cheerfully yield to any reasonable recommendation from the mother church; and that the Cœtus would be willingly reconciled on terms which should accord with their own principles. On the other hand, there was every reason to suppose that the ministers of Amsterdam were in a great measure uninformed respecting the progress of society in *America*, and the real situation of the churches in this country, and that they needed only a candid and impartial explanation of facts, to prompt them to accede to such a plan of peace and union as would be generally acceptable. At the same time, it was foreseen, that no plan could be free from certain difficulties; to surmount which, great prudence, patience, and perseverance, were indispensable.

Mr. Livingston, during a residence of four years at the university of *Utrecht*, carefully improved the acquaintance and friendship which he formed with

the principal ministers, in the church of *Holland*, to explain the situation of the Dutch Church in *America;* to show the propriety and necessity of admitttng them to ordain their own ministers, and to manage their ecclesiastical concerns, independently of foreign authority or interposition: and to conciliate the minds of those venerable men towards the establishment of Classes and Synods in this country. In these overtures he was successful. The favorable sentiments and dispositions which he had anticipated, were fully realized. The ministers of *Amsterdam*, in particular, with whom he especially conferred on this subject, gave the most unequivocal proofs of candour, piety, and zeal for the interests of the Redeemer's kingdom; and accordingly acceded, without hesitation, to some general principles, which had for their object the accommodation of ecclesiastical differences in *America.*

Foreseeing that it would be troublesome, and involve the proceedings and correspondence in unnecessary embarrassment, to deal with the Synod of *North-Holland*, which was composed of many Classes; it was judged expedient to prevail upon the Synod, to constitute the Classis of *Amsterdam* a permanent committee, invested with full powers to transact, and finally determine, without further instructions, every thing relating to the churches in *America.* To gain this essential point, Mr. Livingston waited upon the Synod, which, in the year 1769, sat in the city of *Edam* in *North-Holland;* and, by proper communications with the leading members, procured, without the least opposition, the appointment of the Classis of *Amsterdam*, with the ample plenipotentiary powers above stated, for conducting and adjusting the interesting concerns of the American churches.

This step concluded all that could then be done on that side of the Atlantic. The ministers of *Amsterdam* were then prepared to take suitable measures, and to acquiesce in the plan which Mr. Livingston had suggested, & which they had reason to expect would, in due time, be officially laid before them. It only now remained to propose the plan, in a prudent manner, to the churches in America, and obtain their concurrence: and in exertions to accomplish this last important object, the members of the Classis engaged to co-operate, by their public letters, as well as by their private correspondence, with the leaders of the Conferentie party.

Mr. Livingston, (now the Rev. Dr. Livingston,) having completed his theological studies, and been ordained to the work of the gospel ministry, returned from Holland in the year 1770, in compliance with a call from the Dutch Church in the city of New York. Upon his return, he found the churches throughout the colonies of New York and New Jersey, nearly in the same situation in which he had left them. The heat and turbulence of party spirit had in some measure subsided, but the fixed opposition of the parties, and the strength of their attachment to the respective principles and designs with which they commenced their struggle, remained undiminished.

It was judged prudent to unfold, at first, only the outlines of the pacific plan which had been formed; and to pave the way gradually for a more full and formal communication. These preliminary steps met with such a reception, as gave ample encouragement to proceed; and opened very flattering prospects of ultimate success. In the year 1771, Dr. Livingston proposed to the Consistory of New York, which, from its situation, and the neutral character it had uniformly sustained, had great influence with all the churches, to send circular letters, inviting all the ministers in connexion with the Dutch Church, with each an elder, and also an elder from each of those congregations which were vacant, to meet in general convention at New York, for the express purpose of healing the divisions, and forming a plan of union and general peace. The Consistory readily acquiesced: and letters were immediately dispatched.

In the month of October, 1771, on the day proposed in the letters of invitation nearly all the ministers of both parties, and elders from almost all the congregations, appeared at New York. Men who had been in the habit of opposing each other for many years, seemed now desirous to forget and forgive past injuries; and the hearts of a divided people were evidently more prepared for re-

conciliation than ever before. The convention was opened and conducted with a pacific temper, and an evangelical spirit; and the issue was in a high degree propitious and happy for the Dutch Churches.

The first business of the convention was to appoint a large and respectable committee to digest and prepare a plan of union and church government. This committee consisted of six ministers and six elders, viz: to represent the neutral* churches of New-York and Albany, Dr. Livingston and Dr. Westerlo,† ministers, and Messrs. Isaac Roosevelt and H. Gansevoort, elders; to represent the Cœtus churches, Dr. Hardenbergh‡ and Mr. Ver Breyk, ministers, with Hendrick Fischer & Pieter Zabriskie, elders; and to represent the Conferentie churches, Mr. Rysdyck and Mr. De Ronde, ministers with Mr. J. Van Santen and R. Snedeker, elders. When this committee convened, to attend to the object of its appointment, the plan which Dr. Livingston had brought from Holland, and which had received the provisional concurrence of the ministers in that country, was now for the first time, produced by him, and submitted to the committee.

This plan had a respect to three objects, viz. The internal arrangement and government of the churches; the healing of the differences which had so long broken and divided them, and restoring peace and union among them; and the conducting a correspondence with the mother church in Holland. After a deliberate examination of the plan, in all its parts, by the committee, it was, with some small additions, but no essential alterations, adopted, and reported to the convention. By the convention it was again examined, discussed, and agreed to, without a single dissenting voice.

Before a final vote of ratification, it was judged proper that the whole plan, together with all the proceedings had thereon, should be transmitted to the Classis of Amsterdam, for the approbation of that body. This was accordingly done: and the convention agreed to meet again in the month of October, in the next year, in expectation that an answer from Holland might, by that time, be laid before them.

This expectation was realized.—The plan being well understood beforehand by the ministers of Amsterdam, and known to be acceptable to them, their official concurrence, as had been anticipated by its friends, was easily and readily obtained. An answer from the Classis, communicating their full approbation of the plan of union, and expressing their fervent prayers for the prosperity of the church in America, was received at the expected time, and laid before the convention which again assembled in the city of New York, agreeably to adjournment, in October, 1772. Every obstacle being now removed, the complete and final ratification of the plan followed of course And it was, with the greatest cordiality, joy,

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* By neutral churches is meant those which, in the violent contest between the Cœtus and Conferentie parties, had not fully taken side with either. There were several respectable churches in this situation.

† Dr. Eilardus Westerlo was a native of Holland. He had just finished his studies in the University of Groningen, when a call from the Dutch church in Albany was put into his hands, which he accepted, and came to America in 1760. He was a man of strong mind, of eminent piety, and of great erudition especially in theology, his favourite study, and in oriental literature. He was highly popular & useful as a preacher; and lived in great honor and esteem with his brethren in the ministry, and with the churches in general, until his removal by death, in the year 1790.

‡ Dr. Hardenbergh was an American. Although he had not been favoured with the same advantages in the early part of his education, which some of his co temporaries enjoyed; yet with a powerful mind, and habits of persevering application, he made such progress in knowledge, that he was justly esteemed a great divine. He was ordained by the Cœtus, and was the most distinguished and able supporter of that party. His piety was ardent; his labours indefatigable; and his ministry greatly blessed. He was the first president of Queen's College, and died in that office at Brunswick, in 1792, universally lamented.

and gratitude, signed by every member of the convention.

Thus, after a conflict which had lasted for many years, and which threatened the extinction of the Reformed Dutch Church in America, peace and confidence were restored. Ministers who had been long separated, came together on terms of fraternal cordiality. Societies which had been long torn by dissentions, were again blessed with harmony and union. Order and respectability succeeded to confusion and threatened ruin. A new and auspicious era commenced.

Short as the present sketch is, it is but justice to record the names of those gentlemen who were most distinguished as the friends and promoters of this happy union. The most eminent of these were, Doctors Laidlie and Livingston of NewYork; Dr. Westerlo, of Albany; Dr. Romeyn,* of Schenectady; Dr. Hardenbergh and Mr. Leydt,† of New Brunswick; Mr. Ver Breyck: of Tappan; and Mr. Rysdyck, of Poughkeepsie. The last named gentleman, though a decided and warm friend of the Conferentie party, yet on the first intimation of the plan of union, expressed his hearty concurrence; and was very active and useful in promoting its adoption.

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* Dr. Romeyn was a native of Hackensack, in New Jersey, and received his education at Princeton College. He was a pious and learned man; a judicious and acceptable preacher. After laboring in the ministry, in several places, to which he was successively called, he accepted in A. D. 1784, an invitation from the church in Schenectady, where he continued in the faithful and laborious discharge of his pastoral duties, until he died. In the year 1797, when two additional Professors of Divinity were appointed, Dr. Romeyn was invested, by the General Synod, with that important office, which he discharged with great reputation, until he was disabled, by a paralytic stroke, from attending to his duties. And at length he closed his useful life in April 1804.

† The Rev. John Leydt was active in promoting the Independence of the Dutch church in America. He published several very respectable pamphlets on the subject, which were answered by the Rev. Mr. Ritzema, of New York.

FAMILY VISITATION.

The following remarks on this part of a minister's duty, copied from the Pittsburg Recorder, are as applicable to the state of things in the Reformed Church, as to that in the bounds of the Synod of Pittsburg, and are therefore earnestly recommended to the attention of our brethren. The Editor can speak on this subject from his own experience. He does not hesitate to say that family visitation, *when it is performed in the true spirit of a Christian Pastor,* next to the zealous and faithful preaching of the word, is the most efficient means of awakening a serious attention to the interests of the soul, and is most frequently blessed both to the pastor and to the people of his flock. Indeed true piety will never flourish in a congregation without it: even the outward duties of the sanctuary will be neglected by many, who want a sufficient motive to attend to them, because their minister is strange to them and they are strange to him, and *his attentions* have never taught them that he feels the solemn importance of his office, and is deeply concerned for their spiritual welfare, or that they have any spiritual things to care for; while many who frequent the church, or occasionally go there, take little interest in its services, because for the same reason they have not learned to value them. A pastor who is diligent in performing this duty, though his exhibitions in the pulpit may be very inferior, will do more good than a learned and eloquent preacher who neglects it. We do not disparage learning and eloquence; on the contrary we desire to see more of them, very much more than is usual, at least, in our own church; but we are persuaded that no excellency

in this way will compensate for the neglect of pastoral visiting.

Family visitation however, to be profitable, must be strictly *pastoral.* The minister must visit his people; not as a mere acquaintance or friend to spend an hour in *any sort* of conversation; not as a Lord of God's heritage to be ministered unto; still less as a jovial companion to entertain with anedote and jesting, or as a mercenary, time-serving hypocrite, to fawn and cringe himself into favour; but in the spirit of the gospel, in the mind of Jesus Christ, as the minister of God, who feels that immortal souls, for whom the divine Saviour died, and of whom he must give an account to God, are committed to his charge, and who seeks nothing but to be the instrument of their salvation. His deportment must be exemplary, equally removed from levity on the one hand, and from ostentatious sanctity on the other; his conversation must be practical, characterized by plainness, seriousness, humility and love, adapted to enlighten the understanding and to reach the conscience & the heart. Such visitation, joined with sound, perspicuous & faithful preaching in the pulpit, must with God's blessing, be productive of much good.

"We have always considered family visitation, an important duty incumbent on ministers of the Gospel, and other officers in the church of Christ. It is an excellent mean of promoting the interests of vital religion. It has, in numerous instances, been blessed of God for the conviction of careless sinners, the awakening of hypocritical professors, the relief and consolation of mourners in Zion, the quickening and encouragement of humble believers in their christian course. It brings home Divine truth to the bosoms of those who are not disposed to apply it to themselves when addressed to them and others in a public assemby. It carries instruction, admonition, warning, and the most needful and wholesome advice to families and individuals who seldom or never have been seen in the sanctuary of God; and it frequently results in a diligent serious and profitable attendance upon the public means of grace.

This is a laborious part of a Minister's duty, and may prove "a weariness to the flesh." But it must be reviving to the spirits of the faithful servants of the Lord, who feel deeply concerned for the prosperity of his kingdom and the salvation of perishing sinners.—There is reason to apprehend that this duty is neglected, or but partially performed, by many who labour in the Gospel. For this neglect or partial discharge of duty many reasons may be assigned, and excuses offered; but how far they will stand the test of the judgment day it may be difficult to determine. The neglect of the people to supply the temporal wants of their ministers, there is reason to believe, compels many to employ a large portion, frequently almost the whole, of their time in secular vocations, for the purpose of relieving the pressing necessities of themselves and their families. When this is the case, the people not only neglect a known duty—disobey the express injunctions of Heaven—and demonstrate that they lightly esteem the Gospel of Christ, which is precious to the heart of every real Christian; but they unwisely forsake their own mercies—give up to the adversary of souls the field which ought to be firmly held and defended by the soldiers of the cross—are constrained to pay a larger sum annually for the support of their own vices and extravagances and those of their families, than would be sufficient for the comfortable support of a pastor who faithfully labors to save the souls committed to his care—and, in righteous judgment, are given up to spiritual barrenness and lukewarmness; their children grow up "without God and without hope in the world," become partakers of the vices and the plagues of the ungodly, and easy preys to Satan, who "as a roaring lion, walketh about seeking whom he may devour."—But if the people afford a reasonable support to their ministers, and the latter neglect or but partially and superficially perform their duty, in respect to family visitation, Bible classes, or other means of religious in-

struction and grace, besides those of the pulpit, we see not how they can expect to meet the approbation of their Lord and Master when he shall call them to render an account of their stewardship. In many cases, it is believed, where ministers are indifferently supported, they might, with the proper economy of their time, and the redemption of it from unprofitable conversation, needless visits of a worldly character, unnecessary sleep and self-indulgence, be able to perform the work of family visitation to a considerable extent; and thus become the happy instruments of saving many souls from eternal death and covering a multitude of sins: and surely such a blessed result would be an ample compensation for all their toils and privations in the service of their Lord.

The present is a time that calls for extraordinary exertions in the cause of God. Both ministers and people ought to stand continually at their posts. Until ministers become more diligent, self-denied, and zealous in the discharge of parochial duties, and the people enable them to devote themselves without reserve to the ministry, "instant in season, and out of season," and encourage them by their prayers and their cordial co-operation in promoting the kingdom of Christ, we have little reason to expect a revival of religion in our churches. The neglect or unfaithful performance of these duties may justly be considered as one of the reasons why the Holy Spirit is, in a great measure, withheld from this section of the church; while rich and heavenly showers are copiously descending on other parts, and numerous converts are pressing into the kingdom of God. Our spiritual condition is alarming. Iniquity abounds, and the love of many waxes cold. We appear to be under the frowns and rebukes of the Almighty. And if we in these circumstances, can slumber, or content ourselves with the usual round of Sabbath exercises, performed in a light, cold, or heartless manner, we exhibit evidence of being not only under a deathlike sleep, but the power of death itself—a death that implies alienation from the life of God, through the ignorance that is in us, because of the blindness of our hearts."

PARENTAL FALSEHOODS.

A writer in the Literary Gazette, in noticing "Mrs. Opie's Illustrations of LYING," has the following remarks, which we recommend to the attention of parents:—

"There is one class of lies, which we are a little surprised did not attract a larger share of Mrs. Opie's attention; *Lies told by Parents to their Children.* We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Then is the time that permanent impressions may be as well made as at any later period. It is then, probably, that what is called the natural propensity of a child is unfolded. *Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods.* There are few parents who do not do this in a greater or less degree, though doubtless without dreaming that they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice & trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if recusant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once and answer the present purpose, but will invariably fail afterwards. *Parents are too apt to endeavor to pacify their children by making promises they never intend to perform.* If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom prom-

ises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence than any such inconvenience can be to a parent.

We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet, after having pursued such a course of deception for the two or three first years of life, if the parent then finds his child is trying to deceive him, and will tell a downright lie, he wonders how he should have learned to do so, for he has always taught him to speak the truth; without reflecting that he has been lying to him from his very birth. So he attributes that habit to an innate disposition and tendency for falsehood, which he has himself been fostering and nourishing from the first. Children soon learn to know when they are deceived, and learn to deceive others. They are not deceived many times in the same way; and the most comfortable method in the end, as well as the most conformable to the precepts of morality and religion is, never to deviate in the slightest degree from the strict truth in our intercourse with them."

CHRISTIAN WATCHFULNESS.

"What I say unto you, I say unto all, Watch."

Of all the duties enjoined upon the followers of Christ, none are more strongly enforced by the Saviour, more necessary to our comfort and consistency as Christians, than habitual watchfulness. It is the first duty attended to, when the soul comes to Christ; and the first duty neglected when the Christian wanders from him. It is as indispensable to the Christian, as the soldier. A General may fight bravely, and drive his enemies from the field; but unless he sets a watch against them, how soon does he lose the advantage he had gained. Just so with the Christian; his foes may seem vanquished, his mountain seem to stand strong, & his peace seem like an overflowing stream; but should he neglect to watch, how soon does he lose his strength, like Sampson shorn of his locks. Have you spoken amiss; has your conversation been light and vain; have you become worldly minded; are you in mental darkness; have you dishonored the cause of Christ; the reason is plain; the only reason is, you neglected to watch. Make as many excuses as you will, the truth still remains, it is owing to carelessness, and nothing else; and you will continue thus inconsistent until you begin in good earnest to be perseveringly watchful. We need not expect the shining of God's countenance or the consolations of his spirit upon easier terms.—O, how unreasonable are we! What a dying, lingering lazy life do we live! We wish for assurance, but are not willing to use the means for obtaining it. Can we expect better things? Can we expect a revival of religion unless we are watchful? Pray ever so much and our prayers will never come up before God, unless we watch. If we wish to get rid of the burden of sin, and walk in light; get rid of our chains, and enjoy the liberty of the sons of God: if we have any desire to do good in the world; if we would live in peace and die with comfort; let us, calling upon God for assistance, begin and ever continue to watch and pray. Dear reader, despise not this poor attempt to stir you up to duty. Let me not labor in vain; but do consider my request. Consider the state of religion around you, and in your own soul; consider the swiftness of time and the uncertainty of life; the importance of having your hope in Christ ere life comes to a close, and then say, is it not reasonable that you and I, and every follower of Christ, should WATCH.—*Christian Mirror.*

Reasonings of an anxious Person.

I was much discouraged by an apprehension that I was one of the non-elect. As I was walking one day, and meditating in solitude and anxiety, I reasoned thus with myself: "A Saviour has come to open a way for the salvation of sinners.—Salvation is offered, and the terms are stated. The offer is to all, and the terms are the same to all. In God there is no insincerity. To him belong secret things, things only which are revealed belong to me. There can be no decree which frustrates the divine promises. If I comply with the terms, the promised benefits are mine.

it concerns me to make my election sure by adding to my faith virtue, &c. By faith and patience *I may* inherit the promises." By thus arguing with myself, my anxiety was relieved and my mind composed.—*Lathrop.*

THE COLD TRUTH.

Some forty or fifty years ago perhaps, a certain clergyman married the widow of a deceased clergyman of another denomination. She was a woman highly esteemed for her correct apprehensions of truth, and her sincere and consistent piety. She had not accompanied her new companion in his public and social worship a long time before she became pensive and unsocial: This awakened the solicitude of her companion: He insisted on knowing the cause. At length, with trembling hesitancy, she observed, "Sir, your preaching would starve all the Christians in the world." Starve all the Christians in the world! (replied the astonished preacher,)—why do I not speak the truth? "Yes," replied the lady, "and so you would were you to stand in the desk all day and say my name was Mary: but Sir, there is something beside the letter of the truth in the gospel."—The result, was a serious course of conviction and evident conversion on the part of the clergyman, after which the lady sat and heard with great delight.—*Christian Secretary.*

DESSAU UNION OF CHURCHES.

The following articles of union between the Lutheran and Calvinist churches, have been generally signed by the clergy of both parties in the province of Dessau :—

1. That the two pretestant churches unite themselves in one, under the title of the Evangelical Christian Church, so that the names of the Reformed and Lutheran shall entirely cease.

2. At the Lord's Supper, leavened cakes of wheatened bread shall be used, and according to the institution of Christ, they shall be broken, and given into the hands of the communicants, as also the cup.

3. At the distribution, the words of Christ (Luke xxii. 19, 20) shall be employed, viz. "Our Lord Jesus Christ says, this is my body which is given for you; this do in remembrance of me;" and "Our Lord Jesus Christ says, this cup is the New Testament in my blood, which is shed for you." Or the words of (Matth. xxvi. 26, 27,) "Take, eat, says Jesus, this is my body;" and "Take and drink, this is my blood of the New Testament, which is shed for the forgiveness of sins."

4. The Lord's Prayer shall be used according to the words of the scripture, (Matth. vi. 9—13,) in Luther's translation.

5. The public worship shall be uniform in all congregations, as far as possible; and for this purpose a new liturgy and catechism shall be speedily prepared.

6. To increase the solemnity of the service, there shall be at the celebration of the Lord's Supper a plain cross between two burning lights on the altar.

7. Those of the laity who may not agree to this union, and who wish to receive the Lord's Supper in the former manner, shall have it so celebrated for them on other Sabbaths.

ROMAN CATHOLIC MISSIONARIES.

A short time since an article was published in the Western Recorder, stating that a number of Roman Catholic missionaries had arrived at the Sandwich Islands. Although I have received letters from those islands, dated about the middle of July last, which make no mention of such an event, I have no reason to doubt the correctness of the statement. I was informed long since, by a letter from an acquaintance in Europe, that several Jesuit missionaries sailed from France for the Sandwich Islands, in October, 1826.

There is reason to suppose they have gone thither, in consequence of an invitation from Americans and Englishmen who reside at the Island. It is now pretty generally known, that there are settled there many unhappy men, who have run away from the restraints of civilized society, and who have always opposed the introduction of the gospel. With them occasional visitors have united, in endeavoring to prevent the chiefs from taking any decisive measures for restraining the licentious habits, in which, as a captain of a vessel truly remarked, the seamen had always been allowed to participate, when they

visited the islands. The opposition of these men to the gospel has for some years raged with much violence; and when other efforts to draw off the minds of the natives from instruction failed, they resolved to invite Roman Catholic Priests to settle there, for the purpose of distracting the minds of the people, and if possible, form a party unfriendly to the system of instruction that was pursued.

This is not conjecture, merely. The writer of this was at the islands a few years since, and often heard it mentioned, that the foreigners opposed to the spread of the gospel, designed to send for Roman Catholic priests, for the avowed purpose of counteracting the influence of the American missionaries.

Our missionaries, however, have acquired so firm a footing, and are so universally respected and beloved by the chiefs and people, that, notwithstanding the Jesuits may form a party, it is not apprehended they will be able seriously to retard the progress of divine truth.—All the chiefs and many thousands of the people are now able to read, and have already been supplied with portions of the scripture in their own language. It appears to me, therefore, too late for Catholics, whose influence is maintained by keeping the people in ignorance of the word of God, to gain much ascendancy over the minds of the natives in general. Still, as most of the foreign residents in those islands will probably further their views, and unite with them a portion of the natives, the friends of religion should not cease to pray, that He who can bring order out of confusion, and who has at the Sandwich Islands, more than once caused the wrath of man to praise him, would overrule all for the promotion of his glory.

A. B.

Rochester Observer.

CHICKASAW MISSION.

Extract from the Report of the Synod of South Carolina and Georgia.

RELIGIOUS IMPROVEMENT.

The Church at Monroe now consists of thirty-one members exclusive of the Mission family. It pleased God early last spring to manifest his grace in awakening the church from its slumbers, and in exciting the inquiry among sinners, *what they shall do to be saved.* "The first Sabbath in April," Mr. Stuart writes, in his last report, "was our regular communion season. Mr. Kingsbury was present. On the succeeding Sabbath, Mr. Byington was with us, and preached both in English and Indian to large assemblies. The visit of these dear brethren, their ardour in the cause, their faithful labours, we believe, were the means in the hand of God of reviving the graces of his people, and awakening the attention of the careless to the concerns of eternity. Our prayer meetings were again revived and thronged. Anxious meetings were soon instituted, and a deep searching of heart, and a wrestling spirit were observed in the professors of religion. From that time until the present, a deep and solemn stillness has marked the progress of the work We cannot speak with precision as to the number who have been brought into the kingdom of Christ as the fruits of this revival, but in the judgment of charity we hope 18 have experienced a saving change since the first of last April. Thirteen of these have been admitted to the Church. There are still a large number very serious and anxiously inquiring; and there is a manifest growth in grace on the part of those who have been hopefully converted." Speaking of the death of an old African woman, who had been a consistent member of the Church, Mr. S. observes that "her daily deportment was an ornament to the Christian name, and her death was glorious to the cause she had espoused As if warned by a premonition of her approaching dissolution, she spent the last ten days of her life in visiting and encouraging Christians to faithfulness in their Master's service, in warning sinners to flee from the wrath to come. On the night in which she took her departure, she mingled in a little company of her own colour who assembled to observe the monthly concert for prayer, and afterwards joined in the general meeting held for that purpose. A few minutes before her death she arose from the bed on which she was sitting,—shook hands with all in the room, returned, and laying herself down, expired without a groan or a sigh. The circumstances of her death

made a deep impression on the minds of some who had hitherto been careless." These facts are given to show that our missionaries have not laboured in vain, nor spent their strength for nought. This little Church in the wilderness cannot fail to awaken a still deeper interest in those who have hitherto prayed for its prosperity. In what God has wrought, there is encouragement for greater efforts in the cause.

The other stations are in very interesting sections of the nation; and though the reports from them contain nothing decidedly favourable, yet there is something to encourage, not only in the fact that the promises of God are faithfulness and truth, but in the increasing solemnity of those who attend upon the means of grace. As the work has commenced at Monroe, we may hope that it will soon reach the other stations which are more recent in their origin, and have enjoyed fewer advantages.

RELIGION AMONG THE CHEROKEES.

Extract of a letter from a young man in Huntsville, to his father in Philadelphia.

"There was an interesting meeting held last month at a missionary station, about 30 miles west of Huntsville, among the Cherokees. The station is under the superintendence of a Mr. Patten, and his work is abundantly blessed. On the last Sabbath the Sacrament of the Lord's Supper was administered. The first table presented a scene so novel, I must give you a description of it. One side of the table was occupied by about 30 Indians, who seven years ago were as wild as the game they pursued; and the other side of the table by new converts, each one giving a comfortable evidence of a change of heart. The scene was truly solemn; the table was addressed by Mr. Allen in a most feeling manner. Even the ungodly and those that feel no interest in the Redeemer's kingdom, were constrained to say, surely this is the doing of the Lord, and is marvellous in our eyes.

"A great seriousness prevails at the Creek-path at present. Many are under deep concern respecting their eternal welfare. In answer to fervent prayers, the Holy Spirit has been poured out, sinners are converted, and the work of the Lord has revived, Christians are encouraged, and doubtless there is joy in Heaven over returning prodigals."

BIBLE READERS IN IRELAND.

The Baptists in England, support a number of judicious men in Ireland, as Readers of the Scriptures in Irish to the peasantry. Their number has now increased to 53. Many instances of success have attended their labours, in bringing sinners to repentance. They have, however, to contend with inveterate prejudices, and with a most wicked opposition from ungodly priests of the Romish Church. The following letter from Mr. W. Moore, one of these Readers, dated at Sligo, Ireland, Oct. 11, 1827, gives a painful account of this priestly hostility.

When it was discovered that the children, from reading the Scriptures, would, when they heard their parents mention God, or Heaven, or such expressions, tell them, Oh, you know nothing of God, &c. the parents would gladly hear them, and in consequence boast of their children's knowledge; that was the first cause that alarmed the priests, which I well know. The first step they took was, to prevent the Scriptures from being read; but that failed. They had thus to proceed to the last extremity, which was, neither to hear their confession, nor to anoint at death any of them that should read, hear, or handle the Scriptures; and in some instances, they did refuse, and thus gave up their fees, for the purpose of terrifying the rest. On this account, some, a few days before confession, used to withdraw their children, and when confession would be over gladly returned them. But the only thing that cut the priests to the quick was the *Scripture Readers.* This plan they could not overthrow. It would be tedious to mention all the wiles and stratagems exercised before it came to the present most awful crisis. It is most remarkable, that their sole object was at first to prevent the reading of the Scriptures; and when this failed, then every one that could read they urged to read, marking passages for them, no matter how plain against themselves, and applying them against Protestants, in or-

der to baffle the readers. This was the case before my last journal. Since then, that plan has completely failed, and, as I hinted, the devil now seems to be at his last extremity The popish bishops, priests, friars, and all the fraternity, have now taken the field, and open their mouths in blasphemy against the Scriptures, publicly declaring that they are not the word of God; that Christ did not command his apostles to *write*, but to *preach;* that there were twelve gospels pretended to be written by Matthew, and that it was not until the fourth century that the present Gospel was admitted into the church, and that the epistle to the Hebrews and Peter's second epistle were, with great doubt and difficulty, admitted. Then all Protestants are challenged to show that John wrote the Revelation. Therefore, they say, there is none permitted to read or hear, only the church; and whosoever hears not the church, let him be as a heathen man or a publican.—Now, Sir, this is the state of my poor country and countrymen; but, notwithstanding, the Lord is plucking a few brands from the burning.

RELIGIOUS INQUIRIES.

Mr. Leslie, the Missionary at Monghyr, from the English Baptist Society, in a letter of April 8, 1827, gives the following account of the spirit of inquiry amongst the natives of India.

I do not know that I have ever heard of so many inquiring into the religion of Jesus as there appear to be at present. One man a vakeel, (in English, a barrister,) appears very earnest in seeking after divine truth. Should it please God savingly to affect his mind, there is no calculating the effects which may be produced among the population at large, as the vakeels are a learned and respectable class of men. He said the other day that for Jesus to heal the leper and walk upon the sea, was not very wonderful, as it was very easy for him, as God, to do such things; but that his blood could cleanse from sin, that he should die and rise from the dead of himself, and that of himself he should ascend to heaven, these were wonderful things indeed.

A very old man on Friday last, seeing one of our native Christians, called to him to come to his door and speak with him: the Christian went. The old man began, saying, "I am very poor and have no money in my house; but I am axious to ask you some questions, only I cannot pay you," The Christian said, "I wish for no money, please propose your questions." The old man then said, "I have seen with my own eyes, my son's son's son's sons, and they are all dead. Now I wish to know whether I shall see them all again in the other world." The Christian having answered his questions the old man farther said, "Now I wish to know whether they will receive as much punishment for their sins as I shall, I who have lived longer than they all." This question being also answered, the old man said, "I from my great age, and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it." Jesus then being made known to him as the bearer of his burden, he was very much affected, and if I mistake not, affected to weeping. I have told the native Christians to be sure that they return to the old man. Who can tell but he may be one of those in whom God will glorify himself by calling him at the eleventh hour?—*Lon. Bap. Mag.*

ANOTHER MISSIONARY FALLEN.

It becomes our painful duty says the New York Observer, to announce the death of the Rev. *Elnathan Gridley*, American Missionary to Asia Minor. The circumstances attending his departure, are not particularly known. A letter from his colleague, Mr. Brewer, to one of the editors, says, "he died at Caisaria, near the close of September," whither he had gone to acquire a knowledge of the Turkish language. Caisaria, (or Kaisarieh, or Cæsarea,) is a principal town in Cappadocia, about 250 miles E. S. E. of Constantinople. The Missionary Herald states that he died of a "fever, occasioned by fatigue in ascending a mountain, near Cæsarea," which is covered with perpetual snow.

Mr. Gridley completed his literary education at Yale College, in 1820, and his theological at Andover, in 1823. In the month of September, 1826, he sailed from Boston for Malta, in company

with Mr. Brewer, and thence on the 17th December, for Smyrna, which he afterwards made the centre of his mission. His talents were eminently adapted to his work. To a vigorous constitution he united extraordinary activity, a well balanced and discriminating mind, a zeal which would never tire, and an inextinguishable love for souls.

SWITZERLAND.

Extract of a letter published in the Western Recorder, received from the Missionary Seminary at Basle, Switzerland, by the Society of Inquiry on Missions, &c. in the Auburn N. Y. Theological Seminary. "It will be seen, that *English* was not the native language of the writer; but the language of the *redeemed* contains every where a striking similarity."

Basle, August 23, 1827.

Dear Brethren,—Before we now relate something of the state of the church in Switzerland Germany, we will give you a short description of our institution. It consists at present of 33 pupils, who all are dwelling in one house, and are instructed in the Latin, Greek, English and Hebrew languages, and other branches of theological science, &c. The most part of the lessons are held in the institution ; but we also visit some teachers in the city, where we hear for instance explanation of the Bible. Yearly there are received new pupils, who have the wish of devoting themselves to the service of the Lord. This is now regularly the case at Easter terms; and so there go abroad annually some brethren among the heathen, partly to India, Western-Africa, Egypt, and partly to Russia and Armenia. On all these mentioned stations brethren of our house evangelize already, and from their accounts, not without a blessed success.

Not long since seven of our dear brethren have left us for going to West Africa, to bring among the negroes the blessed gospel of Jesus Christ. They are yet on the way thither. Four of them have the destination to erect the banner of the cross on the Danish part of the Gold Coast; for the government of Denmark has given to our Society the privilege of evangelizing his black subjects of that place, and promised an active assistance in this work. The brethren designed to go thither, will, as we hope, be already arrived at Koppenhagen, to continue their vogage on board a ship for Africa. The destination of the other three is to Liberia, on the Pepper coast, likewise in West Africa. This is a station belonging to a society which was established in North America by Christian friends, with the laudable design of returning delivered slaves to their native country, and which has formed a settlement for them in this place. Many of them already are said to be worshippers of God in Jesus Christ. Not only to this people our brethren will restrict their sphere of activity; but will also turn their eyes toward the neighborhood, and extend their labor-field as far as possible. These last brethren are at present still in England, and will probably leave for Africa in a few weeks.

A short time ago our Society received a refreshing report from the Emperor of Russia, who is now so favorably inclined to our institution, that he allowed the missionaries of Basle a free entrance into his extended empire, for propagating in it, viz. among his Armenian and heathen subjects, the word of the cross. To this he added the wish, that as till now, so also in the future, the German colonies might be supplied with ministers of our house; and that as soon as possible for this purpose three of them might be left with him. There is no doubt that his desire will be answered. Pure Christian life is still to be found in some countries of this land, particularly in Prussia and Wurtemburg, where the most of our brethren have their home.

There are alo observed single points of light in the kingdom of Bavaria, &c. Societies are uniting in Germany, with the intention to take the field against that dangerous rationalism, the followers of which not seldom blaspheme things of our holy religion.

In respect to Switzerland we may say, there reigns a more simple and susceptible spirit for accepting the gospel. There have been established many little

meetings, particularly in some cantons, in which there is a very active and Christian life. Yet there are to be found besides this many moral corruptions. Let us not be weary in the work of the Lord, of which he has entrusted us with a part. He himself may stablish and settle us ever more and more, that we can go when he calls us, clad with his whole armour, designed in the Epistle of Paul to the Ephesians, that we may carry the combat to a glorious victory, in honour of Him who has chosen and bought us with his blood; to whom be glory forever and ever. Amen.

In the name of my brethren.

CHRISTIAN FRIED KYLIUS.

More trouble for the Pope.—We learn from an English Magazine, what we have not seen stated elsewhere, that in the Chamber of Deputies of Buenos Ayres, on the 10th of October, Senor Freigo, a member of the Ecclesiastical Committee, read a very long paper, calling on the Government to solicit the Pope to relieve the clergy from the penalties which at present attach to their marrying; and at the same time to assure his Holiness, that *even if his consent should be withheld, the Assembly could not avoid revoking the law of celibacy.* What disposition was made of the paper, we are not informed; but the very fact of its being presented, & especially by a member of the Ecclesiastical Committee, is proof that already no inconsiderable progress has been made by the citizens of that Republic, in loosing the chains of papal superstition.—*N. Y. Obs.*

STATE OF RELIGION IN HOLLAND.

The following representation of the state of religion in Holland, taken from a Leyden paper of the 24th of October last, is full of instruction to the religious community of this country. It is high time that Christians should cease contending about unimportant peculiarities, and unite their efforts to advance the cause of the Redeemer. This is not only fitting, but is absolutely necessary. That sect, or party in the Christian church, which does not unite in the Holy alliance of love, and effort, by which the kingdoms of this world are about to become the kingdoms of our Lord and his Christ, will not only be deserted of Heaven, but dwindle into insignificance among men. *Phil. Recorder.*

In Holland the equality and good fellowship existing between the different religious sects are equally delightful and instructive. No religious test is there applied to the candidate for office, and no inquiry made farther than as to his aptitude for the post which he seeks to fill. So far does this harmony extend, that it is no uncommon thing for one sect to borrow the place of religious worship of another; and ministers of different religious persuasions have the honor, in turn, of preaching before the Royal Family and the Court. As no one religious body is particularly degraded, there is a universal interchange of mutual respect. The pay of all the ministers of the different persuasions is equally provided for by the government, which makes no distinction between the almost Quaker-like Mennonite and the gaudy Roman Catholics —between the Calvinists, who are many, and the Remonstrants, who are few. The latter is by far the smallest of the Dutch sects, and probably does not consist of more than three thousand persons, though the popular eloquence of some of their preachers causes the churches to be frequently guarded. Mr. Vander Hœven, of Rotterdam, ranks at the head of their divines. I found him a man of extensive theological reading, of great fervour of expression, and readiness of conception; his person striking and well moulded to oratory. He was very curious to know something of the peculiar style of our English pulpit eloquence, and especially of Chalmers and Irving. I have found in all the continental clergy a universal complaint of the very low state of theological learning in England, and great curiosity to ascertain the cause that our country has ceased to make her wonted contributions to the important field of biblical criticism.

Stewart is also a man of considerable distinction among the Remonstrants, a fine writer; and Westerbaan is also well known. The Mennonites, or Anabaptists, are about 30,000 persons. They have abandoned much of the rigidity of their forefathers, and no longer make any difficulty about oaths, or taking arms in defence of the state. They

have kept themselves more independent of the Government than the other sects, and generally provide for their own Ministers, though their poorer congregations received the same stipend from the state which is provided for the rest of the community. The number of Lutherans is about 300,000; of the Reformed Church 1,300,000; the remainder of the population are Catholics, with the exception of a not very considerable number of Jews. The monkish establishments are wholly rooted out of Holland. The few females (Sisters of Charity,) who devote themselves to celibacy, are at liberty to mix again with the world whenever they please. It is no uncommon thing for Jews to sit as Representatives in the Chambers; and, at Amsterdam, there have been for a long time Jews among the local Senators. In Flanders *all* the Protestant sects are blended in *one*, which is called *the* Protestant Church, but the number of Protestants, as compared with the Catholics, is very considerable.

MR. REILY'S REPORT.

We have just received a copy of the Synodical Minutes of 1827; and as this number of the Magazine has been so long delayed in the press that the last form is not yet in type, we withdraw several articles to make room for extracts. The very interesting report of the Rev. Mr. Reily, respecting his European Mission, claims our first attention. We regret that the Synod have not suitably noticed the liberality of Messrs. Karthaus, and Co. of Baltimore, who made no charge for the freight of a large amount of books, and of the generosity of those European Sovereigns, who so kindly favored and facilitated the object of this mission. The following resolution of thanks is all we find in these minutes expressive of the feelings of the Synod toward its benefactors:—

"Resolved, That the thanks of this Synod be given to the Rev. James R. Reily, for his zeal and faithful exertions in collecting funds and books; and also to all those friends in Europe of the German Reformed Church in North America, who have contributed in any way to the funds of our Seminary."

We are persuaded that this resolution does not express all that is felt, by a large majority of the Synod, and that an amendment, which would have made it more comprehensive and more definite, would have met no opposition. We are persuaded too that a little reflection would have suggested the propriety of such an amendment. It bears upon its face the impression of that haste which has usually characterized our Synodical proceedings, and has precipitated them to a conclusion before our measures have been matured. Many of our brethren unfortunately feel nothing so much at these meetings as their anxiety to return to their homes, and on this account time is not allowed for sufficient deliberation.

Mr. Reily's account of receipts and expenditures, is necessarily omitted in this number but shall appear in the next.

TO THE SYNOD OF THE GERMAN REFORMED CHURCH, IN NORTH AMERICA.

Rev. Fathers and Brethren.

It is known to you that I was appointed by the Board of Directors of the Theological Seminary as Agent to Europe to receive contributions in money and books for said institution. In April 1825 I was appointed, and the 20th of May I sailed from Philadelphia. We had a pleasant voyage of 24 days. My health by the blessing of God, was restored by this voyage. I landed at Liverpool, and proceeded by land to London. In this vast and populous city, I remained but a short time. I formed an acquaintance with several worthy German & Holland preachers, who advised me to abandon the object of my journey, as so many demands were made upon them, &c. Dr. Werninck, a Dutch preacher, gave me recommendatory letters to Holland. Towards the close of June, I arrived

at Rotterdam. I called on several preachers immediately, but my visits were in vain, they being so much engaged as not to be accessible. I then resolved to proceed to Hague. Here I found it to be the same. I felt discouraged, and began to doubt, whether the object of my journey would not be altogether frustrated. I persevered in supplicating the throne of grace, and committed all my concerns to Him, who has promised to care for us. I travelled to Leyden and Harlem, at which place I was affectionately received by the Rev. Mr. Heacke, who also encouraged me. I arrived at Amsterdam. Here I applied to the Rev. Messrs. Weyland and Vanvoorst, who assisted me in a special manner with their good advice and actual help. The first named gentleman informed me that the Synod of Holland would convene in a few days in Hague, to which place I should proceed, and lay my affairs before that body. This information again encouraged me. I thought I could see the hand of Providence in it. In the mean time I became acquainted with many worthy ministers of the Gospel, and other christian friends. Here I met with a former friend of my youth, Mr. F. W. Karthaus, merchant, who assisted me in a very particular manner by recommendations, &c. and undertook all business for the Seminary in his line, without any compensation.

The time for the meeting of the Synod arrived. The Rev. Mr. Weyland provided me with letters of recommendation I visited the Rev. Mr. Dermont, Secretary of the Synod, who received me very affectionately, and promised to do all that he possibly could to forward the object, which he also faithfully performed. I was called before a Committee appointed by Synod, to whom I made known my business. The Committee made report, which was adopted by the Synod: that a present of 1000 florins be made, and that they would in future, if possible, grant a further support. The resolution of this Reverend body was truly gratifying to me—it animated me to further exertions, and my soul was filled with gratitude to that God, who has the hearts of all in his hand and turneth them whithersoever he will as the rivulets of water are turned. I then returned to Amsterdam, where I preached frequently in the German and English languages to numerous and attentive congregations. As to the collections, see Account.

In Harlem, Leyden, Hague, Delft, Rotterdam, Utrecht and Scheidam, I was received with christian friendship and courtesy by the brethren, and assisted. In Rotterdam I preached to overflowing churches, and the Ministry took an active part in the business. Public notice was given in the newspapers, and the amount of collections was considerable. See Account.

Having effected as much as I possibly could in Holland, and being encouraged by the active assistance of the dear friends in Holland, and the intercourse I enjoyed with so many of a truly Christian spirit, I left Rotterdam, trusting that the Lord would further support me, and I was not disappointed in my expectations. On board a steamboat I ascended the river Rhine to Nimeguen. In this place I preached to a large congregation, and found a liberal support. See Account.

Especially at Elberfeld I found an affectionate reception, and an active cooperation from the brethren in the ministry, and also from many worthy merchants,—particularly Mr. Kœhler Buckmuehl, merchant, who undertook all conveyances. Here the address of the Board of Directors to our European brethren was reprinted and distributed. In this vicinity, (Wupperthal) where once labored a Tersteegen, a Stilling, &c. there prevails a remarkably active spirit of true christianity—here are found different societies, whose object is to extend the kingdom of Jesus Christ. I preached several times to very attentive hearers. As to the collections, see Account.

In company with a dear brother, I visited the laudable institution in Dusselthal. Here I had the pleasure of becoming acquainted with Count Von der Recke, who, at his own expense established this institution, which is now supported and continued by contribution. This man of God surely merits the praise of all. He at the present time provides a large number of poor children of criminals, &c. with food, clothing and instruction. And those Jews who are converted to Christianity, are

received, and are further instructed in the principles of our holy religion.

From Dusselthal I proceeded to Saren, near Mulheim on the river Ruhr, for the purpose of visiting the good old man Stahlschmidt, who, 50 years ago labored in America, and who was at this time 85 years of age. He had a lively recollection of his acquaintances in America. Shortly after my visit it pleased the Lord to take him to himself.

I visited the towns of Dusseldorf, Crefeld, Cologne, Mentz and Frankfort; in all these places I was affectionately received and treated, particularly in Cologne and Frankfort. In these two cities there was something collected for the Seminary; and the promise was given me that more should be done. I have not yet received the books which were collected.

In Heidelberg I was actively supported by the Consistorial Counsellors Schwartz and Daub, and Rev. Mr Dittenberger, and others, who collected a handsome number of books. See Account.

In Stutgard I was received with marked attention. I cannot be too grateful to the Lord for the many kindnesses he permitted me to receive in this city. Mr. Haering received me into his family as one of his own, and was always ready to assist me, both by advice and in deed. By means of Prelate Sueskind, and several other worthy gentlemen, I received permission from his Majesty the King, to make known the object of my visit in the public newspapers, and to receive contributions. Rich and poor came, and contributed with such a willing mind, that I knew not how to express my gratitude. The money was received by different persons; and Mr. Haering remitted the amount to Amsterdam, which I duly received. See Account.

In Tubingen I found a cordial support, and was very affectionately received and assisted by Professor Stæudel, D. D. who remitted the books and the money to Mr. Haering.

From Tubingen I travelled through Zutlingen, &c. to Swisserland. The first place in Swisserland, in which I began to collect, was Schaffhausen. I found here a liberal people willing to assist us. ———Mr. Von Mandach, to whom I had letters of introduction, received me into his family as a brother, and introduced me to the ministers of the place. I found them all willing to give a cordial support. A public call was made on the liberality of the people, signed by several worthy men. The sums contributed see Account.

I remained in Schaffhausen several weeks, and preached to large congregations; and I have reason to believe that it was not without profit to immortal souls.

Basle was the next city in Swisserland I visited. Here I was received into the family of Mr. Stæhelin, sen. and for 6 weeks I enjoyed every possible proof of christian love and friendship from him, his dear companion, and children. I preached here often to numerous congregations, and found a general support. The ministers generally, and several individuals particularly, evinced a lively interest in the matter: especially Professor De Wette, D. D. who wrote an account of our Seminary, which was printed by Mr. Spittler and generally diffused for the use of the institution. Professor De Wette offered to continue the work, with accounts of the state of the Church in America, and I hope that all our preachers will feel themselves interested in the subject, that our European brethren may receive more information respecting the state of our Western Church. The amount contributed in Basle see Account.

Zurich was the next city I visited. Here I formed a pleasing acquaintance with that good man, Antistes Hess, now in his 85th year. On account of his age and consequent weakness he could not himself do much, but by recommending the object, he, in a very particular manner effected a great deal, so that I was supported by all the professors and preachers, who issued a circular recommending the subject: and here also a considerable sum in money and a number of books were collected. See Account.

In other cities of Swisserland, Bern, Lucerne, Geneva, &c. the object of my journey was actively promoted. See Account.

On my return I became acquainted with Dr. Zimmerman in Darmstadt, Editor of the "*Algemeine Kirchenzeit-*

ung," who took a lively interest in the matter, and published whatever was likely to advance the object. Here I became acquainted with that excellent man, Dr. L. Van Ess; and the intercourse with him can never be effaced from my mind. He presented me with 500 copies of his translation of the New Testament for distribution amongst the poor people in this country, and also 25 copies of the 1st Vol. of the translation of the Old Testament, and gave to the Seminary several valuable works.

In Leipzig I received a large number of useful books for the Seminary from different booksellers. As bodily weakness prevented me from doing much, Messrs. Tauchnitz and Barth, Booksellers, offered to receive and remit the books collected. I am much indebted to these two gentlemen for their friendship and their assistance. In Halle I was very affectionately received by Chancellor Niemyer, and I also collected a handsome number of books, &c.

In Berlin particularly I found an affectionate reception. Though confined to my room the greater part of the time I remained in Berlin, by reason of ill health, a great deal was nevertheless effected by christian friends. The Lord directed the hearts of men, so that wherever the object of my visit became known, a lively interest was taken in it. I applied to his Majesty the King of Prussia, who presented me with 200 Rix Dollars, and gave permission to notify the Christian public, and to collect in his kingdom. This notice, signed by twelve excellent men, was published in the public papers. Mr. Reimer, Bookseller, offered to remit the books, and Mr. Elsner, merchant, the money that should be collected. See Account.—Here a Female Society was formed, who worked for the benefit of the Institution. I have received a box containing 60 articles, which shall be sold at a proper time.

In Berlin I was treated with great friendship and kindness from high and low, who visited me during my sickness, encouraged and assisted me in every possible manner. May God reward these dear friends!

My health was not fully restored when I left Berlin. I was however obliged to proceed, that I might be in time to sail for my native country in the fall, if it should please the Lord to spare me. From Berlin I went to Hamburg and Bremen. I remained but a short time in Hamburg. I received a number of books from Messrs. Perthes and Besser, and also purchased some from them for the Seminary. They offered to remit all the books to be sent from the interior. In Bremen I found an affectionate reception, and also support. Here I met with the Rev. Mr. Kurtz, agent for the Seminary of the Lutheran Church. With heart-felt joy did we meet each other in a foreign land. We remained some time at Bremen, and collected for our Seminaries. I preached at different times in Bremen to large congregations. Under the blessing of God my health was restored here, so that I was enabled to do something. Mr. Dreyer, formerly a preacher in Baltimore and New York, took me into his dear family, from whom I received many proofs of kindness—Never can I forget what they have done for me—may the Lord abundantly reward them. A number of books and some money were collected in this city, but the money I have not yet received—it will be sent by Messrs. Karthaus, Hasenclever, and Co.

I proceeded from Bremen to Amsterdam. I intended to remain some time in East Friesland, but when I arrived here, I found an epidemic prevailing in Groningen, &c. and great numbers dying daily. I therefore thought it advisable to continue my journey. I expected a ship at Amsterdam, from Baltimore. The Captain, Mr. Leslie, had generously offered to take me and my books to America free of expense, but when I arrived, I found that the ship Jefferson was not expected until November, and that it would then be too late in the season for me to undertake the voyage. There was however, another ship in the harbour, bound for Baltimore, and owned by C. W. Karthaus and Co. I had my boxes put on board—and Mr. Karthaus, of Baltimore, very kindly remitted the freight on the books. His Majesty, the King of Holland, also remitted the duty, amounting to about 500 gilders. Having settled all my affairs, I went on board a steamboat to London, from

thence to Liverpool, from which place I sailed the 14th of October for Philadelphia. The voyage was very unpleasant, owing to the lateness of the season, and many westerly winds; but, I bless the Lord that it was a fortunate one of only 34 days. I felt constrained to say with all my heart: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

The report on the state of the Church in the South, presents a gloomy picture indeed, but we doubt not a very just one To this subject we call the serious attention of all who profess to be members of the Reformed Church, and we entreat them to ask themselves before God, whether it be at all reconcileable, with any reasonable hope of acceptance with him, if they neglect to contribute by their donations and their prayers for the relief of their destitute brethren.

Report of the Committee on the Southern Section of the German Reformed Church.

The only fragments of congregations belonging to our Church in South Carolina, of which we have any knowledge, are found in the Dutch Fork, formed by Saluda and Broad rivers.—This fork was originally settled by Germans, and almost exclusively of the Reformed Church. Immediately after the revolutionary war, there was a number of flourishing, at least numerous congregations. They were attended by two ministers, about 15 or 18 years, when they were removed by death. Unable to procure a pastor, they solicited the occasional labors of the Rev. Mr. Loritz, of Lincolnton, North Carolina, who visited them four times a year, catechised the children, and administered the Lord's supper. Thus was the church externally kept together about 12 years. After the death of the Rev Mr. Loritz, they were entirely destitute for many years. The consequence was, they decreased. Lutheran and Methodist congregations were formed, & numbers united with them, and numbers died. Six or eight years ago, they had for a short time the labours of brother Hauck which however, were not much to the edification of the church: and some years ago they were visited by brother Rudy, whose labours among them were short, but highly acceptable. Ever since they have been destitute even of occasional preaching. In January last, they were visited by a member of our body. The vineyard, thirty years ago gay and flourishing now presents a gloomy moral desolation. In Newbury district there is still a number of members—also in Lexington an adjoining district. The whole number of members now in this fork, is probably between one and two hundred, and most of these are entirely indifferent about the means of grace, and are making no effort to have the preached gospel. There are however, a few who are weeping over the desolations of the Church—whose hearts are yearning over the rising generation—whose hearts ache and bleed in view of their own families growing up in almost total ignorance of the Christian religion. The member who visited them in January, was besought by several, with tears rolling down their cheeks, for God's sake, either to remain, or endeavor to send them a pious and faithful minister.

Of the history of the Church in North Carolina we know little. Its present condition is little less deplorable than in South America. We have members scattered throughout nine or ten counties, and still a number of regular organized congregations. The principal ones, we believe, are in Guilford, Cabarras, and Lincoln. The congregation at Lincoln, and perhaps several small ones connected with it, have called Mr. Bell of the Presbyterian Church as their pastor.—This congregation, once flourishing, is now rent and dwindled. The congregation in Guilford, and several associated with it, have called a Mr. Preston, of the Presbyterian Church. He has promised to serve them, until they can procure a minister of their own order.—The congregation in Cabarras, and several connected with it, have had the labors of the Rev. Mr. Boger, who is the only minister of our denomination in North and South Carolina, and he is but little more than a nominal minister.

There are still in North and South

Carolina perhaps 15 or 1600 members of our Church, and not a single minister. Of this number, it is to be feared, but few have any acquaintance with practical godliness. In North Carolina, many of the congregations were much injured by an unhappy dissension, which arose in the Lutheran Church, & affected in a considerable degree our congregations.

This is the desolate and deplorable situation, in which our southern section of the Church was found last winter. All hope of procuring a minister of our denomination was extinct. When the situation of our Church in the North, the erection of a Theological Seminary, and the formation of a Missionary Society was made known to them—and when they were assured that the Synod still cherished a lively interest in them, their hopes began to revive; and the Macedonian cry of "come over and help us," is now again heard from different quarters of the South.

With respect to the prospect of usefulness which this field presents, it may be said, that while the field is gloomy, the prospects for usefulness are bright and inviting. The circumstances on which this belief is founded, are—1st, In very many instances the heads of families are members of the Church, and are desirous that their children should be brought under religious instruction. These families are often large, many of them grown, and some have themselves become the heads of families. In a single neighborhood of no great extent in Newbury District, there are now more than two hundred persons of this description. The fathers, members of our Church, the children, and in some cases, children's children, are destitute of religious instruction, and effectually debarred from entering our communion. We firmly believe, that a pious and faithful minister might readily gain their confidence and their affections, and thus secure to himself a most extensive influence. And with ordinary talents, and respectable ministerial qualifications, he would soon see the work of the Lord prospering in his hands: and we should ere long, again see the Church arise from the dust, and put on her beautiful garments, her light "going forth as brightness, and her salvation as a lamp that burneth."

To the eye single to the glory of God, and fixed steadily on the interests of the Redeemer's kingdom, this field offers bright and alluring prospects: but to him who seeks his own ease and pleasure, it does not. It is a missionary field, and it will require, for a season at least, missionary men.

This once flourishing, but now desolate portion of our Church has claims upon our attention. Its desolations ought to awaken in our bosoms the tenderest sympathies, and arouse the most vigorous exertions. Here are thousands of souls starving for the bread of life. They have no connection with other denominations, who will or who can supply their wants. They have not even the common claims upon the general Christian Church. They are our people, and to us are their eyes directed. By us they must be supplied, or remain destitute. Their hopes of having the word and ordinances at the hand of their own ministers, were for years extinct—they are now revived. Here are now thousands of souls in a perishing condition: to none can they look with a ray of hope but to us—to us they look, on us they call with all the solicitude and eagerness of a dying man. Ought not our sympathies move, ought not our energies to wake up, to furnish them the bread of life, and save their souls from death?

Weighty considerations exist, why we should regard their cries. Should pious and faithful men be sent among them, we have no doubt that many large and flourishing congregations might soon be formed, both in North & South Carolina. These would be able, and no doubt they would be willing, to contribute much to the support of our Seminary, and thus become important to us in a pecuniary point of view. If we do not hear their call, and supply their wants, what will be the consequence? Dwindle and die they must, and that speedily, and thus we shall be cut off from very important pecuniary aid. Another consideration, and the most important one, is the glory of God in the salvation of these souls. Their peculiar situation backs upon us their claims with peculiar urgency. By the partitions which in the providence of

God are raised in his church, they are fenced in as our field. They have partialities for us, which they have not for any other. The jealousies they may have to others, they have not to us, and thus we are furnished with greater facilities for usefulness among them. And we verily believe, that in no other portion in our Church, or out of it, will the same amount of means and labors yield a richer revenue of glory to God, than this section of our southern Church. "Strengthen the things that remain, & are ready to die,"

ALBERT HELFENSTEIN, sen.
MARTIN BRUNER,
JACOB BEECHER.

From the Christian Advocate & Journal.

Mr. Editor—While meditating the other day on past scenes with which I have been conversant, the following circumstance, which occurred a few years since, was brought to my mind.

A party of young people went down to the sea shore, and at low tide walked across a small inlet to a sand bar near the shore, and there pursued their sport and pleasure, unmindful of danger. Time passed imperceptibly away, and the tide rolled on unperceived by this but too happy and thoughtless company, until the water became too deep for them to recross to the inlet. Seeing their danger, they became suddenly alarmed, and rushed into the swelling tide, hoping to make good their retreat; but, awful to relate, the greater number of them were carried away by the tide, and hurried to great eternity.

This, thought I, though a rare occurrence, is but a true picture of all the thoughtless and giddy part of mankind: they engage in scenes of pleasure and diversion, eager to share a part in all the sports of life, keeping out of mind, as much as possible, the thoughts of death and the necessity of caution and care to secure a retreat to the ark of safety, and ere they are aware the flood of death approaches:—they are suddenly alarmed, and in a state of awful perturbation they plunge into the deep and are lost forever.

I hope this simple relation may attract the attention of some of the votaries of pleasure, and prove means in the hand of God of awakening them to a sense of their danger, and of leading them to Jesus, the only hope of sinners, the rock of our salvation, and the ark of safety.

Literary Notices.

A Commentary on the Hebrews.—Flagg and Gould, of Andover, Mass. have in the press a Commentary on the Epistle to the Hebrews, by Professor Stuart, of the Theological Seminary, Andover.—The work is comprised in two octavo volumes. The Introduction, in which the genuineness of the Epistle is copiously discussed, comprises about 300 pages, and is already published. The Translation and Commentary are in the press, and will be printed as soon as practicable. *Pitts. Spectator.*

Jahn's Archæology—translated from the Latin, by T. C. Upham, Prof. of Moral and Intellectual Philosophy, and of the Hebrew Language, in Bowdoin College. Second Ed. 8vo. p.p. 573. Andover, 1827. This work is an abridgement of a larger German work, in 5 vols. octavo. It was written by Professor Jahn, in Latin, for the use of those students who could not afford to purchase the large work. It was first translated into English by Mr. Upham, and published at Andover, in 1823. The second edition is considerably enlarged by additions from the German work.

A very useful work on Biblical Antiquities was published in German at Leipzig, in 1820, in 6 vols. 8vo. by Professor E. F. C. Rosenmueller, and has been since republished in new editions, with improvements, with the title, "Das Alte und Neue Morgenland, oder Erlaeuterungen der Heiligen Schrift aus der Natuerlichen Beschaffenheit, den Sagen, Sitten und Gebraeuchen des Morgenlands." The author has inter-

woven with it a translation of Burder's Oriental Customs, and of Ward's Illustrations of the Holy Scriptures from the Customs and Manners of the Hindoos. His plan is the same as that of Burder.

A new work, entitled "Handbuch der Biblischen Alterthumskunde," by the same author, has since appeared. The 1st part of the 1st volume was published at Leipzig, in 1823; the second part of the same volume, in 1825; and the first part of the 2d, in 1826. These are all we have yet received. This work is more systematic, more elaborate, and much more valuable than the former — It presents a very learned, and very interesting view of the ancient civil geography, the physical geography, the customs and manners, and the religious and philosophical opinions of the east, together with an abstract of its general history, and incidental illustrations of a large number of scripture texts. Copious notes, and references to authorities are subjoined to every section; and in the introductory part we have a full account of the several sources whence a knowledge of oriental antiquities is obtained. An English translation of this work would be a valuable acquisition to the American stock of Oriental literature.

CONTRIBUTIONS
TO THE THEOLOGICAL SEMINARY.

From the Female Education Society of Shepherdstown, Va. for a Student in the Seminary,	$15 50
Rev. M. Bruner, a collection in one of his congregations,	8 11

CONTRIBUTIONS
TO THE MISSIONARY FUND.

Rev. Geo. Wack, Montgomery county, Pa.	$5 00
F. W. Bockius, Germantown, Pa.	1 00
Geo. Hahn, Cave Town, Md.	2 00
Dr. George Sanderson, Cumberland county, Pa.	2 00
Mrs. Gardner, York, Pa.	1 00

Mr. Bockius and Mrs. Gardner, had before paid each $1,00 to the Missionary Society, and have since paid the same sum to entitle them to the Magazine. Those who pay One Dollar annually, are members of the Missionary Society; the additional payment of one dollar annually, entitles members of the Society to receive the Magazine. To those who are not members the price of the Magazine is $1,50. All payments are to be made in advance: they are considered in advance if made within the first six months of the year. The Report of the Treasurer of the Society shall appear in our next number.

Poetry.

The following much admired Hymn was composed by the late lamented BISHOP HEBER, who lately died in the prime of life, and in the midst of usefulness in the East Indies.

From Greenland's icy mountains,
From India's coral strands,
Where Afric's sunny fountains
Roll down their golden sands,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain!

What though the spicy breezes
Blow soft o'er Ceylon's isle
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness,
The gifts of God are strewn;
The heathen in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of light deny?
Salvation! oh Salvation!
The joyful sound proclaim,
'Till each remotest nation
Has learned MESSIAH's name.

Waft, Waft, ye winds his story
And you, ye waters, roll:
Till like a sea of Glory
It spreads from pole to pole.
Till o'er our ransomed nature,
The Lamb for sinners slain,
REDEEMER, KING, CREATOR,
In bliss returns to reign.

THE MAGAZINE
OF
THE GERMAN REFORMED CHURCH.

VOL. 1. MARCH, 1828. NO. 5.

Missionary Intelligence.

FROM THE MISSIONARY HERALD.

SUMMARY VIEW OF PROTESTANT MISSIONS.

[*Continued from page* 106.]

The last number contained a survey of those missions among the heathen, which are supported by the American churches, together with a brief view of evangelical operations of a domestic nature. The survey will now be continued, on a plan which seems best adapted to combine fulness and clearness with brevity; and the reader will observe, that reference is made to the missions reviewed in the last number, whenever that is necessary to a complete statement under the several geographical heads.—The more interesting facts in the religious intelligence which has been received the past year, will be brought together at the close of the survey.

EUROPE.

Religious Denominations in Europe.

The following estimate of the religious denominations in Europe, said to be compiled from official documents, is extracted from a work recently published in France.

England & Wales	Ch. of England	6,000,000
	Dissenters	3,000,000
Scotland	Presbyterians	1,500,000
	Other Sects	500,000
Ireland	Ch. of England	500,000
	Catholics	5,500,900
	Presbyterians	800,000
	Methodists, &c.	300,000
Spain	Catholics	11,660,000
Portugal	Catholics	3,173,300
Austria	Catholics	14,000,000
	Protestants	2,000,000
Hungary	Catholics	4,200,000
	Greeks, Calvin. Lutherans, &c.	3,646,000
Germ. confed.	Catholics	6,700,000
	Protestants	6,750,000
Low Countries	Catholics	3,500,000
	Protestants	1,500,000
Prussia	Lutherans	6,000,000
	Catholics	4,500,000
	Calvinists, &c.	1,000,000
Switzerland	Calvinists	1,167,000
	Catholics	580,000
Sweden and Norway	Lutherans	3,550,000
Denmark	Lutherans	1,700,000
Italy	Catholics	20,220,000
France	Catholics	30,855,428
	Calvinists	659,000
	Lutherans	280,000
	Jews	51,000
Russia in Europe	Greek church	39,000,000
	Catholics	8,000,000
	Protestants	2,500,000
	Mahommedans	1,304,000
Turkey in Europe	Mahommedans	7,500,000
	Christians	2,500,000
	Total	206,585,728

Of the above, 112,878,428 are Roman Catholics, and upwards of 40,000,000 are members of the Greek church. The Methodists in England are stated at p. 57 of vol. xxiii, to be 231,000; and in Ireland, not to exceed 22,600. The number of Baptist churches in England is estimated to be nearly 900, of which seven-eighths are Calvinistic: the increase during the last 26 years was 309.

Principal Benevolent Societies.

The income of the Societies is given for the year ending in 1827, except where there is notice to the contrary.

In Great Britain.

	Income.
British & For. Bible Soc.	$356,620
Naval & Mil. Bible Society	21,613
Merchant Seamen's Bible Soc.	2,510
Religious Tract Society	56,163
Church Miss. Society	204,220
Wesleyan Miss. Society	201,693
London Miss. Society	166,283
London Jews' Society	64,256
United Brethren	45,335
Bap. Miss. Society for 1826	46,800
Scottish Missionary Society	28,520
Glasgow Miss. Soc. for 1826	4,460
Soc. for prop. the Gos. for 1825	142,293
Continental Society in 1826,	11,946
Society for prom. Christian Knowledge,	220,283,
Hybernian Society,	32,940
Irish Society of London,	3,376
Home Missionary Society,	
British and Foreign School Society,	8,350
Newfoundland School Society,	9,416
Sunday School Union,	20,230
Port of London and Bethel Union,	1,670
African Institution, in 1826,	2,456
Society for Conversion of Negro slaves, 1825,	13,630
Anti-slavery Society,	
Prison Discipline Society,	
Language Institution,	2,700
French and Spanish Translation Society,	2,366
Receipts of the above Soc.	1,737,123 00

On the Continent.

German Missionary Society,	
Netherlands Missionary Society,	
Protestant Bible Society of Paris,	$12,055
Religious Tract Society of Paris,	1,000
Evangelical Missionary Society of Paris,	6,527

Not having the means of exhibiting the receipts of Bible Societies on the continent, except those which are mentioned above, an enumeration of them will not be attempted. They are found in Netherlands, Germany, Prussia, Denmark, Sweden, Norway.

It is presumed, that upwards of 700,000 dollars of the receipts of Missionary Societies in Great Britain, mentioned in the above table, were expended on account of missions to the heathen.

The remarks of the Rev. Pastor Diodati before the Bible Society of Geneva, in Switzerland, which were inserted in the last volume, p. 219, are worthy of being republished here. Speaking of the present religious state of Europe, he says—

"An excitement respecting religion is manifested so spontaneously throughout Europe, that it appears as if inspired by an unseen power. It now shakes the civilized world. Society is so surrounded with it, so filled in every part, that it seems impossible to appear ignorant of it. And do not think, gentlemen, that I speak only of that external movement which is presented to our eyes by obvious facts, which is seen in the multitude of Christian societies, institutions, sects, and different associations, of which the interests of religion are the object and which have often been considered the cause of the religious revival which characterizes our age, whilst they are only one of its numerous consequences. A vague uneasiness has insinuated itself into all classes of society, and has disclosed a secret need which was felt of some operative religion; and this feeling of need has since shown itself more decidedly in a multitude of forms. Materialism and sensuality, by which men have endeavored to wither and debase the soul, have ended in only making them feel more painfully the vanity of all which they proposed to man to amuse his life and interest his heart. Great calamities have made them seek a refuge which they had in vain looked for on earth. Man has at length felt that he cannot be satisfied without God, and he is now seeking after Him. Moreover, when religious opinions have been exhibited, with what eagerness have they been seized upon; with what rapidity have they circulated; how universally have they been the subject of conversation; to what animated discussions have they given rise; how have they occupied all thinking minds; and at length, how have they become a social interest!

Philosophic independence itself is found, as it were, surrounded with this influence, and seems carried away by this general movement of minds."

MISSIONS.

The missions to be noticed in Europe, and in general in countries around the Mediterranean, are to people bearing the Christian name, but greatly degenerated, in respect to Christian knowledge and practice, from the standard of their forefathers.—And it will be proper here to remark, in order to prevent misunderstanding, that when we speak of *missions to the heathen*, or *to the unevangelized*, meaning thereby all the missions which now pass in review, the phrase is used loosely, and for the sake of brevity and convenience, and not because it is deemed equally or strictly applicable to every one.

The Societies which have operations in southern Europe, are the following:

American Board of Foreign Missions.
Church Missionary Society.
London Missionary Society.
Methodist Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.
British and Foreign School Society.

The *Missionary Societies.*—The stations occupied, and the number of missionaries employed, will be made apparent by the following table.

Stations.	*Missionaries.*	*Printers.*
Malta,	6	2
Corfu,	1	
Zante,	1	
Constantinople,	1	

For notices of the proceedings of the American Board, see the survey in the last number. The Church mission press at Malta, before the commencement of 1827, had printed about 30,000 copies of works in Italian, Greek and Arabic, averaging 50 pages each.—The London Missionary Society has also established a press at Malta: during 1826, their missionary printed a number of important works in Italian and modern Greek.—The Church Missionary Society contemplates the probable establishment of a Christian Institution at Malta, for the education of native Africans for missionary labor in their own country.

The *Bible Society.*—The British and Foreign Bible Society employs an agent, Rev. H. D. Leeves, in Constantinople. His transactions in that city and its vicinity have been highly interesting. During 1826, he issued 7,084 copies of the sacred volume, in 14 different languages. The Albanians manifested great joy on receiving, for the first time, the gospel of Matthew in their own dialect. The printing of the entire New Testament in Albanian, was commenced in January, 1826, and nearly completed in May last. Many villages have sent deputies to apply, on their behalf, for Testaments; and the Greeks every where receive this sacred boon with enthusiasm. More than 1,000 copies were sent to Missolonghi, before its destruction by the Turks. At Malta, 5,528 copies of the Scriptures have been distributed in 20 languages.—The printing of the Turco-Greek New Testament, or the New Testament in the Turkish language and Greek characters, has been completed. The New Testament in Modern Greek, prepared by Hilarion, was in press a year ago; and was soon to be commenced, also, in Turkish with Armenian characters. Hilarion has completed the Psalms in Modern Greek, and was proceeding with the remainder of the Old Testament.

Religious Tract Society.—A few Tracts in Modern Greek, have been published at the expense of this Society.

Education Society.—Schools have been established at Valetta, in Malta, containing 129 boys, and 100 girls. There are also flourishing schools at Casel Zeitun, on the same island.—In the Ionian Islands are schools, which are thought to be prosperous.—A desolating and destructive warfare has checked almost every effort to diffuse the benefit of knowledge in Greece. Elementary lessons, in spelling, reading, and arithmetic, have been prepared in Modern Greek; and a supply of slates and lessons has been sent to Athens. Georgius Constantine, who was educated in England, has been piously and zealously employed among his countrymen, and promises, if his life is spared, to be very useful. A central school has been established, by the Greek legislature, at Argos, in the Morea, and an Inspector General of Public Instruction, appointed. Should the Almighty *break the arm of the oppressor, and let the captive go free*, the interests of education

may be expected greatly to flourish in Greece.

ASIA.

WESTERN ASIA.

Societies whose proceedings are reviewed.

American Board of Missions.
German Missionary Society.
London Jews Society.
British and Foreign School Society.

Stations and Missionaries.

Stations.	*Missionaries.*
Smyrna,	2
Beyroot,	2
Jews in Western Asia,	4
German Colonies,	8
Karass,	2
Shusha,	7
Whole number,	25

The *Missionary Societies.*—The number of *Jews* in Palestine is thought not to exceed 10,000. In the neighborhood of Smyrna, they are supposed to be ten times as numerous. In some parts of European Turkey the number is still greater.—The *German Colonies* have been formed within 25 years, and extend from Odessa along the northern shores of the Baltic, and thence across the Taurida to Saratov and Astrachan: they also cross mount Caucasus, and follow down the Russian frontier, west of the Caspian, to the borders of Persia, and terminate at Gandscha, or Elizabethpol: The colonies have suffered by the war between Persia & Russia.—*Karass* has a German congregation, but is not a German colony: this congregation and the Tartars divide the labors of the missionaries, though the almost inconceivable indolence of the Tartars makes it difficult to exert an influence upon them —*Shusha*, which is, we believe, near the borders of Armenia, is the central point of missionary operations beyond Caucasus. A printing press has been sent to this place. The missionary labors beyond Caucasus, to avoid the necessity of learning so many languages, are to be divided into *Mahommedan* and *Armenian*. Baku, on the south-west of the Caspian Sea, a town inhabited entirely by Mahommedans, and a place of great trade, is to be made the central station for exertions among the followers of Islamism. A translation of the Scriptures into the vernacular Armenian has been commenced, with the strong approbation of the Armenians.—It is with regret we are constrained to say, that this mission, which so far as Armenia is concerned, has been very auspiciously commenced is suspended on account of the Persian war, and the missionaries have recrossed Caucasus to their brethren in the Tartar countries.

Education Society.—The tour of Mr. Wolff through Persia, was the means of exciting attention to education in various places, particularly at Bussorah, Bushire, and among the Armenians of Julfa, near Ispahan Karapiet, archbishop of the Armenians of Persia, Bussorah, and India, wrote a letter to the patrons of Mr. Wolff in England, with a view to obtain assistance for the schools among his people.

SIBERIA.

Society.

London Missionary Society.

Station.	*Missionaries.*
Selenginsk,	3

The mission is in the centre of the Buriats, at a military station south-east of Irkutsk and lake Biakal. *Lamaism*, a reformed system of Buddhism, is the religion of the Buriats. The most ancient religion, however, of the Buriats, and indeed of the Tongats, Kamschatdales, Laplanders, and, prior to their reception of Christianity, also the Finns, is *Shamanism*. "It consists of a kind of adoration paid to fire, a reliance on amulets, &c. without any regular observances, (such as fasting, prayer, and sacrifices,) and is unsupported by books and an order of priesthood, as is the case with Lamaism."—The New Testament has been translated into Mongolian, a language extensively spoken, and considerable progress made in the Old.

CHINA.

Society.

London Missionary Society.

Missionaries,	1

Dr. Morrison is assisted by Afa, or Leang-afa, a native teacher, who has embraced Christianity. He has determined to employ his own time chiefly in composing explanatory notes to his Chinese Bible.

INDIA.

Societies.

American Baptist Board of Missions,
American Board of Foreign Missions,
Baptist Missionary Society,
Church Missionary Society,
General Baptist Missionary Society,
London Jews Society,
London Missionary Society,
Scottish Missionary Society,
Society for Promoting Christian Knowledge,
Society for Propagating the Gospel,
Wesleyan Missionary Society,
British and Foreign Bible Society,
Societies for Education.

Stations.	*Miss.*
East of the Ganges.	
Malacca,	5
Singapore,	1
Pinang,	1
Amboyna,	1
Burman,	5
West of the Ganges.	
Chittagong,	1
Dacca,	2
Sahebgunj,	1
Calcutta,	21
Serampore,	4
Chinsurah,	4
Culna,	1
Burdwan,	1
Cutwa,	1
Soory,	1
Berhampore,	2
Dinagepore,	1
Boglipore,	1
Monghyr,	1
Digah,	1
Benares,	5
Chunar,	1
Allahabad,	2
Gorruckpore,	1
Puttyghur,	1
Agra,	
Meerut,	
Delhi,	1
Surat,	2
Bombay,	5
Bankote,	2
Kurnee,	2
Belgaum,	2
Bellary,	2
Bangalore,	2
Seringapatam,	1
Cochin,	1
Cottayam,	4
Allepie,	
Quilon	1
Nagercoil,	1
Palamcottah,	2
Negapatam,	1
Tanjore,	2
Trinconopoly,	1
Combaconum,	1
Mayaveram,	1
Tranquebar,	2
Sadras,	1
Vepery,	2
Madras,	8
Pullicat,	2
Nellore,	
Cuddapah,	2
Chittoor,	1
Vizagapatam,	2
Cuttack,	1
Juggernaut,	1
In Ceylon.	
Stations of Am. Board,	6
Jaffna,	2
Nellore	2
Trincomalee,	1
Batticaloe,	1
Colombo,	5
Negombo,	1
Kornegalle,	1
Kandy,	2
Cotta,	3
Cultura,	1
Baddagame,	2
Galle,	1
Matura,	1
Missionaries,	151
Stations,	76

Stations in addition to the above occupied solely by native readers, or schoolmasters, about 60
Number of assistant missionaries, of European descent, about 20
Probable number of native readers, schoolmasters, and assistants, 1,000

Mission Colleges.

	Students.
Anglo-Chinese College, at Malacca,	28
Bishop's College, in Calcutta,	11
College at Serampore,	45
College for the Syrians, at Cottayam,	41

Native Colleges, established or patronized by Government.

Mahommedan College, in Calcutta, founded,	1780
Hindoo College in Calcutta,	1821
Anglo-Indian College, in Calcutta,	
Hindoo College in Benares,	1794
Hindoo College, at Agra,	
Hindoo College, at Delhi,	

Seminaries for educating Native Catechists and Preachers.

These have been established at the following places, viz.

	Students.
By the Church Missionary Society, at Burdwan,	59
By do. at Bangalore,	
By London Missionary Society, at Bangalore,	13
By do. at Nagercoil,	24
By Church Missionary Society, at Palamcottah,	34
By do. for females,	32
By do. at Mayaveram,	13
By London Missionary Society at Madras,	21
By Church Missionary Society, at Madras,	19
By American Board of Missions, at Batticotta,	53
By do. for females,	28
By Church Missionary Society, at Cotta.	

Native preachers are also educated in the several mission colleges.

Mission Presses.

London Society's Press at Malacca.
do. at Singapore.

Church Missionary Society's Press, at Calcutta.
Press of Baptist Missionaries in Calcutta.
Serampore Mission press.
Church Missionary Society's press at Surat.
London Missionary Society's press at Surat.
American Mission press at Bombay.
Scottish Mission Lithographic press at Bankote.
London Missionary Society's press at Bellary.
Church Missionary Society's press at Cottayam.
London Society's press at Nagercoil.
Press at Madras, employed by the Tract Society.
American press at Nellore, *Ceylon.*
Church Missionary Society's press at Nellore.
Press at Colombo.
Church Missionary Society's press at Cotta.

A press has been established by Government for disseminating knowledge among the natives.

The recent operations of the above presses, so far as we have the means of ascertaining them, have been as follows: viz. Books and Tracts printed—

At Malacca, from July 1824 to July 1825, nearly	13,000
At Singapore, in 1826, about	25,000
At Calcutta, Chh. Miss. June 1824 to February 1826, near 6,000,000 pages,	122,344
At Surat, London Miss. Soc. in 1826,	19,500
At Bombay, for 1825, 1826,	60,350
At Bellary, from Oct. 1823 to 1826,	30,000
At Nagercoil, in 1825,	83,500
At Madras, in 1825,	65,500

It will be perceived that the operations of some of the more important presses as that at Serampore, are not noticed in the foregoing table. At that great establishment, the New Testament has been printed in *thirty four* languages, and the Old Testament in *eight.*

Miscellaneous.

The Danish mission to Tanjore was commenced in 1705, and was extended to Madras in 1727. The first protestant mission in Bengal was commenced by the Society for Promoting Christian Knowledge, in 1766. The Baptist mission was commenced in 1793. The London Missionary Society began operations in India in 1805, and the Church Missionary Society in 1816.

The number of natives who have joined the different Christian churches in India, is not known. The Church Missionary Society reports 480 native church members in good standing, as connected with their stations in the northern provinces. The following table presents at one view the admissions to the Baptist native churches, in the successive years until 1822.

1800	2	1808	20	1816	85
1801	6	1809	80	1817	174
1802	9	1810	106	1818	86
1803	14	1811	97	1819	54
1804	15	1812	95	1820	51
1805	31	1813	112	1821	70
1806	26	1814	127		
1807	14	1815	133	Total	1497

Many of these native Christians have departed in the faith.

The congregations of native Christians, that is, natives who have renounced idolatry, in the neighborhood of Madras, are estimated, by the Society for Promoting Christian Knowledge, at 20,000 souls. These congregations, says the Report of the Society, "owe their existence, in great measure, to the Society, and the appearance of their villages, when contrasted with that of the pagan towns, by which they are surrounded, is described, by an eye witness, as a most affecting proof of the good that has been actually accomplished, and as an encouragement to persevere in missionary labor."

The principal inhabitants of *Culna,* a large town about 50 miles north of Calcutta, sent a written petition to archdeacon Corrie, in November 1826, that they might enjoy the presence and labors of a Christian teacher. We shall probably insert the petition in a future number of this work.

Two natives of *Rammakalchoke,* a village a few miles south of Calcutta, heard the Gospel at Chitlah, and were so affected by it that they took active measures to introduce Christianity into the place of their residence. On the 26th of January 1826, a bungalow, designed to serve the purposes of a native cha-

pel and a school room, was opened for Christian worship, and on the 20th of the month following, the image of the Hindoo god *Siva* was cast out of one of his temples. The materials of the temple were afterwards employed in the erection of a substantial church for the worship of the true God. This village is in the centre of a number of villages, the aggregate population of which is at least 20,000.

An intelligent gentleman, who resided many years in India, and who possessed ample means of gaining information, has estimated the number of children in the schools in India at 100,000. If this number includes such as are instructed in the schools established by government, it would leave about 60,000 in the schools connected with the several missions.

The education of native females is rapidly gaining upon the public attention and favor, both among the Europeans and the more intelligent Hindoos. One native had given for this object 20,000 rupees, or somewhat more than 10,000 dollars.

At Calcutta, Madras, Bombay, and Colombo, active exertions are made to procure and circulate the word of God in the different languages and dialects of the country.

Tract Societies exist at Calcutta, Bombay, Madras, and Colombo.

INDIAN ARCHIPELAGO.

Nearly the whole of this division of the survey is under the authority of the king of the Netherlands.

Societies.

Baptist Missionary Society.
London Missionary Society.
Netherlands Missionary Society.
Netherlands Bible Society.

Stations.	*Missionaries.*
On the island of Java.	
Batavia,	1
Salstiga,	1
On the island of Amboyna.	
Amboyna,	2
Banda,	1
Bouro,	1
Celebes,	2
Ceram,	1
Kaybobo,	1
Ternate,	1
Timor,	1
Whole number,	12

Seminary for Native Catechists.

London Missionary Society's, at Amboyna; 18 students.

Mission-Presses.

London Missionary Society's press, at Batavia.
do. do. at Amboyna.

Since the establishment of the press at Batavia, from 60,000 to 70,000 Tracts have been printed. Mr. Medhurst publishes the "Chinese Magazine" monthly, to the extent of 3,000 copies. A lithographic press has been sent out to him for Chinese printing.—Burder's Village Sermons have been printed in Malay, at Amboyna.—The London Society's missions on *Sumatra* have been suspended in consequence of the transfer of that island to the Dutch government, and the Netherlands Missionary Society is turning its attention to that quarter. Versions of the Scriptures in the Batta and low Malay languages had been prepared previously to this event. The Netherlands Bible Society takes charge of the former; the latter is probably transferred to the college at Singapore.

NEW SOUTH WALES.

Societies.

Church Missionary Society.
London Missionary Society.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.

Missionaries.

To the Aborigines, 3

A Seminary, for the benefit of the children of missionaries in New Zealand, and of young New Zealand chiefs, has been established at Parramatta.

AFRICA.

General Remarks.

The researches of Major Denham and Capt. Clapperton have thrown much light on the interior of this continent. The long contested point in African geography,—the source, direction, and termination of the Niger—seems now to be almost with certainty determined:—that, rising at no great distance from the western coast, it first flows eastward; then, turning southward, finds its way

into the Atlantic Ocean, at the Bight of Benin.—These enterprising and intelligent travellers have also discovered two salubrious situations, which may probably be rendered in no small degree subservient to the dissemination of Christian knowledge in western and central Africa, since they may furnish sites for seminaries of learning, in which white men may safely instruct the natives of Africa, and prepare them to be preachers of the Gospel to their countrymen. One of these is the island of Fernando Po, in the Bight of Benin, where the Niger is believed to pour its waters into the Atlantic, and from whence there may, one day, be navigation by steam into the heart of the continent. The other is an elevated table-land in the interior, within the tropics, chiefly in the parallel of 12 and 13 deg. north, where schools might be conducted with perfect safety.

EGYPT AND ABYSSINIA.

Societies.

Church Missionary Society.
Wesleyan Missionary Society.

Stations.	*Missionaries.*
Alexandria,	1
Cairo,	3
Abyssinian mission,	2

[The Abyssinians were converted to Christianity in the fourth century. They speak the Ethiopic language, of which there are two dialects, the Ghees and the Amharic. The former is the ancient Ethiopic: it is the language of literature and religion, and is understood only by the learned. The latter is the vernacular language of the country. They have a translation of the Bible in the Ghees dialect, and of the New Testament also in the Amharic. Their religion is a mixture of Judaism, Christianity and Heathenism, in which the first predominates. The supreme ecclesiastic, who presides over the whole church, is called the Abuna. Having been converted to the Christian faith by Frumentius, an Egyptian, who became their first bishop, and was consecrated by Athanasius, the patriarch of Alexandria, they have ever since continued to receive their Abuna from the same place. Popish missionaries were sent to convert them to the Romish faith, in the sixteenth century. These labored with such success that in 1626, the King not only declared his submission to the Pope by a public act, but created the popish missionary, Alphonso Mendez, patriarch of Abyssinia, and commanded his subjects on pain of death to receive the religion of the church of Rome. These violent measures produced a rebellion which resulted in the expulsion of the missionaries, and the restoration of the ancient worship; and so deep rooted a hatred of the pope and the religion of Rome was created by them, that all succeeding attempts at conversion were defeated, and the entrance of missionaries into the country, was rendered extremely dangerous to themselves.

About the middle of the seventeenth century, the Duke of Saxe Gotha, Ernst the Pius, endeavored to establish a Lutheran mission in this country, but his benevolent designs were frustrated by the faithlessness of the missionary, John Michael Wansleb, a native of Erpurt. The Church Missionary Society of England, having resolved to attempt the conversion of this benighted people to a purer faith, appointed Messrs. Gobat and Kugler, of the Missionary Seminary of Basel in Switzerland to a mission in Abyssinia. These missionaries arrived in Egypt in the early part of the past year. They were directed by the society, after staying a while in Egypt for the purpose of learning Arabic, and if possible Amharic, to proceed by the first opportunity to Abyssinia. They sought for a teacher of Amharic in Cairo, the chief city of lower Egypt, until they despaired of finding one, and were on the point of leaving that country for Palestine, in the hope of finding one in the convent at Jerusalem. Mr. Kugler

had already gone to Alexandria, and his colleague was to follow him in a few days; but when he was about to leave Cairo, he was told by a friend that there was an Abyssinian in the Armenian convent, who had come to Cairo to procure a patriarch, and he was invited to call and see him. He did so, but found him reserved. He called again the next day and presented him with a copy of the Gospels in Amharic. In this they read, and over it they formed an acquaintance. The Abyssinian threw aside all reserve, treated Mr. Gobat as a most confidential friend, and invited him to accompany him back to his country.

It appeared that the vices of the last patriarch had provoked the Abyssinians to expel him from the country, to break off their connection with the See of Alexandria, and to apply to the Armenians to give them a head to their church; and that this man had been sent by the king on this business, with a present to the pacha of Egypt, and a request that he would protect them on their return. Thus in company with him, there is an opportunity, such as rarely happens, of going in comparative safety, with all the advantage of being introduced to the nation by one in favor at Court, and who had pledged himself to do all he could for them.

Mr. Gobat immediately took the Abyssinian to his house, and wrote to his colleague in Alexandria to return. They have since accompanied him to Beyroot in Syria, where they were early in March 1827, and will proceed with him to Abyssinia on his return.]

WESTERN AFRICA.

Societies.

Church Missionary Society.
American Colonization Society.
American Baptist Board of Missions.
German Missionary Society.
Wesleyan Missionary Society.

Stations.	*Miss.*	*Stations.*	*Miss.*
Gambia.		Charlotte	
Bathurst	1	Wellington	
Sierra Leone.		Waterloo	1
Freetown	5	York	
Kissey	1	Kent	1
Leicester		Bananas	
Gloucester		Plantains	
Regent		Liberia.	
Leopold		Monrovia	2

There are five European schoolmasters, and 108 native assistants in the schools.

Seminary for Native Catechists.

Church Missionary Society's, at Regent.

The number of learners, in the schools supported by the Church Missionary Society, according to late accounts, exceeds 2000; and the communicants at their several stations are, in the aggregate, about 500. The Methodist missionaries report 94 members.

The German Missionary Society has appointed six missionaries to western Africa, part of whom are to settle in Liberia, and the rest in the Danish colony on the Gold Coast. The American Board of Missions have also resolved on sending a mission to western Africa: see p. 97 of the last number. The same determination has been formed by the Episcopal and Methodist Missionary Societies of this country.

SOUTH AFRICA.

Societies.

London Missionary Society.
United Brethren.
Wesleyan Missionary Society.
Glasgow Missionary Society.

Stations.	*Missionaries.*
Cape Town,	3
Groenekloof,	4
Bosjesfield,	1
Paarl,	2
Tulbach,	1
Guadenthal,	7
Hemel en Aarde,	1
Elim,	2
Pacaltsdorp,	1
Hankey,	
Bethelsdorp,	3
Enon,	4
Theopolis,	1
Salem and Grahamstown,	2

Stations.	*Missionaries.*
Caffres.	
Chumie,	1
Incehra,	1
Wesleyville,	1
Mount Coke,	1
Tzatzoe's Kraal,	1
Buffalo River,	
Griquas, &c.	
Griquatown,	2
Campbell,	
Philippolis,	1
Boschuanas.	
New Lattakoo,	2
Maquasse,	2
Namaquas.	
Africaner's Kraal,	
Bethany,	1
Pella,	
Steinkopff,	
Reed Fountain,	
Lily Fountain,	
African Islands.	
Mauritius,	1
Madagascar,	4
Missionaries,	50
European Assistants,	10
Stations,	34

The returns from the above missions have not been so full and explicit as is desirable. We have gathered the following facts.—The aggregate number of learners in the schools, at seven of the stations, exceeds 1000. The aggregate number of members of the church, at four of the stations, is upwards of 150. Bethelsdorp is not one of these: in 1819, the church at that station consisted of about 200 members. —The Madagascar mission has been remarkably prospered. The mission schools on that island contain 2,000 scholars. Auxiliary Missionary Societies have been formed at Bethelsdorp, Theopolis, and in Madagascar. There is one, also, at Cape-Town.

Seminaries for Native Catechists.

London Missionary Society's, at Bethelsdorp.

Wesleyan Missionary Society's, at Wesleyville.

London Missionary Society's, in Madagascar.

Mission-Presses.

London Missionary Society's, at Bethelsdorp.

Glasgow Missionary Society's, at Chumie.

Wesleyan Missionary Society's, at Maquasse.

London Missionary Society's, in Madagascar.

The four Gospels have been translated into Namaqua, by Mr. Schmeler of Bethany. At Maquasse, a school-book was printed in the Sichuan language, in 1826, with the Roman character—the first book ever printed in that language.

It should be added, that the public buildings at Bethelsdorp, erected by the enterprising inhabitants at their own expense, are worth many thousand dollars. They consist of a church, school houses, house for the poor, &c. The school houses cost upwards of 2,000 dollars. The general appearance and comfort of the dwelling houses are in correspondence with the public buildings.

ISLANDS OF THE PACIFIC.

Societies.

American Board of Foreign Missions.
Church Missionary Society.
London Missionary Society.
Wesleyan Missionary Society.

Islands.	*Stations.*	*Missionar.*
New Zealand	5	4
Friendly Islands	1	2
Georgian Islands	9	9
Society Islands	6	4
Paumotu Islands	1	
Harvey Islands	6	
Raivavai Islands	4	
Figi Islands	1	
Marquesas	1	1
Friendly Islands	1	
Sandwich Islands	6	11

There are, also, 17 European or American lay-helpers in the missions, and about 40 converted natives who are employed as regular assistants.

Mission-Presses.

London Missionary Society's, in the Georgian Islands.

London Society's, in the Society Islands.

American Board of Foreign Missions, at the Sandwich Islands.

SPANISH AMERICA.

Societies.

British and Foreign Bible Society.
American Bible Society.
London Religious Tract Society.
American Tract Society.
British and Foreign School Society.
French and Spanish Translation Society.
Wesleyan Missionary Society.
Baptist Missionary Society.
Mission at the Bay of Honduras.—Two Missionaries.

Education.

Buenos Ayres.—This province takes the lead in education, as in other things. An appropriation for the purposes of education was made in the government, for the year 1825, of more than 125,000 dollars. The schools are 105, the scholars 5,000; of whom two-thirds are boys. Of these schools at least 30 are free, and are modelled on the system of Lancaster. These are maintained at the public expense; the others are private. The University had 419 students. The Rev. Mr. Parvin is a Professor in this institution, and has also an academy for boys.

Chili.—A strong desire exists in this State for improvement in education.

Peru.—Don Jose Francisco Navarete, a clergyman of Lima, is zealously employed in promoting education. Mr. Thomson, in his correspondence with the British and Foreign Society, relates the following interesting facts:

"In Ocopa, not far distant from Huanuco, there has existed for many years a college of friars, most of whom were natives of Spain; this college has been made to change its object; and instead of being, as formerly, a nursery of friars, it has become a seminary for the education of youth on the British system; and its ample funds are now applied to this object. This happy change has been effected entirely through General Bolivar. Our friend Navarete has obtained from the government a grant of a part of a nunnery for establishing a girl's school; this nunnery is close beside the college: the school is to be the model and the central establishment for the education of the female sex, a branch of education very much wanted in that country."

He also states another fact:

"Bolivar issued a decree, about a year ago, for sending two young men from every province in Peru to England, to receive there, at the expense of government, the best education that can be obtained. After finishing their studies in this country, these young men are to return to their native land, and to fill important stations in the great work of general illumination. Ten of these young men are now pursuing their studies in the neighborhood of London.

Caraccas & Colombia.—Bolivar has appropriated $20,000 to the establishment of monitorial schools in Caraccas, and Mr. Lancaster is now residing there with a view to this object. In the province of Bogota, in Colombia, there are 15 schools: in the other provinces the number is much smaller.

Guatamala.—There are no monitorial schools. The agents of that government in London have endeavoured to obtain a suitable person to establish them.

Mexico.—The first school on the monitorial plan was opened in August 1822; it has 300 scholars. Sometime afterwards, the government granted the large and beautiful convent of Bethlehem for the purposes of education. This establishment is divided into three departments, and will accommodate 1,300 pupils. The Scripture lessons are used.—Mr. Thomson declares, after seven years' residence in that country, that the public voice is decidedly in favor of UNIVERSAL EDUCATION.

The Scriptures.

The disposition of the people to receive the Scriptures is manifested in all quarters. The three following paragraphs are taken from the London Missionary Register, which has furnished much of the information contained in this survey.

"It is noticed in the last Report of the British and Foreign Bible Society, that on the western coast of South America, a captain of a vessel had distributed, in twelve months, more than

1000 copies of the Spanish Scriptures: at Arequipa, another captain found a great desire to possess them; and a correspondent at Valparaiso writes that wide fields were opening for the exercise of the Society's benevolence.

"It may be proper here to advert to a circumstance which seems to have made a considerable impression on the minds of the people. The captain of an English vessel on the coast of Peru had given Spanish Bibles to some inhabitants of Arica: one of these was seized by an ecclesiastic hostile to the circulation of the Scriptures, and committed by order of the governor, under the priest's influence, in the most public manner, to the flames: search was made for other copies, but the people concealed them. A furious hurricane coming on suddenly the next morning, and such an event having never been before known, as the wind is habitually very moderate, the inhabitants, under the terror of this visitation, while their town was kept in almost total darkness for several hours by clouds of dust, had leisure to reflect on the outrage publicly committed on the preceding day. The effect of these reflections the captain thus describes—

"A universal inquiry was consequently made whether I had any more Bibles. The news spread all along the coast. I distributed five cases among them, and might have disposed of all that I had, but preferred keeping some for Lima. A few days after, the Prefector of Arequipa, next in rank to Bolivar, came to Arica, and was informed of this outrage against liberty of conscience. The Prefector requested me to give him two copies of the Spanish Bible, which I did: one was sent to the Bishop of Arequipa, to know *why that Book should be destroyed?* the other was retained for his own use. After I left, he gave directions, I understand, for a circulation of the Bible, and of all religious books, free of any duty or incumbrance."

A Bible Society has been formed in Colombia, another in La Guayra, and another in Buenos Ayres: but the National societies of Great Britain and the United States are the principal sources, from which that vast continent shall, for the present, derive the waters of life. The society of the former country in its twenty-second year, devoted nearly 15,500 dollars towards the dissemination of the Scriptures in this part of the world.

The ancient Peruvian translation of the New Testament has been completed, and there is a prospect of obtaining a version in the Guarina, a language extensively spoken in Paraguay. Another in the Aimara has been undertaken at the charge of the British and Foreign Bible Society.

Other Books and Tracts.

There has been, within a few days, an increasing demand for printing materials in Buenos Ayres, Colombia and Mexico. The importation of books has also increased.—The London Tract Society has sent 16,000 of its publications, and the American Tract Society is following the example. The Committee of the former Society say—

"There is every encouragement to prosecute this department of labor: no books are prohibited: all publications are openly sold at the book-stores; and there appears a strong disposition, manifested by most persons of influence, widely to disseminate moral and religious truth, that the spiritual darkness, in which the minds of the people have been so long enveloped, may be removed."

The French and Spanish Translation Society are translating Milner's and Scott's History of the Church of Christ into Spanish. In relation to this measure, a British Senator has remarked—

"Such is the strong desire of the more enlightened Spaniards to possess and circulate this work, that the Mexican Legation have already given more than one hundred pounds toward the undertaking. They are extremely anxious to know the truth: a respectable member of the Legation said, with much warmth, a few days since, that they had been kept in ignorance upward of three centuries, and now they were determined to know the truth for themselves."

GUIANA AND WEST INDIES.

Societies.

Baptist Missionary Society.
Church Missionary Society.
Gospel-Propagation Society.

London Missionary Society.
Netherlands Missionary Society.
Scottish Missionary Society.
Slave-Conversion Society.
United Brethren.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.

Missions.	*Stations.*	*Miss.*
In Guiana,	5	10
.....Trinidad,	3	2
.....Tobago,	1	2
.....Grenada,	2	2
.....St. Vincents,	3	4
.....Barbadoes,	3	5
.....Dominica,	1	2
.....Montserat,	2	2
.....Antigua,	13	17
.....St Christopher's,	9	6
.....St. Eustatius,	2	1
.....St. Bartholomews,	1	1
.....St. Martin's,	1	1
.....Anguilla,	1	1
.....Nevis,	3	2
.....St. Thomas,	3	3
.....St. Croix,	3	6
.....St. Jan,	1	2
.....Jamaica,	27	26
.....Bahama Islands,	4	4
.....Bermuda,	1	2
Whole number,	89	106

Seminary.

Gospel-Propagation Society's in Barbadoes.

The returns from these missions are not so complete, as so enable us to give a full view of their prosperity. The following are among the most important facts, which we have collected from the accessible documents.—The Baptist mission at Kingston, in Jamaica, has more than 2000 communicants.—At one of the Moravian stations in Jamaica are 328 communicants; at two of their stations on St. Croix, 1,676 communicants; and at two on St. Christopher's, 1,051; —total, 3,055. The Moravians have about 24,000 negroes under their care. —The Wesleyan Methodists have in connexion 4,918 free colored people, and 17,692 slaves;—total, 22,610.—The number of negro children in the schools is not known to us: we have seen reports of more than 8,000; but the whole number must be much greater.—The Slave Conversion Society employs 100 catechists in the diocess of Barbadoes, and 17 places of public worship are stated by this Society to have been building, a year ago, at the expense of the inhabitants, in the diocess of St. Thomas.—Grants of the Scriptures have, from time to time, been made by the British and Foreign Bible Society, and have awakened much grateful feeling among the poor negroes.

NORTH AMERICA.

Societies.

American Board of Foreign Missions.
American Baptist Board of Foreign Missions.
American Methodist Episcopal Society.
United Brethren.
Wesleyan Missionary Society.
Bible and Tract Societies.

Missions.	*Stations.*	*Missionaries.*
Cherokees,	12	13
Choctaws,	9	3
Chickasaws,	5	4
Creeks,	2	1
Osages,	4	4
Other Indian Missions included in the survey of last month,	11	9
Red River,	2	2
Labrador,	4	14
Greenland,	4	12
Whole number,	53	62
Assistant Missionaries, chiefly under the American Board of Missions,		50

In respect to most of the missions above named, see the survey of last number.

GENERAL SUMMARY

Number of missionary stations (exclusive of 60 stations in India occupied by converted natives,)	335
Number of ordained missionaries,	478
Assistant missionaries chiefly among the American Indians,	104
Mission Colleges,	4
Seminaries for educating native Catechists, &c.	19

Missionary printing establishments,	32
Learners in missionary schools —at least	170,000
Native assistants, chiefly school-teachers—about	1,600
Numbers who have renounced idolatry in consequence of the missionary efforts which have passed in review—at least	300,000
Members of mission churches, the number not known, but not less than	25,000

Religious Intelligence.

RETROSPECTIVE VIEW

Of the more important Religious Intelligence received during the year past.

At the first monthly meeting for prayer of the present year, held in Boston, a retrospective view was taken of the more important religious intelligence received during the year which had expired. This view, somewhat modified, & abridged, but otherwise retaining its original form, is thought to be a suitable accompaniment to the matters exhibited on the preceding pages.—References are made, in several instances, to documents in which more ample statements on the same subject may be found.

The fires of Christianity, which have been kindled by missionaries in various parts of India, have been seen, the past year, to flame in many places, with increasing lustre. From Culna, a populous city, a day's journey northward of Calcutta, and in the midst of a populous country where a thousand children have been taught in Christian schools; we have heard of a written petition from the principle inhabitants for a Christian missionary to reside among them. Ten miles farther north is the town of Burdwan, where the Church Missionary Society has established a seminary for native boys, around which, in contiguous villages, are fifteen mission schools, containing eleven hundred youths. We have heard that a village in this vicinity has also requested Christian instruction. At Dinagepore, Monghyr, and Benares; the last of these the ancient seat of brahminical learning, and the 'holy city' of their religion, and all of them in the interior of India, —we have seen animating evidence of a progressive Christian influence: and we have learned that the late Bishop Heber, in a single tour through the upper provinces, had personal intercourse with more than two hundred native converts, the result of missionary exertion, and yet saw less than half of such as are connected with only the episcopal missions in those provinces.

Travelling south from Calcutta, we pass through a village, a few miles distant from that city, of which interesting accounts were received a year ago. These have been confirmed the past year. It is now rendered certain, that the inhabitants of Rammakalchoke have destroyed the image of their idol god, demolished his temple, and of the materials of that temple erected a substantial Christian church. Proceeding down the eastern side of peninsular India, we enter the country where the apostolic Swartz labored fifty years as a missionary. Here, under his ministrations, more than 6000 natives were induced to forsake idolatry; and the past year we have seen it stated in the correspondence of Bishop Heber, who visited Tanjore, and is an unexceptionable witness, that this number has since been increased, and that the brahmins find difficulty in procuring votaries enough to speed the ponderous wheels of their idolatrous cars through the deep lanes of that fertile country.

Advancing still farther south, a more interesting scene opens. What we heard and stated a year ago, has since been amply illustrated and confirmed. More than one thousand families, in the district of southern India called Palamcottah, have lately renounced idolatry, and assemble every Sabbath day in more than a hundred villages, to learn the way of salvation through the Gospel. At one village the missionary was conducted to a former temple of idolatry converted into a Christian Sanctuary, and saw the idol of stone, which several generations had worshipped, lying outside, rejected, despised, and to be no more revered. Nor was this by any means a solitary instance. Numerous idols had been destroyed, and several idol temples either demolished or consecrated to the worship of the

true God. And this was in India, where some affirm that missions have failed !

After remarking that a fatal blow has probably been given, the past year, to the horrid practice of burning widows on the funeral piles of their husbands, we cross the straits of Manaar to the island of Ceylon.

On this island, containing a million and a half of souls, about thirty missionaries are employed, and so great an impression is making on idolatry, by their joint labors, that, as the Methodist missionaries believe, the time cannot be remote when the entire population shall be rescued from the superstitions of Buddhism, and its dark and polluting system of demon worship.

We next direct our attention far to the north, to a line of German colonies skirting the northern shores of the Black Sea and the northern frontier of Turkey, even to the borders of Persia. These colonies have been brought out to our view the past year. They have been planted during the last twenty-five years, and have carried with them the seeds of Christianity. We have heard, that a missionary society in Germany has sent evangelical ministers among them, to fan the flames of piety, and prepare a Christian influence to be exerted on the neighboring millions of Russia, and Persia, and Turkey. These colonies have been compared to covered ways, or trenches, conducting to fortresses not yet subdued to the kingdom of God. We may regard them, also, as an invasion of the enemy's territory: and it is delightful to see the Gospel thus silently extending its line of march into the heart of Asia.

From these interesting colonies we pass into Prussia. We have heard with surprise, the past year, that this kingdom, containing 11,000,000 of souls, is likely to become a great depository of Bibles; for, the Prussian king had decreed that collections should be made, annually, in all the protestant churches of his dominions for the circulation of the Scriptures; that the Bible should be introduced into all the schools; and that all the children in the kingdom should be sent to school. As the Russian empire, with 40,000,000 of the Greek church, spreads out from the eastern borders of Prussia, and the Austrian empire, with its numerous Roman Catholic population, extends along its southern limits, it would seem as if God were accumulating vast stores of light in this quarter, to pour over the immense regions of darkness in the neighborhood.

From Constantinople we heard, by the indefatigable Wolff, a year ago—we have heard, the past year, by two English missionaries—and the intelligence has been confirmed by our own missionary on the spot; that several hundreds of Jews in that city, are secretly persuaded of the truth of Christianity. We have heard, also, that a great sensation was occasioned among the affluent Armenians of Constantinople, by a letter from one of our missionaries; and though the intelligence has not yet been confirmed by direct communications from that city, it is rendered not improbable by similar effects, which were produced the last year upon a company of Armenian pilgrims in Palestine.

Turning our eyes now to that interesting region, which was anciently the dwelling place of the church of God, what do we behold? The inhabitants of Mount Lebanon—comparatively a hardy, courageous, and intelligent people—become so sensitive to the approaches of truth, that the missionaries at Beyroot are obliged to restrain themselves from travelling, lest the country be thrown into uproar—as Ephesus was, by the apostle Paul; and yet, in their houses, they find full occupation in conversing with such, as brave the terrors of spiritual excommunication to call upon them. We almost tremble to hear again from that land, lest some of the messengers of our churches may have fallen beneath the scimetar of the Turk, or the dagger of the vengeful papist of the mountain.

We have heard, also, that Greece, through the merciful providence of the Lord of armies, is virtually free: and we shall watch with solicitude, during the present year, to see if the gifted minds of her population can be rendered accessible to the influence of the Gospel. The same great event which broke the chains of Greece, shook, also, the power of the Moslem in Europe; and we shall probably know this year, whether the baleful flood, which has so long spread desolation over the fairest

portion of Asia, is to be speedily rolled back, and lay open the *Seven Churches* to the reanimating influence of the Son of Righteousness.

And now, leaving Asia and Europe, let us look for a moment to Africa, and observe the indications of favour to that abused continent.

In the north-eastern part of it, and south of Egypt, lies Abyssinia, where the Gospel was planted by missionaries from Egypt, before the age of Mohammed. God, in his providence, preserved this people from the conquering sword of that impostor. During twelve centuries, though scarcely known to the rest of the Christian world, they have preserved a nominal christianity, and have received their patriarchs from the Coptic, or ancient Christian church of Egypt. But lately, on account of the intemperance and other vices of their patriarch, he was expelled from the country, the alliance of forty generations with the Coptic church was broken off, and a messenger was sent to Egypt to request a spiritual head from the Armenians. Saying nothing of this movement in Abyssinia in favor of sound morals, behold the good providence of God in regard to their messenger. He comes to Egypt just as missionaries had arrived there from England, destined for Abyssinia—meets with them—forms an acquaintance with them over the New Testament—becomes attached to them—accompanies them and one of our missionaries to Syria—resides in the mission families at Beyroot, and observes their manner of life, faith, long-suffering, charity—becomes acquainted with pious Armenians in those families—gives evidence himself of possessing humble, devoted piety—invites the missionaries, destined for his country, to accompany him on his return—and offers them all the protection he can afford them by the way, and an introduction to his countrymen. Now behold the favor of God towards Africa: *first*, in preserving even a nominal Christian church in such a central position as Abyssinia; and *secondly*, in sending such a man into Egypt, and on such a message, and at such a time; and in sending missionaries to meet him, though they knew it not; and in leading him to such a full acquaintance with the nature, design, purity and excellence of protestant missions.

Let us turn our eyes to the other side of Africa,—to its WESTERN SHORES.—The intelligence of the last year seems to place beyond reasonable controversy the practicability and usefulness of colonizing western Africa with a Christian population of free colored people. This is not all. The researches of the colony in Liberia have made us acquainted with a most interesting field of missionary labor in that country, and a society in Germany, and three Societies in the United States have already resolved to take possession of it. And how blessed will be the day, when missionaries from Liberia, and missionaries from Abyssinia, shall meet each other, for the first time, on the healthful table-lands of Central Africa!

From SOUTHERN AFRICA, we have heard, the past year, that about thirty missionary stations are there occupied; and if they flourish the present year as they have hitherto, some thousands of Hottentots and Caffres, who have been raised from the lowest depths of degradation, and collected into orderly and respectable villages, will, under the fostering influence of schools and a Christian ministry, make further advances in the career of civilization and social enjoyment.

We now take our departure from the eastern continents, and direct our attention, for a moment, to the ISLANDS OF THE PACIFIC, on the other side of the globe.

And *first* to the Islands in the South Pacific.—The intelligence of the past year enables us to say, definitely and positively, that the influence of Christian missions has driven idolatry entirely from *twenty-one* islands. Their inhabitants are no more alarmed by the noise of war, nor by the shriek of victims immolated on the altars of demons; and they have been taught to read, and write, and to make provision for the necessities, the decencies, and the comforts of life. Some thousands have been introduced into the Christian church upon a credible profession of piety.—When one island had received the Gospel, its inhabitants exerted themselves to send it to another. The intelligence of the past year states, that a missionary society of one group, and that not

te largest, contributed in a single year, f the productions of the country, to the alue of more than a thousand dollars; hat thirty pious natives had gone as missionary teachers to islands and a people which to them were strange and foreign; and that thirteen missionary stations are occupied by native missionries alone.

From our own mission at the SANDVICH ISLANDS, we have heard of aniating success among the natives, and f bitter opposition from foreign resients and visitants;—which opposition, hwever, has been the means of making te existence and prosperity of the nssion known to thousands in this cuntry and in England, who otherwise ght have remained in ignorance respcting it, and so the wrath of man has ben overruled for good.—To dwell on ths mission, so signally blessed of heava, will not comport with the space alotted to this article. We shall, therefore, only advert to one scene, which, in a view of the mission, strikes us with singular loveliness; and that is *the last hours of Kariamoku*, the pious regent of the Sandwich Islands.

He had been the friend of the mission from the first—had forsaken his vices, embraced the Gospel, joined the church of Christ, and maintained a consistent life. And when he found he must die, he resolved to retire to the island, and to the spot in that island, which had been familiar to his early days. As he stood upon the shore of Oahu, ready to depart, and the missionaries near him, and multitudes of natives about him weeping because they should see his face no more, he declared, in the presence of all, his confidence in the missionaries, and his joy in the religion they had brought to the islands—and *to him;* and then desired that all might be quiet, while, on that beach and under the open heavens, one of the missionaries commended him and them to the protection and guardianship of Almighty God.—Having retired to the home of his fathers he a few days after died; and as he died, this venerable warrior and chieftain said, "I am happy—I am happy,"—a speech, which, we venture to say, no dying islander ever uttered before the missionaries arrived and preached the Gospel.

We are now about to end our long, but delightful pilgrimage through the world, in survey of the divine goodness and of the progress of the reign of righteousness.

It is but a little distance from the Sandwich Islands to the WESTERN SHORES OF THE AMERICAN CONTINENT, on which we hope to see a missionary station within two years. From thence crossing the rocky mountains and coming four hundred miles—but at a distance from us of more than half the space to the Pacific ocean—we may be surprised at hearing the songs of Zion, where, perhaps, we were trembling lest we should hear the war-cry of the savage of the wilderness. At that remote distance,* the American Board of Missions has missionary stations. After we had travelled still further toward the abodes of civilized life, we should find other missionaries,† and might cheer our minds by our intercourse with pious natives of the forest. There we should hear, if we had not heard before, that this venerable Indian, the father of Catharine Brown, and of four or five others who are believed to be members of the household of faith, died in peace, the past year, rejoicing in hope of the glory of God.

In our progress eastward, we should cross the Mississippi. and then should find the benevolent missionaries, with their schools and preaching-houses, occupying numerous spots in the wide forest. In less than a month we might visit, perhaps, twenty of these interesting stations.

Among the CHOCTAWS we should find, in many of their families, books in their own language. And if we inquired *how* and *when* they were obtained, *and who gave their language a written form?* we should be informed, that these books were prepared by missionaries, that their language was reduced to writing by missionaries, that the books were printed for them by a missionary society, and that most of them were prepared during the past year.

Among the CHEROKEES, if we arrived early in the present year, we might find a printing-press erecting in the midst of the wilderness, but at the seat of their now regularly organized government—a printing press, purchas-

*Among the Osages. †At Dwight.

ed by the Cherokees themselves, and to be conducted by one of their own people;—who had been, however, taught by the missionaries, and became hopefully a child of God in consequence of their labors.

We have now returned from our wide survey into the bosom of our own country.—In respect to that, the past year has been more remarkable, than any one that has preceded Never a year commenced with so many revivals of religion. They were not confined to one district, or State, but were in almost all the States and districts of the land. How many were added to the churches of our Lord Jesus Christ in consequence of them, we have not the means of knowing;—probably more than 50,000—perhaps 100,000.

The year has also been remarkable for great designs in Christian benevolence; and as remarkable for their prompt and rapid execution. The standard of devotedness, of self-denial, of Christian activity, has risen greatly. Many men have subscribed a thousand dollars a year, who before were content with subscribing an hundred. The Bible cause has received a mighty impulse. It has already been resolved in six States, that those States shall shortly be supplied with the Bible, and the example is exerting a strong influence. It has been resolved in one State, to raise forty thousand dollars, in two years, to furnish schools, teachers, and missionaries for its destitute places; and this example will doubtless be followed. What are to be the events of the coming year, we know not; but our expectations are raised. The demand upon our prayers, our liberality, and our exertions, will doubtless be great; and so, also, will be the reward.

THE SYNODICAL MINUTES OF 1827.

THE PROFESSOR'S REPORT.

On pages 12 and 13 of this pamphlet, we have a document signed by the Professor of Theology, addressed to the Committee of the Board of Directors who had attended at the examination of the students in the Seminary, and purporting to be his report on the state of the Seminary, which he read to the Synod. It is composed with English words in the German idiom, and offends not a little against grammar and taste.

This document is not the Professor's report on the state of the Seminary, and in its present form is not his composition. It is a mere memorandum, designed for the use of the Committee to whom it is addressed, drawn up at the request of one of its members, and intended only to put them in possession of those particulars which it was desirable that their report should embrace. Instead of making that use of the memorandum which it was presumed they would make, it was read as an appendage to their verbal report. The professor having entered the place of meeting at the same time was requested to read it, and did so. On this account, and because it has his signature, though it is addressed to the Committee, and was produced by them in their report on the examination of the students, it is represented as his report on the state of the Seminary, and is announced as having been read by him as such.

The original memorandum was in the German language. This English copy is a translation. Its faults in grammar and style belong to the translator.

The Professor's report on the state of the Seminary does not appear in these minutes. It was addressed to the Board of Directors, as the organ of communication between the Seminary and the Synod, and, we believe, was communicated by them to the Synod; but by some oversight it was not read, and therefore was not entered in the minutes.

REPORT OF THE COMMITTEE ON THE *STATE OF RELIGION.*

The Synod of the German Reformed Church in these United States, embraces a large portion of her territory, and

is composed of 7 Classes. The churches in our connection are numerous and chiefly located in the State of Pennsylvania; but some of them are scattered over the States of New-York, Ohio, Maryland, Virginia, and North and South Carolina.

The statistical reports of the several Classes, as laid before this Synod, being incomplete, it is impossible for us at present to exhibit the aggregate amount of churches, or of members in full communion; we are persuaded we have something like four hundred organized churches, and at least thirty thousand members in our communion, with only about ninety ordained ministers to break to them the bread of life: consequently many of our congregations are destitute in part, or entirely of the stated means of grace. These reports however shew, that there has been a considerable [illegible] of members to our Church during the past year, by making a public profession of their faith in Christ Jesus.

But though we have had these evidences of divine favor to demonstrate to us, that the great Head of the Church has not utterly forsaken us, yet the state of religion in our bounds, is, in general, extremely low. There is much ignorance and irreligion with which we have to contend; and an awful deadness in spiritual matters pervades by far the largest portion of our Church. Perhaps no religious community in our country needs the special mercies of Heaven, and the fervent prayers of our dear brethren in the Lord, more than ours. Our spiritual character is forcibly delineated in the epistle of Christ to the Laodiceans. It presents an assemblage of striking features of our present condition in some particulars.

In point of practice, immorality in its various forms, and profanity, and intemperance, and open violation of the Lord's day, are crimes, which prevail throughout our bounds, especially the two last named, to an alarming degree.

In point of doctrine, we entertain no doubt that there are, as in all religious communities, conflicting opinions, and in some sections of our Synod, some errors existing; yet we know of none which are of vital importance, and which present themselves in a tangible and definite form, on which the arm of Christian discipline can be administered.

In point of zeal and energy in some of the evangelical efforts of our day, to advance the kingdom of our Redeemer, we have in years past been deficient, and have had cause to hang "our harps upon the willows," and to mourn over our spiritual desolation and luke-warmness. Very little has been hitherto effected by our denomination in the cause of Missions, and of Education Societies, —of the former, partly on account of a deficiency of funds, and partly because of a want of suitable missionaries to labor in the moral wastes within our limits—of the latter, because the attention of the Church has not been called to them.

But from these dark shades we now turn with delight. There are some indications of Providence to the pious and attentive observer of the spiritual and temporal interests of our Church, that brighten our prospects, and afford us a confidence in believing, that a happier time is dawning in the horizon of our Church.

Among these auspicious circumstances, we shall enumerate some of the most prominent. It affords us joy and thankfulness to Almighty God, that we are able to state, that peace and harmony in general reign throughout our Classes and churches, so far as we know—that the unity of the Spirit is cherished and maintained in the bond of peace—that the truth as it is in Jesus, is preached in the Churches—that the word and ordinances of God's house, have been blessed to the edifying and comforting of his people, and to the conviction and conversion of many sinners—that in some of our churches there has recently been more than ordinary attention to divine things—that we have also heard of several, in which there has been considerable religious excitement—that an increasing spirit of prayer prevails among some of our ministers and people, for the outpouring of the Holy Ghost upon our thirsty hill of Zion—that the "Monthly Concert of prayer" is observed by a number of our churches—that many of the Youth, who are the hopes of the church, and some other persons, regularly receive catechetical and other religious instruction—that Sunday schools are beginning to be much encouraged,

and highly valued both by ministers and lay members. More attention is given to christian discipline, and a greater desire to enforce it, than formerly. And also, more care in examining into the christian experience and example of those, who apply for admission to the full communion of the Church. These two things we view as most essential to the existence and purity of the Church, and we hope they are tokens for good.

Among the events of a cheering description, we notice also our school of the prophets, the Theological Seminary, which lies near to the hearts of many of our brethren. To this institution under God, we look for able, and pious, and faithful servants in the Gospel ministry—workmen "who need not be ashamed," "rightly dividing the word of truth," and giving to sinner and saint "their portion in due season." This Seminary, we would farther remark, deserves the generous patronage of the Church, as she will reap the benefit; and of the christian public, as it is open for the reception of students of all who wish to avail themselves of its facilities in preparing for the sacred office.

Before finishing the narrative of the state of religion, it rejoices us to state, that the Church is beginning to awake to the important concerns of Missionary and Education operations. During the past year "*The Missionary Society of the German Reformed Church*" has been organized, and promises great usefulness to the destitute in the midst of us: and, with a view of educating poor and pious young men for the ministry of reconciliation, several societies have, within a few months been formed.

From the Minutes of our corresponding brethren of the Dutch Reformed Church, of the General Assembly of the Presbyterian Church, and of the Lutheran Church, we observe that the Lord is continuing to bless those sections of his Church, with his divine presence, and to refresh the souls of his children with the dew of his heavenly grace. May God of his infinite mercy speedily grant to his Church, universally the copious influences of the Holy Spirit, that the watchmen on the walls of Zion may see eye to eye, and with the saints of the Most High, join in the sweetest melody, in singinging "glory to God in the highest, on earth peace, good will towards men."

JOHN H. SMALTZ,
JACOB BEECHER,
SAMUEL HELFENSTEIN,
JOSEPH H. HAMMOND,
PETER COOK.

ACCOUNT OF MONIES

Received in Europe by J. R. Reily, Agent for the Seminary of the German Reformed Church, &c.

We have not room for all the details of this account which occupies nearly ten pages of the pamphlet. We shall therefore give only the sum of the collections in each place, and refer those who are desirous of more particular information to the pamphlet itself. But there is one remark we have to make, and one fact to which we desire to call the attention of members of the Reformed Church. These contributors are foreigners. Among them are widows, orphans, and servants, who have given in their poverty. They have never seen us, and cannot hope to be benefited by us. They could therefore be moved to this liberality by no other than disinterested motives, by the love of God, affection for the cause of religion, a conviction of the utility of Theological schools, and a desire to promote the interests of the Redeemer's kingdom. Under the influence of these motives they have done what they otherwise would not have done. In benefiting us they have sought to glorify God, and we doubt not that, in the consciousness of having done their Father's will, & obeyed him who taught that it is more blessed to give than to receive, they enjoy a purer and a richer pleasure than they could have purchased under the influence of a selfish principle. On them well rest the blessings of those whom this institution shall bless, and the favour of Him who commanded them to be kind & tenderhearted for his

sake ; and when they shall go hence to be gathered to their people and to rest from their labours, their departure shall be blessed, and their works shall follow them. But how does their noble generosity rebuke the parsimony, the selfishness, and the chilling indifference of the members of our church, the very persons whom it is designed to benefit ; of those especially who are not widows, and orphans, and maid-servants ; who are not straitened by the pressure of want; to whom nothing is wanting but the disposition to practise the benevolent precepts of their religion? And what will the feelings of such members be, when they meet these strangers in the presence of God, and both are judged according to their works?

HOLLAND.

	Flor.	Kr.
From the Rev. Synod of the Reformed Dutch Church in Holland, by their President, Mr. Verschir,	1000	00
From individuals at Amsterdam,	3404	75
Utrecht, (*Note.* At Utrecht much more was collected which is not yet received)	115	00
Haerlem,	99	00
Leyden,	418	50
Hague,	315	00
Delft,	412	80
Rotterdam,	1415	70
Nimeguen,	202	00
Zeist,	5	00

SWITZERLAND.

Schaffhausen, with a gold watch and jewellery,	567	17
Basle,	3480	26
Zurich,	1125	00
Bern, with jewellery,	825	00
Lausanne;	126	30

WIRTEMBERG.

Stutgard,	1503	06
Tubingen,	88	45
Nuremberg,	34	52
Wiblingen & Heidelburg, with some articles of jewellery,	5	00

FRANKFORT *on the Maine.*

—— —— ——	19	20

WESTERN PRUSSIA.

Elberfield and Gamarken,	860	78
Wuppershal with a box of books,	42	60
Bonn,	30	00
Cologne, (Here the collections were still continued and the amount was to be forwarded to Mr. Karthaus,)	100	00

EASTERN PRUSSIA.

	Rix-D.	Gr.
Berlin, from His Majesty the King of Prussia,	200	00
Other contributors,	457	21

SAXONY.

Leipzig	86	00

DUTCHEY OF BREMEN.

Bremen,	117	12

Expenditures

FOR BOOKS, &c. FOR THE SEMINARY.

	Flor.	Kr.
In Stutgard, for boxes, &c.	4	50
—to Steinkopf for books, and to the Bible Society for Testaments	144	20
—to Hæring for books purchased by him from Steinkopf	50	00
—for Duty, &c.	28	26
In Basle for printing the address	21	24
In Zurich for books	32	00
In Frankfort for freight, &c.	14	00
Cash paid Dr. Van Ess for books	168	00
—paid Hasenclever and Co. in Amsterdam for expenses with books, &c.*	391	00
	854	00

Dollars 341 60——

	Rix D.	Gr.
In Leipzig paid Vogel for books	13	08
—paid to Heinrich	17	20
In Halle for books	10	08
In Berlin for books	5	00
— — for do.	8	00

*For their attendance, &c. to the above business, they charge 200 Florins, which they present to the Seminary.

— — for do.	5 00
— — for Concordances, &c.	71 00
In Hamburg paid for books and freight to Mr. Besser	380 12
In Bremen for books, &c.	183 00
In Hamburg to Nesselk	2 12
	696 12
Dollars 501 25	
Paid at Philadelphia for books	39 00
Paid at Baltimore to C. M. Karthaus for expenses with books	77 00
Paid Bloehman for binding books	62 16
1827.	
July 26. Paid do. for do.	20 00
Oct. 29. Paid do. for do.	200 00
Oct. 5. Paid Professor Mayer's salary	412 50
	$1653 51

Recapitulation.

Received in Holland, Rhine Prussia, Wirtemberg, Heidelberg, Swisserland, and Frankfort, 15196 Florins* and 26 Kreutzers—in federal money	6078 60
Received in Leipzig, Berlin, and Bremen, 862 Rix dollars† and 31 Groshen—in federal money	620 95
	6699 55
Expenditures for books &c.	1653 51
Balance	5046 04

Books

PRESENTED TO THE SEMINARY AND RECEIVED BY J. R. REILY.

AMSTERDAM.

From Mr. Chongion, 15 vols. English sermons.

From the Holland Bible Society, 50 German and 25 Holland Bibles.

ELBERFELD.

A box, the number unknown, collected for the Seminary.

BONN.

By Professors Sack, Nitzsch, and Luecke, 24 copies.

FRANKFORT.

From this place the books have not yet been received.

DARMSTADT.

From Dr. Zimmerman, a large number; and also the Kirchen- and Schul-Zeitung.

From Dr. L. Van Ess, 500 New Testaments, 25 copies of the 1st vol. of the Old Testament, 2 copies of the Septuagint, besides other books.

HEIDELBERG.

By the Rev. Mr. Dittenberger, collected by 12 ministers in the neighbourhood,	227 vols.
From A. Oswald, bookseller,	65 copies.
From Dr. Schwartz,	13 copies.
From Dr. Abryg,	2 copies.
From Dr. Creutzer,	3 copies.
From Kirchenrath Daub,	4 copies.
From Mr. Winters, bookseller	15 copies.

STUTGARD.

By Mr. Hæring, 3 boxes of books, presented by different persons. The following gentlemen deserve particular notice: Mr. Von Cotta, who gave a considerable number, Prelate Flatt, Professor Klaiber, Professor Cless, Prelate Sueskind, Mr. Steinkopf.

TUBINGEN.

By Professor Steudel. From Dr. Rogge, Diaconus Kling, Diaconus Sarvey.

BASLE.

By several persons, 97 copies.

ZURICH.

By J. Wickelhausen, from Antistes Hess 6 copies.
from Mr. Cramer, 2 copies.
from Rev. Gessner, 6 copies.
from Rev. S. Hess,

SCHAFFHAUSEN.

By Mr. Von Mandach, from Professor Spicis and others, 24 copies.

* A Florin is 40 cents.
† A Rix dollar is 72 cents.

LAUSANNE.

From Rev. Mr. Scheler, a number.

LEIPZIG.

		Rix D.
From Barth, bookseller, to the value of		73 16
Baumgærtner	do.	24 14
Breitkopf & Hærtel	do.	50 15
Brockhaus	do.	64 00
Cnobloch	do.	20 01
Dyk	do.	27 06
Engelman	do.	4 12
Fr. Fleischer	do.	30 04
Gerh. Fleischer	do.	100 00
Gleditsch	do.	35 08
Hahn	do.	21 12
Hartknoch	do.	10 40
Hartmann	do.	13 01
Heinrich	do.	23 14
Kayser	do.	1 08
Kœhler	do.	9 00
Kollman	do.	16
Kummer	do.	28 14
Lauffer	do.	8 01
Liebeskind	do.	5 10
Mærker	do.	2 00
Peters	do.	30 16
Reclam	do.	53 05
Steinaker & Hartknoch		29 00
Taubert	do.	4 21
Tauchnitz	do.	60 00
F. C. W. Vogel	do.	67 00
P. Vogel	do.	6 13
L. Voss	do.	15 22
Wiedmann	do.	82 10
Weigel	do.	15 00
Wienbrack	do.	16 06
Weygand	do.	25 12
		941 21

HALLE.

By Chancellor Niemeyer	
From the Orphan Establish.	38 copies.
From Mr. Anton, bookseller	34 copies.
From Antiquas Lippert	1 copy.
From Professor Gesenius	
From Professor Wagnitz	

BERLIN.

From Mr. Reimer, bookseller	84 copies.
From Mr. Voss	24 copies.
From Duncker & Humblot	17 copies.
From Mr. Nickolai	7 copies.
From Mr. Enslin	20 copies.
From Mr. Oehmink	3 copies.
From Mr. Lauen	24 copies.
From Dr. Duemler	18 copies.
From Rev. Mr. Anders	5 copies.
From Mr. Burkhart	7 copies.
From Mr. Mylius	20 copies.
From Haude & Spener	30 copies.
From Berlin Bible Society	18 copies.
From Mr. Gericke	6 copies.
From a friend	10 copies.
From Pr. Couns. Nicholonius	18 copies.
From Mr. Elsner, merchant, a number of Tracts, &c.	

HAMBURG.

From Perthes & Besser	a number.
From Rev. Scheifler	8 copies.

BREMEN.

By William Kaiser	
From Mr. Dreyer	38 copies.
From Mr. Seeman	17 copies.
From Rev. Mr. Kohlman	18 vols.
From Mr. Blenderman	3 copies.
From Mr. Wilber	1 copy.
From Dr. Dræsecke	3 copies.
From an unknown person	12 copies.
From N. N.	1 copy.
From Rev. Mr. Pletzer	10 vols.
From Mr. Heyse, bookseller	4 copies.
From Rev. Mr. Mueller	10 copies.
From Rev. Mr. Mallet	3 copies.
From Mr. Wickelhausen	3 copies.
From Mr. Kaiser, bookseller	27 copies.

THE GERMAN PERIODICAL.

It is very surprising that so little interest is taken in the proposed religious publication, in the German language. About a hundred religious periodicals in the English language are published in this country on the side of orthodoxy, and new ones are still coming into existence to occupy sections of country where they seem to be wanted, while not a single one is published in German.—Our German population in the United States of all religious denominations, perhaps is not much below a million, but we are within bounds at least if we estimate it at five hundred thousand. Of this number a very considerable portion either do not understand the English language, or are imperfectly acquainted with it, and would be more profited by German than by English reading. The

American Tract Society have seen the importance of supplying them with German tracts and of publishing for their use a German religious almanac. We are persuaded that religious periodicals are at least as well adapted to effect the desired object; and we think that their utility and importance; yea their necessity, in the great system of means for the general advancement of the Redeemer's cause, entitle them to the countenance & the support of missions & of other benevolent operations for the salvation of the remotest Heathen; and they do right in it. May we not ask their aid in our exertions to bring into existence an instrument which would enable us to operate effectually upon so large a portion of our own community, and eventually to engage them in a zealous co-operation with their English brethren in the great and holy cause about which they are now so little concerned. Without more efficient aid than has yet been offered, the design of publishing a German religious periodical must be abandoned, and with it the hope of all the good which are expected from it. If it can be once brought into circulation, we trust its effect in diffusing Christian knowledge and waking up a zeal for the interests of eternity will be such as with God's blessing will secure its continuance. We wish it not to be sectarian, but decidedly Christian and evangelical: not to benefit our denomination, but to promote the interests of the kingdom of Jesus Christ.

The proposed periodical will be commenced as soon as 500 subscribers shall have been obtained. It will consist of 32 pp. 8vo. folded, stitched and covered, with a title page and index to the volume. It will be published monthly at $1 50 per annum, payable in advance.

Those who procure 4 subscribers, & transmit the payment free of postage, shall be entitled to a fifth copy gratis.

We will also allow the same commission on subscriptions which may be hereafter sent us for the ENGLISH MAGAZINE.

Letter from Rev. Eli Smith.

Egypt is at present a land of darkness and of the shadow of death, a land where ignorance, indifference, and wickedness, produce a moral darkness which may be felt. These are the obstacles which meet the missionary and try his faith in his first attempts. Of opposition nothing yet is seen, as the object of the missionary is not generally known. Whether the long oppressed and suffering church of Egypt will greet with joy the light which is about to dawn upon her, or cling to the darkness in which she is enveloped as a covering to her errors, God only knows. Every one who loves Zion will pray and hope for the former; but past events, and the opposition of the natural heart to the truth, give too much reason to fear the latter.

Respecting the Moslems, a single incident, which occurred just before my arrival, will show how strictly the sanguinary laws against those who renounce their faith are executed. A woman who was born of Moslem parents, was found living with a Greek as his wife, and had a cross marked on her arm, as a sign of her having embraced the faith of Christ. As soon as it became known, she was taken before the magistrate, and condemned to be drowned in the Nile. The order was immediately executed. Crowds followed her from the city, and lined the banks of the river to see her plunge in the stream. She continued to cry, "I die a Christian;" but this only enraged her executioners, and hastened her death. In the mean time a fire was built on shore to burn her husband, but when he saw the fate that awaited him, he saved his life by embracing the Mahommedan faith. This *he* could do, having never been a Moslem, but for his wife no such resort was left.

Yet notwithstanding the darkness that now broods over Egypt, I could not

but feel, while in Cairo, that it was an exceeding important station. Cairo is itself a large city, containing nearly 200,000 inhabitants, among whom are many that bear the Christian name. It is a central point of intercourse with Arabia, Nubia, and the heart of Africa; the capital of a kingdom as great in extent, though not in population, as that of any of the Pharaohs of old, embracing the Oases of the desert, the valley of the Nile beyond Senaar, all the important ports in the Red Sea, the sacred cities of Mecca and Medina, in Arabia, and extending almost to the gates of Gaza, in Syria.—How large a field for missionary labour; and how loudly does the missionary of the people call for it.

Missionary Herald.

CHINESE PRAYER BOOK.

On his return to Canton, Dr. Morrison addressed a letter to the committee of the British Prayer-Book and Homily Society, of which the following is a part—

"To assist the little flock who forsake the worship of idols, in their devotions addressed to the God of the Christians, I purpose, during the ensuing season, to translate all the Collects, Prayers, and Thanksgivings of the English Prayer-Book into Chinese. Should you think it right to contribute to the printing of them, they will form a useful Christian Tract, or Prayer-Book for the illumination and spiritual instruction of new converts. There are those around us who are half-convinced, and almost Christians. An increase of the means of instruction is highly important: China is agitated with insurrection and rebellion: perhaps the time to favour her with emancipation from idols and atheism is about to come.

In answer to this communication, the committee have authorized Dr. Morrison to print 2000 copies of the translation so proposed, at the Society's expense."

IRELAND.

The late valued and active secretary of the Irish Sunday School Society, now gone to his reward, in his last Report, made the following striking remarks:—

"It is sometimes useful to pause in our progress, and look back to what has been already effected. On looking into various documents connected with the subject, I find, that, previously to 1806, there was only one Bible Society in Ireland—the "Association for discountenancing Vice;" and that, up to that period, they had distributed, in fourteen years, 60,533 Bibles and Testaments; since that time, in twenty years, there has been a distribution of little less than 1,100,000; and, in the last year, of not less than 90,000. This is surely matter for the warmest congratulation, that so much has been done for the Spiritual Instruction of Ireland; and yet when we further calculate the number of houses in Ireland, and consider how many of these Bibles and Testaments have been worn out, how many are kept in schools, and how often there are two or more in the same house, I do not think it is extravagant to suppose, that there are nearly ONE MILLION HOUSES in Ireland which have not beneath their roofs a single copy of the word of God!"

PERSECUTION OF THE JEWS.

Within the past year the Emperor of Russia issued a Ukase respecting the Jews in his dominions. The articles in this public mandate contain some very distressing restrictions upon this dispersed and afflicted people. The very first provides that "Those Jews who have liberty to trade and to carry on handicrafts in the provinces exclusively appointed for their settlement, by the enactments of the year 1804, are not permitted to traffic in the interior government of Russia, that is to say, they are not to offer for sale any articles, either in shops or at their lodging; still less are they to hawk about any wares or utensils, whether belonging to themselves or others. Neither may they open workshops, still less employ foremen, apprentices or laborers, whether Christians or otherwise, in any department whatsoever."

In consequence of the Ukase a public meeting of the London Jews was held December 5, 1827, when resolutions were adopted in reference to their suffering brethren. One of these is as follows: *Resolved*—

"That whilst on the part of ourselves

and our brethren, we feel the injustice of those persecutions which have, from time to time, been heaped on our devoted race, by persons frail and imperfect like ourselves, we at the same time desire to feel deeply affected by the consideration that the Almighty is just, and that these sufferings are the necessary results of our iniquities and those of our forefathers, denounced by our lawgiver and prophets."

The chairman of the meeting stated that the persecution from the Russian Ukase was not the only one which had fallen upon his devoted brethren within a few years past, that within the last three years, there had been no less than seven or eight persecutions in different parts of Europe. Some time ago the Duke of Darmstadt had passed an edict excluding Jews from the fairs, and the King of Bavaria had ordered no less than seven or eight Synagogues to be shut up.

At Darmstadt, a law was contemplated to alter the observance of the Sabbath to Sunday. At Frankfort, the number of marriages in a year were restricted to twelve natives, and three foreigners yearly; although the whole number of Jews was upwards of 1000 families. There were other persecutions at Lubeck, Bremen and other places. These were only specimens of the persecutions to which the Jews were constantly exposed, and yet such was the want of national spirit among them, that no inquiry was made into the cause, or efforts made to remove them, by that part of the nation which was immediately affected by them. The condition of these persecuted men was such that it could only be compared to that of Job, who complained that his friends stood aloof from him. Those who had money, for the greater part appeared to be destitute of proper feeling, and were so engaged in the improvement of their fortunes or in fashionable amusements, or else were so much in dread of exciting any hostile feelings in persons possessed of power, that he feared any appeal to them would be vain. It was to the poor of Israel, therefore, that he would address himself. Since the Almighty who was the King and the God of Israel, never refused to listen to the prayer of the destitute, he would call upon them to address their prayers to him, and to this end he would implore them to consider what had been their condition for the last 1800 years, how clearly that condition had been marked out by their lawgiver and prophet, as that which would result from their departure from the laws of their God. He would have them meet again and again, and think of their woes; sympathise with each other in their afflicted and desolate condition, and turn their hearts to that Being who had expressly declared that whenever they did so he would return to them, provide a remedy for their calamities, and restore them again to their possessions and enjoyments belonging to them as members of his family.

REVIVAL AT SEA.

Norfolk, (VA.) *Jan.* 10, 1828.

Messrs. Editors—Among the wonderful works of God, that of divine grace in converting sinners is the most illustrious and glorious. And among all the displays of his mighty power, as it is manifested in operating effectually upon the great variety of character and condition which are gathered into the family of man, that of renewing the hearts of seamen and creating them in Christ Jesus unto good works, seems to me to hold the first rank. When we consider the general eccentricity of character which belongs to seamen,—their deep-rooted prejudices, and long confirmed habits of sin; and when we contemplate them in their isolated state, "afar off on the sea," far from the house of God, far from the ministrations of his word and ordinances, and far from the sphere of moral influence—*then,* to witness the energies of sovereign and almighty grace upon their hearts, in subduing officers and seamen to the obedience of faith, and leading them to participate in the joys and consolations of the Gospel, is a work truly great, truly glorious and admirable, and cannot but be "wonderful in our eyes." As evidence in point of such a gracious effect, on board one of her ships of war on a foreign station. I send you an extract of a letter received a few days since from one of the lieutenants belonging to the Ship.

"——I hope, sir, you will not suppose I have no pleasure in thinking of you. I have spent many happy hours in your

society, and am indebted to you for instruction in the road that leads to life eternal. I have pleasure in communicating my feelings to one of the Lord's people. You know the heart of man, and its joys and trials when brought out of darkness into God's marvellous light. I have had much experience of this, since I saw you: showers of divine mercy, and I trust some dropping and refreshing influences of the Holy Spirit. One thing I *know*;—that whereas I was blind, now I see. The sublime glories of the Cross. which were once foolishness to me, are now opened to my view, and my soul swells with rapture, and delights to reflect and dwell upon the coming wonders. I trust I rejoice in the prospect. I trust I am anxious for the glory of God. I walk out and look, as it were, at "the whole creation burthened, and groaning until now:" and then think of Him, who has taken off the heavy burden, with feelings that I cannot describe. I feel safe under His garments of Righteousness, who has taken away the terror of death—brought life and immortality clearly to light; and cling close to Him who is the resurrection and the life. O my friend, I do long for the period when this corruptible shall put on corruption, and this mortal shall put on immortality. Roused as I have been, from the heavy stupor of carnal security and deep unbelief, I am in a manner dazzled by the brightness of the unexpected light which darts from every quarter into my hitherto benighted mind. No Hottentot was ever more in the dark,—no wretch ever more deserving eternal darkness and despair. But the precious blood has been spilled,—I have heard the proclamation, and I trust I have accepted the pardon. O wondrous pardon! And not only pardon; but a crown—an *immortal* "crown of life." O how precious, how unspeakably precious, is that blood which has cleansed and saved so many myriads of the sons of perdition! I could weep to see the offers of mercy daily neglected,—but God's Holy will be done. He knows his own. He is a good Shepherd, and will bring them in his own time. Since we left you, five of our officers have been led to embrace the Saviour, and several of the men are 'seeking Jesus.' O pray that the seed which has been sown may soon spring up—pray for me that I may be humble and practical—send 50 Bibles, and also Tracts."

PIETY IN THE NAVY.

Nothing can be more interesting than to see those brave men who have fought our battles on the Ocean with so much honour to themselves and their country, coming boldly out for Christ, and consecrating to him their best affections and their hearts. Some weeks since, we published a letter from a Lieutenant in the Navy, to a chaplain at one of our Naval stations, which we have no doubt has cheered the hearts of thousands. We are now permitted to lay before our readers a letter from a *Captain* in the Navy to this Lieutenant, which shows that he too has found the Saviour. Four or five other officers of the Navy have recently experienced a like happy change. *N. York Obs.*

"The severe gale you encountered off the Caymans without doubt was trying to your ship and spars,—but not to be compared to the trials you daily suffer. Be of good courage, my dear friend; God is with you, and he that endureth to the end shall be saved. I feel for you indeed; for I know well your situation, —far from God's people and separated from his ordinances, without one sympathising friend to whom you can talk of the goodness of God. My prayers are offered up night and morning for you, that God may cheer you, give you strength and wisdom, and that your light may shine before men, to the glory of Almighty grace. A Christian on board of a man of war, requires indeed to be arrayed in the whole armour of God. I know well the malicious pleasure it would give to many to see you fall. I know precisely the pains that would be taken and the arts that would be used, to allure you into sin. May God Almighty give you strength, and change the hearts and enlighten the understandings of your companions.

"We were once in darkness; but it pleased Almighty God to bring us into his marvellous light,—for which we can never be sufficiently thankful. So great is the blessing, that we can only acknowledge it; for do what we can, we are still poor, miserable, unprofitable servants. In looking around on your thoughtless, careless, unbelieving com-

panions, do you never ask yourself, "Was I once like one of these? Was I once in so gross a state of spiritual ignorance, such open rebellion, such insolent defiance of my gracious God?" I have often turned away from the sight shuddering, and poured out my heart in penitence and gratitude to God for his infinite mercy in arousing me from my slumber of death. I frequently feel, as I know you feel, an affectionate yearning over my sinful companions;—as if I would give all I possess, to convince them of their error, and impart my feelings to their bosoms; but religion is a subject so repugnant to the unrenewed heart, that it is often difficult to introduce it with effect. Our Saviour's advice to his apostles on sending them out into the Gentile world, should be constantly in our remembrance, "Be ye wise as serpents, and harmless as doves." * * * * At present a Lieutenant of the army, (of Artillery, educated at West Point,) is preaching here in the Methodist Church. He intends resigning his commission, and serving in the ministry, for which his talents are thought to be well adapted.

AFRICAN COLONY.

The December number of the African Repository contains a letter from Mr. Ashmun to Dr. Blumhardt, of Basle, Switzerland, in answer to inquiries from that gentleman on the subject of establishing a mission in Africa. The extent of country under the actual or prospective influence of the colony embraces a seacoast of 280 miles, and extends 40 miles in the interior. The Vey tribe occupy a line of coast of fifty miles. Their number is from twelve to fifteen thousand.—They are active, warlike, proud and deceitful. Another fifty miles is occupied by the Deys.—This tribe is about half as large as the Veys. They are indolent, profligate, and when their passions are roused, treacherous and cruel. The Bassa tribe occupy 180 miles of seacoast.—They are divided into 16 governments. The country reaches 20 miles inland. It is decidedly the most populous of any maritime country in western Africa. The people are domestic and industrious, and even laborious in their habits. Their number is estimated at 25,000. Many circumstances seem to declare their readiness to receive among them the instruments of civilization and the heralds of divine truth.

Very little is known of the natives of the interior. It is probable that the nations are much more extensive and powerful, and less broken into tribes than those of the coast.

The people of the Bassa countries speak a language somewhat refined and copious.

They inhabit villages of from forty to one or two thousand souls. Every town or village has its head, and several subordinate chiefs, and exhibits the harmony and economy of a large family. Polygamy and domestic slavery are universal. The men perform no servile labor except in the months of February, March, and April, when they are employed, in preparing their plantations. The people have no taste and very little capacity for abstract thinking. Their miseries are mostly of a moral nature. The eyes of their understanding are put out. They need to be taught the first principles of religious truth.

About fifty boys belonging to the tribes in the neighborhood are in a course of education in the colony: one object is to fit them to act as interpreters to American and European Missionaries: and should the divine Spirit renew their hearts, they will become able religious teachers themselves.

The government of the colony is willing to stipulate with the authorities of the country for a grant of land sufficient for missionary settlements, and also furnish protection by its factories along the coast, and the advantage of medical attendance at the colony. The Missionaries would also share largely in the kindness and sympathies of the colonists many of whom are the devoted servants of the Redeemer.

There is now a direct commercial communication with the United States, Bristol, (Eng.) and Amsterdam.

LETTER OF DR. BLUMHARDT.

The Rev. Dr. Blumhardt, Principal of the Basle Missionary Seminary, in a letter to the Managers of the Colonization Society, commends to their attention the commissioners lately sent to

Liberia from Germany, in the following terms:—

"These five* single Missionaries, whom only the love of Christ urged to leave their country and relations, and to go to Africa, and who are ready to spend and to be spent, for the salvation of their Negro Brethren, enjoy our full confidence, and we beg leave to recommend them, with heart-felt concern, to your Christian kindness and protection. We trust that you never shall have occasion to repent of any friendship and assistance you will be kind enough to lend to them; and all which Christian interest and zeal for the welfare of Africa, leads you to do for these humble messengers of Christ, is, you know, done to him who has promised to reward abundantly, even the cup of fresh water offered to one of his servants; and every mark of help and support shown to our beloved Missionaries, will be looked at with cordial thankfulness and gratitude, not only by our Committee, but also by the numerous friends in Switzerland and Germany, who are wishing well to our undertaking."

LETTER FROM THE REVEREND LOT CAREY.

LIBERIA.

A letter from the Rev. Lot Carey, dated Monrovia, Dec. 20, announces the establishment of a school at Cape Mount. It was opened on the 10th Nov. with 37 scholars, and has the patronage of the King and principal head men. The school room was furnished and fitted up principally by the natives. Mr. C. says, "it seems as if the great floodgate is about to be opened in this part of Africa. The heathen in our vicinity are so very anxious for the means of light, that they will buy it, beg it, and sooner than miss of it, they will *steal* it." He then mentions an instance in which spelling books were stolen in preference to any other article. One of the German missionaries had arrived at Liberia in the U. S. sloop Ontario.—*Vt. Chr.*

* Three only, Messrs. Handt, Sessing and Hegele, were mentioned in our 4th No. page 103. Two others who had received the same destination have since joined them.

CONVERSION OF A BUDHIST PRIEST.

Mr. M'Kenny, in a letter dated Calcutta, April 21, 1827, furnishes a most remarkable account of the conversion of a learned Budhist priest, who has publicly renounced heathenism, in all its forms, and embraced the Christian faith. He had been fifteen years a priest, and furnished a very intelligent account of the steps which led him to renounce his idolatries. In the presence of a large congregation he thus spoke: "I lay aside my robes, and as an humble learner of the right way, take my place among you; & the prayer of my heart to the God omnipotent is that, as I rejoice in embracing this faith, all other heathens also may be brought to this knowledge through this Saviour."—*Lon. Mag. for Feb.*

Churches in Boston, and Whitefield's remarks in 1740.

Ten new churches have been built in Boston within two or three years past, for which new congregations have been, or are to be gathered. In 1740, the celebrated Whitefield writes in his journal as follows: "Boston is a large, populous place, very wealthy; has the form kept up very well, but has lost much of the power of religion. I have not heard of any remarkable stir in it for these many years. Ministers and people are obliged to confess that the love of many is waxed cold. Both for the generality, seem too much conformed to the world. There's much of the pride of life to be seen in their assemblies. Jewels, patches, and gay apparel are commonly worn by the female sex; little boys and girls I observed commonly dressed up in the pride of life; and the little infants that were brought to baptism were wrapped in such fine things and so much pains taken to dress them, that one would think they were brought thither to be initiated into, rather than renounce the pomps and vanities of this wicked world. There are nine meeting houses of the Congregational persuasion, one Baptist, one French, one belonging to the Scotch Irish."

There are now in Boston—
11 Congregational Churches, (Unitar.)
7 Congregational Churches, (Trinitar.)
1 Independ. Unitarian, (Stone Chapel.)

3 Episcopalian.
4 Baptist.*
2 Methodist†
3 Universalist.
1 Catholic.
2 Christian.
1 Presbyterian.
1 Swedenbergian.
1 African, and
1 Freewill Baptist.

If Whitefield could enter our churches now, he would find no diminution of the "*pride of life*," since his day, whatever changes he might perceive in other respects.

ROME.

The activity for the diffusion of Catholicism, seems to be by no means diminishing in this capital of the Roman Church. Representatives from the Catholic branches of the Greek, Armenian and Syriac churches, and from most nations of the world, are continually retained at the College of the Propaganda—that Institution so venerable for its centuries of age, if not for much real usefulness,—& more than 20 languages said to be spoken within its walls. There, as a person familiar with it observed, one may learn how the Catholic world is governed.

Rome seems less fruitful in modern miracles than some other countries—but its monuments of lying superstition, and its rites of almost blasphemous folly, still present themselves at every turn. I witnessed one of the latter, a few days since, which I could scarcely believe previously. You are doubtless familiar with St. Anthony's sermon to the fishes, and the miracles which render him the favored patron of animals. It is at this season that the Romans drive their beasts to the door of his church, to receive a benediction! A priest stands upon the steps, and as they pass, sprinkles them with a brush dipped in holy water, and pronounces a blessing; and when time permits, repeats several prayers in a prescribed form, in the name of St. Anthony. The closing benediction which is repeated in all cases, runs thus: *Per intercessionem benedicti Antonii Abbatis hæc animalia liberentur omnibus malis. In nominis Patris, et Filii et Spiritus Sancti: Amen.* ['Thro' the intercession of St. Anthony, these animals are to be defended from all evils. In the name of the Father, of the Son, and of the Holy Ghost: Amen.] Each proprietor leaves an offering according to his ability, and receives in return an engraving of St. Anthony, and a small cross as an amulet, probably for his beasts. Not only the humble beasts of the peasant crowd to this ceremony, but the equipages of the wealthy and the great are sent to partake of its benefits, I have noticed some offerings of gold.

The great annual resort of Englishmen to Rome has led to the establishment of English preaching in one of the Catholic churches, in a style of fervor and modesty, calculated to counteract the unfavorable impression of surrounding superstition. The object you will readily understand; & the effects on the unsettled can scarcely be doubted.

It is delightful, however, to see light shining in the midst of this darkness.—Two evangelical clergymen, the British and Prussian Chaplains declare weekly the truth as it is in its purity. The English congregation comprises several hundreds, and exhibits an appearance of devotion rarely seen in Protestant countries. At Naples also, is a little church under the protection of the Prussian embassy, amounting to 300. They are termed the community of French and German Protestants, and are favored with two excellent pastors, one of each nation, who preach alternately. *N. Y. Observer.*

SINGAPORE.

Rev. Jacob Tomlin, lately arrived as Missionary at Singapore, says—a great work of preparation has been already achieved, which affords a sufficient pledge that the Lord is about doing

* The Baptist denomination have five churches in this city—the Rev. Mr. Sharp's—Rev. Mr. Knowles'—Rev. Mr. Grosvenor's—Rev. Mr. Paul's and Rev. Mr. Malcom's.

† The Methodists have 4 churches, or organized worshipping societies in this city—Bromfield Lane Church—Methodist Alley Church—Rev. Mr. Snowden's Church—and one in the Ward room at the south part of the city.

great things for this people and some pleasing indications already appear.—While making a small missionary tour with Mr. Collie, amongst the Chinese in the neighborhood of Malacca, I was much pleased with the kind and apparently cordial reception we met with at almost every house, and the freedom and good humor with which they conversed on the subject of religion; but most of all was I delighted to see, in several that the sheet tracts, given on former occasions, had been carefully preserved, and pasted upon the walls, so that many houses were as *richly adorned,* in this respect, as any pious cottagers's room in England.—Another encouraging sign, mentioned by Mr. T. is, that the anniversary of the "Tsing Ming," or time of sacrificing to their ancestors, which at Malacca used to be celebrated by 10,000 Chinese, was attended, when it last occurred by only 1000, or 1500. He hence infers, that the Chinese begin to see the folly of their idolatry, and that celestial truth is gradually breaking in, like the morning light, upon the darkness of their minds. He thinks idolatry, in the common acceptation of the term, has not that firm hold on the hearts of the Chinese which many suppose. Although they worship gods without number and venerate the tombs of their ancestors, yet what they delight in is a *selfish idolatry;* like the Cretans of old, they make their bellies their god, and to these they are continually devoting their *choicest offerings;* on every occasion of a religious nature *good eating and drinking* is an invariable accompaniment. At the marriage and the funeral, they are equally addicted to feasting and revelling. These sottish and gluttonous habits are thought to form the greatest impediment to the reception of the humble, pure, and self-denying doctrines of the Gospel.

The Chinese schools at this station have undergone a new organization, and their prospects are most cheering Books are distributed on board the Junks, from different parts, and gladly received and eagerly read.—*C. Mirror.*

Literary Notices.

The second volume of the new collection of inedited ancient writers, which the celebrated Michael Angelo Mai has undertaken to extract from the inexhaustible mine of the Vatican MSS. is published. It contains—

I. New portions of Diodorus Siculus; viz: extracts from book 7 to 10, and from 21 to 40, i. e. the end of the history—134 pages.

II. New portions of Dion Cassius, from the beginning of the history to the battle of Cannæ. It is well known that the whole portion of the history from which the extracts are given was lost. After a hiatus in the MS., the supplements of Dion continue in the times of the emperors, edited and inedited portions alternating.—130 pages.

III. New portions of Polybius: i. e. extracts from book 7 to book 39.—92 pages.

IV. New portions of Dionysius Halicarnassus: i. e. extracts from book 12 to 20; that is to the end of the history.—61 pages.

V. New portions of the history of Eunapius, from Constantine to Pulcheria.—48 inedited and 24 edited pages.

VI. Fragments of the history of Dozippus.—12 inedited and 12 edited pages.

VII. Fragments of the history of Menander—13 inedited pages.

VIII. Three small new fragments of Appian.

IX. A new fragment of the Babylonian accounts of Jamblichus—3 pages.

X. Inedited parts of the political treatise of Pecho Pullitore in the time of Justinian—20 pages.

XI. Another inedited political discourse—46 pages.

XII. Inedited fragments of Cubulus the Platinician; Julian the Astrologer; Germanus the Patriarch; Basileus the Emperor; Theodore Melochita—18 pages. The remainder of the volume is filled with the Editor's illustrations; a catalogue of ancient political writers, by him compiled for the first time, copious indexes, and a preface in which he gives also a fragment of a Greek discourse on Dionysius Halicarnassus, containing a grand eulogium on Rome, and a sketch of a panegyric on Michael, the seventh Greek Emperor. The Editor dedicates the volume to Pope Leo, XII. of whose reign he gives a sketch.

A Political and Civil History of the United States, by Timothy Pitkin, the distinguished member of Congress from

Connecticut, will be published at New Haven next fall.

The Christian Magazine and Clerical Review, edited by Rev. Benjamin Allen, of the Episcopal Church, is published at the Church Missionary House, No. 92, S. Third street, Philadelphia.—The profits are devoted to the spread of the Gospel. It is issued weekly, in one sheet of 16 8vo. pages, stitched and covered, at $2 00 per annum, payable in advance. Its sentiments are decidedly evangelical.

W. Hastings, of Waterville, Maine, proposes to publish a Magazine once in two months, at 75 cents a year, entitled The Christian Manual. It is to be a collection of the best essays on religious subjects from American Periodicals.

A Professorship of Shanscrit language, has been endowed at Oxford University, by the late Col. Boden; "to enable his countrymen to proceed in the conversion of the natives of India to the Christian religion, by disseminating a knowledge of the holy scriptures among them."

Poetry.

From the Christian Mirror.

HYMN

FOR THE MONTHLY CONCERT.

See! light divine begins to dawn
Where unblest darken'd nations lay,
And streaks of an unusual morn
Announce the bright Millennial day.

Where, erst, in shades of deepest gloom
Fell Superstition sway'd the night;
No beam celestial bless'd the tomb,
Nor mark'd the path to world's of light.

There pure Religion's ray benign
Shall chase the mists of guilt and wo;
Revive the dead,—the dead in sin,
And render earth a heav'n below.

Yea! lisping infancy shall sing
The praises of Redeeming Love:
And age, in falt'ring accents, bring
Its tributes to the God above.

The wand'rer, long in error's maze,
Shall to his father's house return;
The dumb shall speak Jehovah's praise,
And gladness visit those that mourn.

D. D. T.

LINES,

Composed by a Classmate, and sung at the Funeral of a Member of one of the Theological Institutions of this Country.

Softly sleep in death's cold slumber,
Thou whose form we oft have seen—
Quickly pass'd, and few in number,
Have thy days of suff'ring been.
Rest thee sweetly;
Rest from sorrow, toil and pain.

Though we linger o'er thee weeping,
Though thy form no more we see—
He, who wept o'er Lazarus sleeping—
He, who set that sleeper free,
Slumb'ring Christian,
He shall still remember thee.

Why then mourn we broken hearted;
Why then linger o'er the clay—
All that warm'd it has departed:—
All is now, in endless day.
Happy Spirit!
On thy Saviour's bosom lay.

Though no more thy voice of feeling,
Shall our cold affection move—
Hark!—I hear its echo, stealing
'Mid the glorious Courts above,
Sweetly singing,
Wonders of redeeming love.

If departed spirits hover,
O'er this world of sin and night;
Spirit of our sainted brother—
Spirit now so pure and bright,
Hover o'er us;
Hear us, ere thou take thy flight.

Hover o'er thy orphan brother;
To his youth thy counsel lend;
Tell thy lone and widow'd mother,
God shall be the widow's friend.
Sweetly whisper,
Widow, on that rod depend.

Time shall pass and we shall sever,
Heralds of a Saviour's love;
Parted far, but not forever;
Death shall one by one remove,
'Till we meet thee
In thy Father's house above.

Then when earth and skies are vanish'd,
At Jehovah's last decree;
Death, and sin, and sorrow, banish'd,
Ever happy may we be,
With thee dwelling
In a long eternity.

THE MAGAZINE
OF
THE GERMAN REFORMED CHURCH.

VOL. 1. APRIL, 1828. NO. 6.

Missionary Intelligence.

BURMAN MISSION.

The American Baptist Magazine for this month, contains some brief extracts from Mr. Wade's journal of the last year. He is now at Amherst, the new settlement commenced by the English. It appears that a new convert, Man-Loon-bya, who for a considerable time had stood as a candidate, was baptised on the 20th of May. Another hopeful inquirer, Ko-Myat-Poo, had for two or three months been regular in his attendance on the preaching of the Gospel. He professes to be very desirous of considering the christian religion, and has broken off from several vices to which he had been addicted. Mrs. Wade had begun a female school, and in May last had 14 pupils, whose parents solicited that they might be received. They learn to read, to use the needle, and receive religious instruction. Mah-men-lay is her assistant, and Dr. Judson contributes to their religious benefit by praying with them every evening in their own language. Their parents make no objection to the means used for their best interest. Mr. Boardman, by the advice of the brethren, is building a small bamboo house in Mau-la-ming, 25 miles from Amherst, on the same river, that there may be two missionary stations, and a frequent intercourse. The native population of Mau-la-ming is 20,000. A year since it had no inhabitant. Sir Archibald Campbell has presented the mission a large and beautiful spot of ground, a mile south of the military cantonments, where Mr. B. is erecting a house. He remarks, "We feel more than we have ever felt, that we have reached the scene of our future labors." The death of Dr. Judson's little daughter Maria, is mentioned with much affectionate sympathy. Dr. Price is at Ava, and has established a school for the instruction of Burman youth of the first families.—He has nine scholars, five of whom are sent by the King. Two boys, both of noble parents, daily read the bible in English, and have copied the map of the world.—*Christ. Watchman.*

BAPTIST MISSION IN INDIA.

The following extract of a letter from the venerable Dr. Carey, to one of his relatives in England, dated Serampore, Feb. 16, 1827, will be read with considerable pleasure:—

"I am, through mercy, as well as I ever remember to have been in my life, a slight cold excepted. My dear wife also enjoys excellent health. I am as closely employed as I well can be, having, besides my regular duties of office, been appointed a member of two standing committees, viz. the committee for forests and plantations, and the committee for examining native candidates for offices in the courts, as law officers.

"Last week was the association of ministers in Calcutta. I was requested to preside at the conference, and in the evening I gave the charge to Mr. Kirkpatrick, a young man well known to Eustace, who was appointed a missionary to the heathen. The week preceding that, another young man from Serampore college, named Pyba, was designated to the same office. This is a small increase to the number of ministers, which, however, needs to be at least an hundred times as great as it is, to answer, in any tolerable way, the wants of the country.

"In our denomination all efforts have long been paralyzed from want of funds. Ten times the number of schools could be established if there were funds for the purpose. We have been obliged

to stop some of our schools because we were unable to maintain them.

"We had lately two visits from Lord Combermere, (now Vice President.)—The first time he came entirely unexpected. I had not arrived from Calcutta more than five minutes when a messenger informed me he was in the college. I went immediately and found him in a room occupied as a warehouse for pamphlets, among bundles of books. I soon got him out, and showed him over the premises. The next time he was just going away as I was coming home. He left me an invitation to dine with him a few days afterwards, which I did He is uncommonly affable and friendly, and is much esteemed.

"I am now sixty-five and a half years old. Considering the severe affliction I have had, I consider my present health and activity as a great blessing. Pray for me, that I may continue steadfast to the end. Mr. Adam and Dr. Bryce have been lately making malignant attacks upon us, but my advice and practice is to make no reply.

"W. CAREY."

HOSTILE ATTACK UPON A MISSIONARY STATION.

A letter from Mr. Wright, missionary at Griqua town, in South-Africa, dated the 17th of July, 1827, represents the prospects of the mission to have been peculiarly encouraging, till about the beginning of April, when a party of Bergenaars, eleven in number, assaulted a settlement of Coranas in the night, with the intention of stealing cattle. In the attack they shot one female dead, and did much other injury. Six of the party being afterwards apprehended by Capt. Waterboer, of Griqua town, were tried and condemned on the 8th of May, and on the 16th executed, as an example to deter others from the practice so common in that part of Africa, of stealing cattle.

"The Bergenaars, who were doubtless very willing to find an occasion of enriching themselves with plunder, immediately sounded the alarm of war, and on the 8th of July, "an army of about 600 men, completely surrounded, and fell upon the place, and soon succeeded in taking possession of a part of the village. Our people recovering themselves a little from their surprise, immediately took possession of all the favorable spots in the village, to prevent the progress of the enemy, and to keep them at a distance. The battle was very hot during the whole day; but in the evening, the Bergenaars retreated to a neighboring hill for the night.—The following morning, at sunrise, the Bergenaars renewed the attack, and commenced with burning the Captain's house, (a good house, which Mr. Melville had built, and which contained many useful things belonging to the Kuruman mission,) together with that part of the village which they had the day before plundered. The Bergenaars made a desperate attempt during the whole of Saturday, and till two o'clock on Sunday morning, to conquer the place; but the Lord did not allow them to go so far. The desperation of the Bergenaars, in continuing their attempts through the night, to burst further into the village; the burning of the houses; the circumstance of their having murdered every male prisoner they had taken, and keeping female prisoners to carry away with them, and attempting to cut the throats of infants hanging at the breast, together with our having received no order from them to remove out of the way, as is usual on such occasions, and the ammunition of our own people being nearly exhausted; excited the greatest dread in our minds for our safety. The firing was so sharp, from twelve o'clock in the night, till two, that we expected every moment they would rush into the village, and that our dwelling houses would be set on fire. In these circumstances, we knew not what to do. Mr. Sass, with his family, who had taken refuge on the second day of the battle in my house, and ourselves, were in the greatest agitation and fear. Death stared us in the face on every side. In the event of fire being set to our dwelling, remain we could not; and had we stepped out, we could not have avoided either a ball, or the arrow of a Bosjesman. However, at one o'clock, we all prepared ourselves, should fire be set to the house, to fly into the garden: and all we could have carried with us, beside our dear little ones, was a piece of bread and a few dried peaches, which I had in my pocket. Whilst we stood thus prepared

to fly, and, I hope, at the same time, engaged in earnest prayer to God, the firing ceased, and remained still till day-break on Sabbath morning.

"This state of things induced Mr. Sass and myself to come to the resolution to write the Bergenaars a few lines, in order, if possible, to procure an interview with them, and put a stop to their proceedings. We proposed the measure to our people, who, in general, were opposed to it. However, we persisted in it & I accordingly wrote to one of the heads of the Bergenaars, and sent the letter at sunrise, by the hand of a little Bechuana girl, who arrived just as they were renewing their attack. On the receipt of the letter, the Bergenaars retreated from the village, and all assembled on the top of a hill to read it, and consider its contents. They remained together on the hill till mid-day, without taking any further steps, or making any reply. At length they sent a message, that I alone was worthy to come and speak to them, which they desired I should do. I immediately went and conversed with them. After having expressed my surprise at their conduct, in proceeding so far as they had already done, knowing that the mission families were in the village, I then requested to know their sentiments respecting us, and their intentions towards our dwelling houses and church. They replied, that we had no reason to fear. They then informed me, that they were come to seek the blood of those six of their party, who had been hung here; and at the same time asked me what I thought of the affair. I answered, I had no right to think on the business at all; that it was not my province to interfere in the least political matter, and that I had not been wanting in my duty, as they knew themselves, towards those men that had been executed. I accompanied my reply with an address at length on various points, which I hoped would affect their feelings, and then prayed with them, and left them. It appears my visit was attended, at the time, with good effect. They remained in a body on the spot where I left them, and the following morning made preparations for their departure, and left us about mid-day."

N. Y. Observer.

NEW-ZEALAND.

The Missionary Register contains copious extracts of the correspondence of the missionaries in New-Zealand, down to a late date. Shunghee, the principal chief in that part of the island, tells them to "sit still;" and they consider their prospect of remaining there much the same as it has been from the commencement of the mission. Their prospects of success, too, are at least, quite as pleasing as ever. One, a petty chief, named Peter, who has been living with the missionaries two years, has become "in many respects an altered character." "He explains spiritual things to the natives," says Mr Davis, "in a way which I am not capable of doing, and often speaks in a very feeling manner." After Mr. Davis had been preaching to a congregation that he always found very attentive, and often thoughtful, Peter remained to converse with them, and being asked what they said, answered, that they told him that they firmly believed what the missionary had said: that their hearts were very bad; that it was nothing to be ill for a few days, while they were in the world; but to remain in misery forever, was a thing they were alarmed at. It is so difficult a matter to make any impression on the New-Zealanders, that even these indications of good are a great cause of joy.

Vt. Chron.

GREEN BAY MISSION.

Mr. Editor—Permit me to inform the christian public, through the medium of your paper, that the A. B. C. F. missions have determined to establish a mission among the Indians near Green Bay; and that for this purpose, they have directed me to move to that country with my family this spring, to erect buildings and commence the establishment. A schoolmaster and farmer, and two female assistants, expect to accompany me, with a view of being permanently attached to the mission.—Some others will go as laborers and mechanics. It is intended to open the mission school as soon as the buildings can be prepared; which will consist, at first, of a dwelling-house and school-house. We expect to leave this part of the country about the 1st of May next. The object is important, and the ex-

penses, particularly the first year, will be large. Any assistance which the friends of missions in this region may feel it on their hearts to afford, in books, clothing, provisions or furniture, or articles for the buildings, will be gratefully accepted, and faithfully applied. Articles of any kind can be left with Deacon Thomas, in Utica.

JESSE MINER, Pastor
of the Pres'n Ch'h, N. Stockbridge.
Utica, March 20, 1828.

Western Recorder.

SENECA MISSION.

The Rev. T. S. Harris, Superintendant of the Seneca Mission, writes as follows to the publisher of the Rochester Observer, under date of February 28th.

"You are already apprized that within the year past we enjoyed a little season of revival at the Seneca and Cataraugus stations:—the fruits of which are precious and still remain. —— The church of Seneca has increased from fourteen to thirty native members. A church has been formed at Cataraugus within the year consisting of 19 adult native members, principally the fruits of this season of refreshing from the presence of God. A number more at both stations, of both sexes and of all ages, are still inquiring "what must *we* do to be saved?"

"One instance of enterprize I will here just name. The people at this station have recently resolved on erecting by private subscription among themselves a *neat little chapel*, to be finished the ensuing summer; which shall cost them when completed $1700. One Chief headed the subscription with $100 in cash. One thousand dollars in cash was pledged; the rest they agree to pay partly in lumber from one of their saw-mills—partly in cash from a few individuals who are expected generously to assist them in Canadaigua and vicinity. The house is to be 50 feet by 40—well seated, painted—with tower, dome, bell, &c. &c.

There is at present a very interesting state of feeling amongst the Alleganies, a branch of the Seneca family on the Allegany river below Olean. We have no station there. I have been in the habit of visiting them occasionally at their request. Four of their number were received into the church at Seneca on their own application, better than a year since. These have been very useful in drawing the attention of a number of their countrymen to the concerns of their souls, and have in fact been their only spiritual guides. About a week since, in company with a delegation from the church at Seneca, I paid them another visit, and to our joy,—we found quite a number on their knees, imploring the infinite Redeemer to enlighten their darkness and save their souls. About 30 appeared to be enquiring for Christ with tears — — — Eight were baptized on Sabbath, who have for some time been considered pious, and will be received into full communion with the church in Seneca, in the spring, if they continue steadfast."

RELIGIOUS AND SCIENTIFIC MISSION IN CHINA.

We are informed by a London paper, of a fact perhaps not generally known, that the Russian Government has had, for a century past, a *regularly established religious and scientific mission at Pekin*—not merely tolerated by the Chinese Government—but openly existing under the sanction of a formal treaty, which was concluded in 1728.

This treaty stipulates, that the Russians shall henceforth occupy at Pekin the Kouan or Court, which they now inhabit. According to the desire of the Russian Ambassador, a church shall be built with tho assistance of the Chinese Government. The priests who now reside there, and three others who are expected, shall live in the Kouan above mentioned. These three priests shall be admitted to the same church, and receive the same provisions as the present priest The Russians shall be permitted to worship their God according to the rites of their religion. Four young students, and two of a more advanced age, acquainted with the Russian and Latin languages, shall be received into this house, the ambassador wishing to leave them at Pekin to learn them the languages of the country. They shall be maintained at the expense of the Emperor, and shall be permitted to return to their own country as soon as they have finished their studies.

The maintenance of the mission annually costs the Chinese Government

above 1000 rubles, and 9000 pounds of rice; and the Russian Government, 16, 250 silver rubles: of this last sum 1000 rubles are set apart for the instruction of the young Albazians who live at Pekin, & who are descendants of the Cossacks of Albazin. *Visitor & Telegraph.*

Miscellaneous.

From the Christian's Magazine.

CONVERSATION WITH A YOUNG TRAVELLER.

[BY DR. J. M. MASON.]

Every one has remarked the mixed, and often ill-assorted company which meets in a public packet or stage coach. The conversation with all its variety, is commonly insipid, frequently disgusting, and sometimes insufferable. There are exceptions. An opportunity now and then occur, of spending an hour in a manner not unworthy of rational beings; and the incidents of a stage coach produce or promote salutary impressions.

A few years ago, one of the stages which ply between our two principal cities, was filled with a groupe which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the *th* ascertained him to be a Hollander. He had early entered into military life; had borne both a Dutch and a French commission; had seen real service, had travelled, was master of the English language: and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense—he swore profanely and incessantly.

While the horses were changing, a gentleman who sat on the same seat with him took him by the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honor of your acquaintance, I perceive, sir, that your habits and feelings are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your company." He started, and replied, "Most certainly sir! I hope I have committed no offence of that sort."

"You will pardon me," replied the other, "for pointing out an instance in which you have not altogether avoided it."

"Sir," said he, "I shall be much your debtor for so friendly an act: for, upon my honor, I cannot conjecture in what I have transgressed."

"If you, sir," continued the former, "had a very dear friend to whom you were under unspeakable obligations, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air, incompatible with the regard due to his character?"

"Undoubtedly, and I should not permit it! but I know not that I am chargeable with indecorum to any of your friends."

"Sir, my God is my best friend, to whom I am under infinite obligations. I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain.—*This* has given to me and others of the company excruciating pain."

"Sir," answered he, with very ingenuous emphasis, "I *have* done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse: but I have imperceptibly fallen into it, and I really swear without being conscious that I do so. I will endeavour to abstain from it in future; and as you are next to me on the seat, I shall thank you to touch my elbow as often as I trespass." This was agreed upon: the horn sounded, and the travellers resumed their places.

In the space of four or five miles the officer's elbow was jogged every few seconds. He always colored, but bowed, and received the hint without the least symptom of displeasure: and in a few miles more so mastered his propenity to swearing, that not an oath was heard from his lips for the rest, which was the greater part of the journey.

He was evidently more grave; and

having ruminated some time, after surveying first one and then another of the company, turned to his admonisher, and addressed him thus:

"You are a clergyman, I presume sir."

"I am considered as such." He paused: and then, with a smile, indicated his disbelief in divine revelation, in a way which invited conversation on that subject.

"I have never been able to convince myself of the truth of revelation."

"Possibly not. But what is your difficulty?"

"I dislike the nature of its proofs.—They are so subtle, so distant; so wrapt in mystery; so metaphysical, that I get lost, and can arrive at no certain conclusion."

"I cannot admit the fact to be as you represent it. My impressions are altogether different. Nothing seem to me more plain and popular; more level to every common understanding; more remote from all cloudy speculation, or teazing subtleties, than some of the principal proofs of divine revelation. They are drawn from great and incontestible facts; they are accumulating every hour: They have grown into such a mass of evidence, that the supposition of its falsehood is infinitely more incredible than any one mystery in the volumes of revelation, or even than all their mysteries put together. Your inquiries sir, appear to have been unhappily directed—But what *sort* of proof do you desire and what would satisfy you?"

"Such proof as accompany physical science. This I have always loved; for I never find it deceive me. I rest upon it with entire conviction. There is no mistake, and can be no dispute in Mathematics. And if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?"

"Sir, you are too good a philosopher not to know, that the nature of evidence must be adapted to the nature of its object: that if you break in upon this adaptation, you will have no evidence at all; seeing that evidence is no more interchangeable than objects. If you ask for mathematical disquisitions, your subject must be *quantity*. If you wish to pursue a moral investigation, you must quit your mathematics, and confine yourself to moral evidence. Your subject must be the *relation which subsists between intelligent beings*. It would be quite as wise to apply a rule in ethics to the calculation of an eclipse as to call for Euclid when we want to know our duty, or to submit the question, "whether God has spoken," to the test of a problem in conic sections. How would you prove mathematically that bread nourishes men, and that fevers kill them? Yet you and I are both as firmly convinced of the truth of these propositions, as of any mathematical demonstration whatever; and should I call them in question, my neighbors would either pity me as an ideot, or shut me up as a madman. It is, therefore, a great mistake to suppose that there is no satisfactory nor certain evidence but what is reducible to mathematics.

This train of reflection appeared new to him. For, however obvious it is, we must remember that nothing is more superficial than freethinking philosophy, and nothing more credulous than its unbelief. Dogmatical positions asserted with confidence, set off with small ridicule, and favourable to native depravity have a prodigious effect upon the volatile youth; and persuade him that they have enlightened his understanding, when they have only flattered his vanity and corrupted his heart.

The officer, though staggered, made an effort to maintain his ground, and lamented that the "objections to other modes of reasoning are numerous and perplexing, while the mathematical conclusions puts all scepticism at defiance."

"Sir," rejoined the clergyman, "objections against a thing fairly proved are of no weight. The proof rests upon our knowledge, and the objections upon our ignorance. It is true, that moral demonstrations and religious doctrines may be attacked in a very ingenious and plausible manner, because they involve questions on which our ignorance is greater than our knowledge: but still our knowledge is knowledge; or in other words, our certainty is certainty.—In mathematical reasoning our knowledge is greater than our ignorance. When you prove that *the three angles of every triangle are equal to two right angles*, there is an end of doubt; because there are no materials for ignorance to work up into phantoms; but your knowledge

is really no more certain than your knowledge on any other subject.

"There is also a deception in this matter.—The defect complained of is supposed to exist in the *nature of the proof;* whereas it exists, for the most part, in the *mind of the inquirer*—It is impossible to tell how far the influence of human depravity obscures the light of human reason."

At the mention of "depravity," the officer smiled, and seemed inclined to jest; probably suspecting, as is common with men of that class, that his antagonist was going to retreat into his creed, and intrench himself behind a technical term, instead of an argument. This triumph was premature.

"You do not imagine, sir," said he, continuing his discourse to the officer, "you do not imagine that a man who has been long addicted to stealing feels the force of reasoning against theft as strongly as a man of tried honesty. If you hesitate, proceed a step further. You do not imagine that an habitual thief feels as much abhorrence of his own trade and character, as a man who never committed an act of theft in his whole life. And you will not deny that the practice of *any* crime gradually weakens, and frequently destroys, the sense of its turpitude. This is a strong *fact*, which, as a philosopher, you are bound to explain. To me it is clear as the day, that his vice had debauched his intellect: for it is indisputable, that the considerations which *once* filled him with horror, produce *now* no more impression upon him than they would produce upon a horse. Why? Has the vice changed? Have the considerations changed? No. The vice is as pernicious, and the considerations are as strong as ever. But his power of perceiving truth is diminished; and diminished by his advice; for, had he not fallen into it, the considerations would have retained, and should he be saved from it, they will resume their original force upon his own mind. Permit yourself, for one moment, to reflect how hard it is to persuade men of the virtues of others against whom they are prejudiced! You shall bring no proof of the virtues which the prejudice shall not resist or evade. Remove the prejudice, and the proof appears invincible. Why? Have the virtues changed? Has the proof been strengthened? No. But the power of perceiving truth is increased; or which is the same thing, the impediment to perceive it is taken away. If, then, there are bad passions among men; and if the object of divine revelation is to control and rectify them, it follows, that a man to whom the revelation is proposed, will be blind to its evidence in exact proportion to the perverting influence of those passions And were the human mind free from corruption, there is no reason whatever to think that a moral argument would not be as conclusive as a mathematical argument is now; and that the principles of moral and religious science would not command an assent as instantaneous and peremptory as that which is commanded by mathematical axioms."

After a short pause, in which no reply was made by the officer, and the looks of the company revealed their sentiments, the clergyman proceeded.

"But what will you say, sir, should I endeavour to turn the tables upon you, by showing that the evidence of physical science is not without its difficulties; and that objections can be urged against mathematical demonstration more puzzling and unanswerable than any objections against moral evidence?"

"I shall yield the cause; but I am sure that the condition is impossible."

"Let us try," said the other.

"I begin with a common case. The Newtonian system of the world is so perfectly settled, that no scholar presumes to question it.—Go, then, to a peasant who never heard of Newton, nor Copernicus, nor the solar system; and tell him that the earth runs round its axis, and round the sun. He will stare at you, to see whether you be not jeering him; and when he sees you are in earnest, he will laugh at you for a fool. Ply him, now with your mathematical and astronomical reasoning. He will answer you that he believes his own eye sight more than your learning; and his eye sight tells him that the sun moves round the earth. And as for the earth's turning round upon her axis, he will say, that "he has often hung a kettle over the kitchen fire at night; and when he came back in the morning, it was hanging there still; but had the

earth turned round, the kettle would have been turned over, and the mash spilled over the floor." You are amused with the peasant's simplicity, but you cannot convince him. His objection is, in his own eyes, insurmountable; he will tell the affair to his neighbors as a good story; and they will agree that he fairly shut the philosopher's mouth. You may reply, that "the peasant was introduced into the middle of a matured science, and that not having learned its elements, he was unsupplied with the principles of correct judgment." True, but your solution has overthrown yourself. A free thinker, when he hears some great doctrine of Christianity, lets off a small objection, and runs away laughing at the folly, or railing at the imposture, of all who venture to defend a divine revelation; he gathers his brother unbelievers, and they unite with him in wondering at the weakness or wondering at the impudence of Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles, and then he complains that the evidence is bad.—But the fault, in neither case, lies in the evidence. It lies in the ignorance or obstinacy of the objector. The peasant's ground is as firm as the infidel's. The proof of the Newtonian system is to the former as distant, subtle, and cloudy, as the proof of revelation can be to the latter: and the objection of the one as good as the objection of the other. If the depravity of men had as much interest in persuading them the earth is not globular, and does not move round the sun, as it has in persuading them that the Bible is not true, a mathematical demonstration would fail of converting them, although the demonstrator were an angel of God!

But with respect to the second point, viz: that there are objections to mathematical evidence more puzzling and unanswerable than can be alleged against moral reasoning, take the following instances:

It is mathematically demonstrated that matter is *infinitely divisible:* that is, has an *infinite number of parts:* a line, then, of half an inch long has an infinite number of parts. Who does not see the absurdity of an *infinite half inch?* Try the difficulty another way. It requires *some* portion of time to pass a particle of matter. Then as your half inch has an infinite number of parts: but an infinite number of portions of time, is an eternity! Consequently it requires an eternity, or something like it, to move *half an inch.*"

"But, sir," interposed the officer, "you do not deny the accuracy of the demonstration, that matter is infinitely divisible!" Not in the least, sir: I perceive no flaw in the chain of demonstration, and yet I perceive the result to be infinitely absurd.

"Again: It is mathematically demonstrated, that a straight line, called the *asymptote* of the hyperbola, may *eternally approach* the curve of the hyperbola, and yet can never *meet it.* Now as all demonstrations are built upon axioms, an axiom must always be plainer than a demonstration, and to my judgment it is as plain, that if two lines continually approach, they shall meet as that the whole is greater than its part. Here, therefore, I am fixed. I have a demonstration directly in the teeth of an axiom, and am equally incapable of denying either side of the contradiction."

"Sir," exclaimed the officer, clapping his hands together, "I own I am beat, completely beat: I have nothing more to say."

A silence of some minutes succeeded; when the young military traveller said to his theological friend, "I have studed ALL religions, and have not been able to satisfy myself."

"No sir, answered he, "there is ONE religion which you have not yet studied."

"Pray, sir," cried the officer, roused and eager; "what is THAT?"

"The religion," replied the other, "of salvation through the redemption of the Son of God: the religion which will sweeten your pleasures, and soften your sorrows; which will give peace to your conscience, and joy to your heart: which will bear you up under the pressure of evils here, and shed the light of immortality on the gloom of the grave. THIS religion, I believe, sir, you have yet to study."

The officer put his hands upon his face; then languidly clasping them, let them fall down: forced a smile, and said with a sigh, "We must all follow what

we think best." His behaviour afterwards was perfectly decorous.—Nothing further is known of him.

AMERICAN COLONY AT LIBERIA.

It is with great pleasure we avail ourselves of permission to publish a letter recently addressed by Capt. Nicholson, of the Navy of the U. States, to Mr. Clay. It exhibits a picture of the colony established on the coast of Africa, under the auspices of the association of individuals under the title of the American Colonization Society, which cannot but be gratifying to all who peruse it, but especially to all those who, like us, have stood by the Society through good report, and through evil report, believing that experiment would result happily, and to the benefit of our country, as well as of the colonists, and knowing that it had its origin in the best and noblest feelings of the human heart.

National Intelligencer.

Copy of a Letter from Capt. Nicholson, of the U. S. Navy, to Hon. Henry Clay.

Washington, March 27, 1828.

Sir—Having visited the Colony of Liberia, on my return to the United States, from a cruise in the Mediterranean, I cheerfully comply with your request, by presenting to you such views of its present condition and probable growth as occurred to me in the course of that visit.

The soil in the possession of the colonists is rich, and will produce a superabundance for the support of the Colony, as well as for external commerce.—Sugar, coffee, cotton, and various trees and plants, yielding valuable dyes, and medical gums, can be cultivated with success.

The population is now 1,200, and is healthy and thriving. The children born in the country are fine looking, and I presume can be raised as easily as those of the natives. All the Colonists with whom I had any communication, (and with nearly the whole I did communicate in person, or by my officers,) expressed their decided wish to remain in their present situation, rather than to return again to the United States. I cannot give you better evidence of the prosperity of the Colony, than by mentioning that eight of my crew (coloured mechanics,) after going on shore, two several days, applied for, and received their discharge, in order to remain as permanent settlers. These men had been absent from their country upwards of three years, and had among them nearly two thousand dollars in clothes and money. Had they not been thoroughly convinced, that their happiness and prosperity would be better promoted by remaining among their free brethren in Liberia, they would not have determined on so momentous a step as quitting the United States, perhaps forever, where they had left friends and relatives.

The appearance of all the Colonists, those of Monrovia as well as those of Caldwell, indicated more than contentment. Their manners were those of freemen, who experienced the blessings of liberty, and appreciated the boon.—Many of them had, by trade, accumulated a competency, if the possession of from three to five thousand dollars may be called so. As a proof of the growing importance of the commerce of the country, more than 100 hogsheads of tobacco had been raised during the past year, and the demand was increasing.—Ivory and camwood are now the prominent articles received in exchange for foreign imports; other dye-woods, and many medical gums and roots will be hereafter brought in, as they are already known to exist in the interior.

I take this occasion to suggest the propriety of permitting any of the Colonists to purchase an additional number of acres of land from the Agent. By permitting this, the more enterprising will be enabled to turn their attention to the culture of the coffee tree, which grows spontaneously in the vicinity of Monrovia. In fact, the soil will produce every thing which a tropical climate will allow to arrive at maturity.

From the good order and military discipline which appeared to prevail among the Colonists, I am induced to believe they could easily repel any attack which could be made upon them by any native force. They have arms, and having associated themselves in volunteer companies, have acquired the knowledge of using them with effect, against any probable force which might be brought to bear upon them, by un-

disciplined and scattered tribes in their vicinity. It is true they have no harbors for large vessels, as all their rivers are obstructed by bars. This is not of much consequence to their coasting trade, as they have many harbors and inlets, which are accessible to small vessels. Large vessels have also one advantage, that most of the heavy winds are off the coast, which gives them a lee and a smooth sea. Off Cape Messurado, there is a good anchorage, and on the pitch of the Cape they have planted a battery, which will protect any vessel that may need it, from piratical depredations.

I would respectfully suggest for your consideration, the propriety of making the principal Agent of the Colony a "Commercial Agent," as cases have occurred on the coast when such an appointment might have proved the means of rescuing American property from the hands of foreigners, who have maintained possession of it in consequence of there being no legalized American Agent on the coast.

The importance of this colony, as regards the native tribes on the coast, is, in my estimation, great. They already begin to perceive that it is civilization and the blessings of religion, which give superiority to man over his fellow man. They had supposed it was the white skin; but now they see, in their neighborhood, men of their own colour, enjoying all those advantages hitherto deemed peculiar to the former. This has excited a spirit of inquiry, which must tend to their benefit. The philanthropist may anticipate the day when our language and religion will spread over this now benighted land. The slave trade will cease, as the Colony progresses, and extends its settlements. The very spot where now exists a free People, was a depot for the reception of manacled slaves. This fact alone is entitled to consideration, and ought to arouse the zeal of the friends of humanity every where.

Our large cities complain of the number of free blacks who have, by their petty crimes, filled their penitentiaries. Would not the colony be benefitted, by the labor of these men, and the community relieved by their transportation? I certainly think the colony sufficiently strong, both morally and physically, to prevent any injury from their admission. I do not pretend to point out the mode or character in which they ought to be received. This I leave to those who are more able to judge on the subject. I see that the colony is in want of numbers, to clear and cultivate a country, which will amply repay them for the labor.

I take leave to mention, that the climate is much like that of all similar latitudes; and, as the land is rich, and most of it still in woods, we must expect that bilious fevers will sometimes prevail; but I do not think it more unhealthy to the colored people, than our extreme Southern coast; and as the soil of Liberia becomes cleared & cultivated, I have no doubt it will be found as healthy as any other Southern latitude. It was, I believe, never intended that the white man should inhabit this region of the globe; at least we know that the diseases of this climate are more fatal to him, than to the man of colour. They luxuriate in the intense heat, while a white man sinks under its exhausting influence.

I confess, sir, that, since I have visited this Colony, I have felt a strong interest in its prosperity, and hope that it will thrive under the auspices of a society, among whom are some of our most distinguished citizens.

If what I have communicated shall prove instrumental, in the slightest degree, to sustain you in the cause of humanity, and of this degraded race, I shall rejoice that my duty called me to witness the growing prosperity of the Colony of Liberia.

With sentiments of high respect, I have the honor to be your obedient servant,

JNO. B. NICHOLSON,
Late Commander of the United States' Ship Ontario.

The Hon. HENRY CLAY,
V. President of the Colonization Soc.

CANADA EDUCATION & HOME MISSIONARY SOCIETY.

It affords us much pleasure to record the following instance of benevolent enterprize in Canada. It is taken from a circular received at this office.

Boston Recorder.

Although the present state and future prospects, of the rapidly increasing population of Canada, are encouraging, as it regards the things of this life; still it is too evident to be denied, that in many places, the people are lamentably destitute of the means of spiritual instruction respecting the life that is to come. Many of them are as "sheep without a shepherd."—No sound of the church-going bell is heard to call them to the House of God—no spiritual guide to teach them, and lead them "in the narrow way that leadeth unto life."

Hitherto the supply of spiritual teachers has been chiefly from the Mother Country; but it may well be said of all that have as yet come, "What are these among so many?" Every person acquainted with the state of Canada, and who feels interested in the eternal welfare of the people, will admit and lament, that the supply is by no means equal to the demand.

An English College in Montreal, on liberal principles, similar to the Scotch Universities is a *desideratum* in Canada:—where all the higher branches of useful learning might be acquired: where Theological Students could obtain all necessary education for the Ministry, without being required to subscribe to the creed, or conform to the practices, of any particular denomination. Until such an institution be established, a supply of qualified spiritual teachers, adequate to the wants of the increasing and extending population of these Provinces, can hardly be expected. In the mean time, although all that is necessary cannot be obtained, a great deal more may, and ought to be done. Let all who love the Lord, and pray "thy kingdom come," add to fervent prayers, active exertions; and with the blessing of God much may be accomplished.

Impressed with a deep sense of the destitute state of Canada, and the necessity of doing something to provide a remedy, a meeting was held in Montreal on the 20th December, 1827, when it was resolved to form a Society, for the double purpose of providing the means of educating pious young men for the Ministry, and acting as a Home Missionary Society for Canada.

We copy those articles of the Constitution which contain the leading principles of the Society.

Art. II. The object of this Society shall be the promulgation of the Gospel in Canada. And in order to accomplish this, the Society will direct its efforts to educate pious young men for the Gospel Ministry; to assist Congregations that are unable to support a stated minister; and as far as practicable, send the Gospel to the destitute in both Provinces.

Art. V. It shall he the duty of the Board of Directors to receive benefactions; to take measures for raising funds; to examine candidates to be educated for the ministry; to make appropriations; to appoint missionaries; and instruct them as to the field, & the manner of their labors —And as this Society is grounded upon broad catholic principles, the Board of Directors shall not exercise any control over the internal government of the Churches, or Congregations which they assist.

Art. X. Appropriations to beneficiaries, and feeble congregations, shall be made in the form of loans, without interest: which, however, may be converted into a permanent grant; and the obligation to refund cancelled, at the discretion of the Board of Directors.

Art. XI. It is expected that beneficiaries of the Society will exclusively confine their labors to Canada, under the direction of the Board of Directors.

The officers are a President, two Vice Presidents, a Secretary, who, with seven others, constitute a Board of Directors. The Rev. J. S. Christmas is a Director, the only clergyman in the list of officers.

SANCTIFICATION OF THE SABBATH.

In the State of New-York, numerous meetings have been recently held, and resolutions passed, relative to the observance of the Sabbath. A writer in the New-York Observer of the 15th ult. proposed the formation of a National Society for the purpose of promoting the Sanctification of the Christian Sabbath. A meeting was held at Utica on the 22d ult. at which resolutions were passed, approving of the proposition of forming a National Society, and appointing a committee of thirteen persons, to correspond with gentlemen in New-York, and in other places, on the subject of organizing such a Society, on

the week of the coming anniversaries in May next. A Circular of this committee has been received in the city of Pittsburg; and though, in this place there has not yet been any public expression of opinion respecting the proposed Society, we are inclined to believe that it will meet the approbation of all the real friends of religion, as an expedient promising great efficiency and success, in preventing the violation of the law of the Sabbath, and promoting a due regard to the day of holy rest.

Pittsburg Spectator.

PROTESTANTS IN FRANCE.

We acknowledge our obligations to an American gentleman resident in France, and to his friend in this city, for several interesting papers relative to the progress of evangelical truth in the south of France. We shall make several extracts from them, which will be new to our readers. We commence this week with an account of a visit which the Rev. Mr. Wilks, of Paris, and his lady made to the neighborhood of Orleans, in the autumn of 1826. It was written by the latter.

Boston Recorder.

A long time has now elapsed since Mr. Wilks understood that there existed in the rural neighborhood of Orleans, a little band of Christians, descendants of the ancient Huguenots, remarkable for their simplicity, their information and their zeal.

He conceived the desire of knowing them personally, and, to execute this project, he chose the last year at the season of harvest-home. Had we undertaken this journey at any other season, it is probable that we should not have succeeded in his object, for we were obliged to leave the main route and travel over lands covered with soil, or newly turned up, in order to reach some little villages ranged one along the other and to which the bells were our only guides. These villages generally consist only of a vast farm-yard, which comprises the dwelling of the farmer, around which are clustered the cottages of his workmen,—it is, nevertheless, in these little hamlets, isolated and miserable as they are, that we discovered a portion of the invincible church.

We reached Patay, the chief place, on Saturday night; but as soon as it was understood that a pastor had arrived in the neighborhood, we found that there would be a conference, at nine o'clock the same evening, to hear the word of God preached, and at nine o'clock the hovel of a poor widow was crowded with hearers. To see them, no one would have imagined that these poor beings had just passed the week in occupations the most laborious;—the intelligence, the animated air of their physiognomy, told well that the Gospel to them was as joyful tidings, and that by its influence, their souls were raised above the sensation of bodily fatigue. The appearance of this house of God was in unison with the rustic simplicity of the inhabitants,—we were arranged upon thick boards supported by stools. Almost all the audience were provided with a Bible and a small candle in order to follow the reading and the quotations of the preacher. The next day, the Sabbath, we had three services in different places, the number of auditors increasing at each time, and it was a strong token of zeal on the part of a great number, that they came on foot from various quarters, and must travel a portion of the night before regaining their dwellings.

Never have you met with scenes more interesting than were displayed in the services of that morning and afternoon; all was simplicity and devotion, solemnity and attention; there was even a degree of ardor depicted upon their countenances—they not only listened to, they devoured the word of life. The heat was excessive. The room in which we were assembled was low and wanted air; there was a great number of children, and the congregation had listened, for more than an hour previous to our arrival, to the reading of Holy Writ—but none of these circumstances could fatigue them or distract their attention. The preacher felt aroused within him the air of inspiration which animated all countenances, and, in despite of great physical sufferings, and the embarrassment consequent upon expressing himself in a strange tongue, he would have desired, like St. Paul, the

power of continuing his discourse until midnight. But he did yet more; being persuaded that he was called upon by Providence to undertake something really efficacious for the establishment of regular worship, for the consolation of these faithful and persecuted disciples of Christ. At the close of one of these services, he invited the elders of the dispersed churches to unite with him and his friend, Mr. Waddington, in consulting upon the means of procuring for them places suitable for the celebration of public worship.

During the intermission of the services, we visited the inhabitants in their cottages, and conversed with them upon the history of their past and present state, and since that time, we have procured an exact account of the families and individuals of the evangelical communion. At the season of our visit the number of those professing Protestantism was about 800, a part of whom were lineal descendants from the ancient and illustrious church of Orleans, which suffered so particularly in the massacre of St. Bartholomew, and which was entirely dispersed at the revokement of the Edict of Nantes.

It appeared that many among them, who had not the means of emigrating after this last event, sought a refuge in these farming communities, where they continued to edify themselves and instruct their children in the writings of their ancient pastors. We still find among these simple agriculturalists the works of Dumoulin, Dubose, Drelincourt, Claude. The books blackened by age, and by the earth in which they have often been concealed for their greater security witness yet more, by their tattered leaves, the esteem in which they are held and the use made of them by their possessors. The aged of the present generation recall to mind the persecutions endured by their fathers, and recount upon this subject a multitude of interessing particulars.

These rural churches depend, since the organization of the consistories of France, upon the central church of Orleans, but they have never derived the least benefit from this association;—they have had no pastors, and it is only by the reading of Holy Writ, by the faithful observance of domestic worship and by some public conferences, that they have succeeded in retaining the faith of their fathers.

When Mr. Wilks assembled the Elders of these churches to confer upon the importance and the possibility there might be of erecting edifices for their religious assemblies, it produced a delightful impression to observe the ingenuous expression of love for their Saviour which lighted up the physiognomy of these good people; an old man in a coarse garment and wooden shoes, offered a vineyard of two acres on which to erect a temple, a young workman, the head of a family, proposed to construct the doors of it gratis—a third charged himself with the windows—a fourth with the hewing of the stone, &c.

But while they were thus consulting, a fine building of stone and with slated roof, which had just been finished, was offered for sale at the chief place, Patay, and the same day it was purchased for the sum of five thousand francs; Mr. Wilks guarantying for the period in which they should take possession.—This edifice is sufficiently large to allow the arrangement of a portion for the residence of a pastor, and fine room for a Sabbath School—an orchard adjoining would serve for a church-yard.—Since that time a little church has been built at some leagues distance from Patay, for the accommodation of Protestants residing in the more distant villages. The inhabitants have contributed with uncommon liberality to the expenses which these two buildings have required. The Bible associations of the neighboring communes have collected 5000 francs—a fact which will appear incredible to those who have witnessed the poverty and sobriety of this interesting population; their ordinary food consists of bread, fruit, and pulse—water is their only beverage, and meat is almost unknown. Cloth garments, stockings, shoes, hats, are in little use, and are preserved as a token of respect for the day of our Lord.

Persecution has broken out anew in the acts of the local authorities; more than once have their religious conferences been dispersed by a field-guard, and the faithful summoned before a distant magistrate; these interruptions in the celebration of public worship have been but temporary, but they discover the disposition of Government towards the

Protestants, and render yet more urgent the necessity of furnishing to these obscure Christians the means of presenting themselves publicly, as being sufficient in number to demand of his majesty's ministers their right to a private pastor. The sum necessary to execute the plans already commenced by Messrs. Wilks and Waddington, is 7000 francs in addition to the 5000, furnished by the Protestants themselves. Of this sum there is at least 1500 francs deficient.

You have above, my dear sir, a subject worthy of exciting the interest of our Christian friends, and upon which it will be easy for you to found an appeal to their charity. I need not say to you how much we are personally indebted for the zeal which you have displayed in aiding us in the fulfilment of the engagements contracted in this undertaking.

THE PRESENT AN ERA OF GREAT EVENTS.

The movements of Providence in reference to the two great Antichrists—the Internal Corruptor and the outward Foe—the Romanist Usurper, and the Arabian Impostor, are most awakening to the thoughtful mind. The work of mercy so happily begun in Ireland—the feverish condition of Portugal and Spain—the rapid growth of Christian knowledge in France—the precarious state of Austria—the blow which Popery has received in the New World—all these concurring simultaneously with the shaking to the very foundations of the two great supporters of the Mahommedan delusion, the Empires of Turkey and Persia, may well lead the most cautious and sober Christian to conclude that we are actually in a great crisis of the world. Immeasurable fields of labor may be speedily opened to Christians by this shaking of the nations; and, already, the cry of our active Societies for more laborers and more liberal support is loud and pressing, because more opportunities for labor are presented to them than they have the means of embracing. So vast are the wants of the world, that unless some mighty moral change shall take place, affecting at once, or in a short period, immense masses of mankind, the supply of Christian knowledge which can be furnished by all our Societies, will but create, as God shall bless it, a demand for larger supplies.—*Lond. Miss. Reg.*

THE WANE OF MAHOMEDANISM.

The rapid dissolution of that Strength of Dominion by which Mahomedanism has been upheld, is truly remarkable: both Turkey and Persia are at the feet of the Christian Powers. The Crescent wanes before the Cross! While Turkey was receiving her death-wound, in the forced Pacification of Greece by the Battle of Navarino on the 20th of October, the Russian Imperial Guard had almost at the same hour mounted the breach, made by the cannon of the army in a few days in the walls of Erivan, the supposed impregnable bulwark of Persia, and from which they had been repulsed in 1108, with great slaughter, in a desperate assault made after a six months' siege: the surrender of Tebriz, the seat of government of Prince Abbas Mirza, immediately followed; and terms of peace were dictated by the conqueror. That Power of the Christian World, which has long been suspended over the head of the Mahomedan, has thus fallen with weight irresistible: and it is perfectly plain, that, whether in Europe or in Asia, on the arrival of that hour, in the overruling Providence of Him who makes Nations to serve His will, while they mean only to serve their own, when it shall be deemed the interest of the Christian Powers further to weaken or entirely destroy the temporal dominion of the Mahomedan Antichrist, that dominion lies at their mercy.—*Lond. Miss. Reg.*

Synodical Minutes of 1827.

CAUSE OF TRACTS.

A letter was read in Synod from the Executive Committee of the Philadelphia Branch of the American Tract Society soliciting the co-operation of the Synod with that Institution in the distribution of religious tracts, and requesting them to countenance and support the design by recommending to the

churches under their care the formation of Auxiliary Tract Societies. The Synod approving the object of the Tract Society, unanimously adopted the following resolutions.

Resolved, That it be enjoined on the brethren in this connexion, to engage heartily in the cause, and to recommend to their churches the formation of Auxiliary Tract Societies.

Resolved, That the Corresponding Secretary report this resolution of Synod to the Executive Committee of the Philadelphia Branch of the American Tract Society.

In our notice of the American Tract Society, page, 101, 102, of the fourth number, we adverted to the exertions of the Philadelphia Branch to procure a supply of German Tracts for distribution among the German population in this state and elsewhere. We have no later information of the progress which has been made in stereotyping and printing but have no doubt that the work is proceeding with all possible dispatch. Much delay has been caused by the difficulty of procuring translations, and still more by the want of German stereotype founders. The Professor in this institution was requested to contribute a portion of labour in the work of translating; but his duties in the Seminary, the Editorship of the Magazine, and the bad state of his health, put it out of his power to furnish more than one translation. A number of German Tracts which Mr. Reily had brought with him from Europe, was forwarded to the General Agent. Of these considerable use has been made.

We rejoice that the Society have turned their attention to this object; because past experience has furnished very satisfactory proof of the good effects which the circulation of tracts is adapted to produce, and no portion of the population of this country has more need of them than our own.

Our German brethren in America are sadly degenerated from the intelligence and the piety of their ancestors. Our forefathers paid a zealous attention to the education of their children, and were careful to unite religion with letters in the whole course of their instruction. Their common schools were nurseries of religion, where children were taught the principles of Christianity, and were early accustomed to regard with affection and reverence their bible, their catechism, their books of devotion, and the worship of the sanctuary. Their pastors were at leisure to instruct them in catechetical exercises on every Sunday, and to visit the schools for the purpose of inspecting their studies, witnessing their deportment, and communicating religious knowledge. At home they were taught to join in the worship of God, every morning and evening, at the family altar, and to begin and to end every meal with prayer and thanksgiving. They grew up and their characters were formed under this influence; and, as they grew, religion was their guide and their comforter. They did not indeed all become subjects of saving grace, but with all of them religion was a subject of serious and habitual regard, and many, very many, were controlled by its authority, and supported by its consolations, amidst the manifold temptations and trials of this life.

When their descendants emigrated to America, they brought with them the sentiments and habits which such an education was adapted to form, but they could not transport with themselves the institutions of their own country. With a few exceptions they were poor, and were compelled to become indented servants, for a term of three or four years, to pay the expense

of their passage. When their servitude was ended, they had the world before them, with healthy bodies and virtuous habits, to seek an honest provision for the support of life, and they did so and prospered; but there was no provision for the instruction of their children in their own language; and they were unable to make it themselves. During a long time all their exertions were required to procure for their families the most ordinary comforts of life, and little could be spared for the erection of public buildings and the support of teachers. They were moreover, so scattered over a wide extent of country that a small society only could be gathered in any one place; and when churches and schoolhouses were erected, they were at considerable distances from one another, and the congregations to which they belonged were both few in point of numbers and poor in respect of means. Schoolmasters of suitable qualifications could seldom be obtained; nor was it frequently the happiness of these little flocks to procure well educated and pious pastors. When they obtained them, those devoted men were obliged to divide their labors between many distant congregations, giving a small portion only to each; and with all their toiling they could therefore accomplish but little. In such a state of things the children were indeed accustomed to industry and frugal domestic management, but they grew up in ignorance, and that ignorance generated vice and irreligion. It is true that, in general, our churches are sufficiently numerous, and that there is still an attention to a certain class of religious duties; such as baptism, confirmation, communion, public worship and private prayer; but these duties are lamentably misunderstood, and miserably performed: there is little spiritual devotion in them: they form a mere round of heartless ceremonies that exert no sanctifying influence upon the soul, are accompanied with no internal holiness, and have no unction from above. At the same time there is a deplorable ignorance of the nature of true piety and of the high destination and the arduous duties of the disciples of Jesus, as co-workers with God in the merciful design of saving a fallen race. In this spiritual ignorance, this darkness of the soul, sin prevails in all its variety of forms: it is the offspring of darkness: it dwells and prospers only in darkness; and there it puts on its most disgusting forms without fear or shame, because its deformity and turpitude are not perceived by the sinner. Our brethren need religious information as much as any portion of the community: they must be enlightened by a knowledge of the truth as it is in Jesus, before they can be expected to put off the works of darkness and to put on the armour of light. Nor is it knowledge alone that they need. In relation to the concerns of the soul they are like men profoundly asleep: having eyes to see they see not; having ears to hear they hear not; and with their hearts they do not perceive. They need solemn and frequent addresses to the conscience to wake them from their deathlike slumber, and to open their eyes to the light of the gospel of Jesus Christ: they must have line upon line, and precept upon precept; and their sins and iniquities must be proclaimed to them in a voice that penetrates the heart. How shall this be effected? Many of them seldom hear a sermon. In too many instances the sermons which they hear are superficial, insipid and spiritless. But those who are highly favored in the gospel ministry, have not too many means of stirring up, invigorating and saving the soul. There are in every place some, at least, who can be benefited by means which the ordinary ministry does not supply;

yea, who absolutely need those means. The bible, printed sermons, devotional books, all have their use; but they are not exactly suited to every case, nor sufficient for every purpose. Such a tract as The Swearer's Prayer, The Reward of Drunkenness, Serious Thoughts on Eternity, &c. may in certain cases produce an effect which no other means would have accomplished, and a sinner may awake, who otherwise would have slept forever. Our German brethren are generally not a reading people. Some cannot afford to purchase books. Others have not leisure, or have not patience to read them. Many will read with interest, what is short and pithy, who would yawn over a lengthy dissertation or a sermon. To persons of this description German tracts may be of excellent use; and these it should be our zealous endeavour to give them. We are persuaded that a free circulation of German tracts on practical subjects, written in a plain impressive style, and well pointed, is one of the best expedients that can be devised to effect a reformation of the religious character of our community; and we therefore cannot but earnestly beseech our brethren who are entrusted with the care of souls, and all the members of the church who have the cause of true piety at heart, to endeavor, as much as in them lies, to give efficacy to this scheme of benevolence.

As proofs of the good effects of religious tracts many facts might be produced. Of these we shall select only the following two:

CONVERSION OF A BRAHMAN IN BENGAL,

By means of a Tract.

Dr. Carey, in one of his last letters to the Rev. Mr Ward, mentions the following case. The Hindoo ascetics adopt a system of austerities known by the name of *Jogue*, which are intended to produce as great a separation as possible between the incarcerated spirit and matter, so as to prepare this spirit, which they consider as an individuated portion of the Deity, for the final renunciation of its connection with matter.—One class of these ascetics is known by the name *Mownee*, and these distinguished as having made a vow of perpetual silence.

A Brahman of the order of *Mownees*, and who had kept this vow of silence for four years, while residing at the famous temple of the goddess *Kalee*, near Calcutta, has recently become the subject of Christian conversion. This man, by his dress, (he wore several necklaces made of the bones of snakes,) his rank as a Brahman, his vow of silence, and the sanctity of his appearance, commanded the homage of the Hindoos to such a degree that he was worshipped as a god. When he passed through the streets of Calcutta, says Dr. Carey, the rich Hindoos hastened down from the roofs of their houses, and threw themselves in a state of prostration in the dirt at his feet. In these circumstances, a man of the highest order in his country, secluded from all human society, in one of the most famous temples of India, and worshipped as a god —who would have expected that such a man would have been brought into the Christian church? If it might have been concluded that any man in India was out of the reach of the Christian Missionary, and of Christian means, this surely would have been the man; for, to the privacy and sacred nature of his retreat, to the elevation of his rank, and to the reverence in which he was held as an object of adoration, must be added the amazing obstacles to conversion, inthe gross fanaticism and the immeasurable pride of such a being.

And yet a *Christian Tract*, in the Bengalee language, some how or other, found its way into the hands of this man, who might be said to have taken up his abode beyond the limits of our earth; and he had no sooner read this Tract, than by it his lips were opened, and "the tongue of the dumb began to sing." He left the temple, and hastened to Calcutta to seek further Christian instruction. And in a succeeding letter to Mr. Ward Dr. Carey, after declaring his conviction

that this man had become a true believer in our Lord Jesus Christ, adds, on such a day, "I expect to baptize the Brahmin who had made a vow of perpetual silence."

CONVERSION OF A PROFANE SAILOR,

By means of a Tract.

[Communicated by a Student in the Theological Seminary, Andover.]

I lately had a very interesting interview with a Sailor, who was hopefully converted a little more than a year ago; and I communicate the same to you, as showing the usefulness of Tracts to that class of our fellow-men. About two years and a half since, this Sailor, though he had become so wicked that few would employ him, was engaged for an eighteen months' voyage. Just before sailing, he walked out one evening with a number of his companions, & passing the Bethel Flag, they concluded to stop After sermon, the preacher gave them some Tracts, which they took without thinking or caring what they contained. They carried them to the ship, and soon after set sail.

After having been some months at sea, this man, as he was walking the deck, feeling somewhat melancholy, concluded he would look at the Tracts which had been given him. He did so, and conviction seized his mind. He knew not what was the matter. He had never felt so before. He could not rest; and in this state he continued waiting for the end of his voyage, that he might return home, and find some one to tell him what he must do to be saved. He broke off his habits of profaneness and open impiety, and thus remained till he arrived at port; soon after which he trusts the Lord Jesus Christ took possession of his soul.

He has since made one voyage, during which he *established a prayer meeting* on board, and won over a number to attend it, *two of whom hopefully experienced religion;* and all disorder was banished from the ship. Speaking of some seasons he had enjoyed since he experienced a change, he mentioned one in particular which he had, during his last voyage, while reading the Tract, "Memoir of Harriet Newell." (No. 179.) He said it seemed to him *his soul was wrapped up in Christ.* I shall never forget the expression, nor the manner of relating it. He attended a social prayer meeting with us, where a few of us met together. He led in prayer, and he seemed like one indeed taught of God. After attending prayers in our chapel, he remarked of the one who led, "He made a good prayer, but I hoped he would *remember before God the case of poor Sailors,* as well as others.—*Amer. Tract Magazine.*

THE GERMAN PERIODICAL.

An Article under this head was inserted in our fifth number which was printed during the editor's absence.—Several typographical errors occur in it which affect the sense; and in one instance, the omission of a whole line, reduces the sentence to unintelligible jargon. We therefore republish the article here with the corrections.

It is very surprising that so little interest is taken in the proposed religious publication in the German language. About a hundred religious periodicals in the English language are published in this country on the side of orthodoxy, and new ones are still coming into existence to occupy sections of country where they seem to be wanted, while not a single one is published in German.—Our German population in the United States of all religious denominations, perhaps is not much below a million, but we are within bounds at least if we estimate it at five hundred thousand. Of this number a very considerable portion either do not understand the English language, or are imperfectly acquainted with it, and would be more profited by German than by English reading. The American Tract Society have seen the importance of supplying them with German tracts and of publishing for their use a German religious almanac. We are persuaded that religious periodicals are at least as well adapted to effect the desired object; and we think that their utility and importance; yea their necessity, in the great system of means for the general advancement of the Redeemer's cause, entitle them to the countenance and the support of those friends of evangelical piety who are not Ger-

mans. They contribute liberally to the support of missions and of other benevolent operations for the salvation of the remotest Heathen; and they do right in it. May we not ask their aid in our exertions to bring into existence an instrument which would enable us to operate effectually upon so large a portion of our own community, and eventually to engage them in a zealous co-operation with their English brethren in the great and holy cause about which they are now so little concerned. Without more efficient aid than has yet been offered, the design of publishing a German religious periodical must be abandoned, and with it the hope of all the good which we expected from it. If it can be once brought into circulation, we trust its effect in diffusing Christian knowledge and waking up a zeal for the interests of eternity will be such as with God's blessing will secure its continuance. We wish it not to be sectarian, but decidedly Christian and evangelical: not to benefit one denomination, but to promote the interests of the kingdom of Jesus Christ.

Biography.

MEMOIR OF ABDOOL MESSEEH.

Abridged for the (Pittsburg) Spectator.

Abdool Masseeh was a converted native and church missionary, who died at Lucknow, March 4, 1827, aged 55 years. In 1810, he was led, by domestic circumstaces, to visit Cawnpore from Lucknow, where his family resides.—Rev. Henry Martyn was then Chaplain of the station. He was accustomed to address some word of Christian exhortation to the poor who assembled before his door on Sabbath afternoon to receive alms; and after some time many others attended and heard the Christian preacher. Among these was Abdool Messeeh, whose family name was Sheikh Salih. The portion of divine truth which Mr. Martyn explained, when he first heard him, was the Ten Commandments; which he always treated so as to lead the attentive hearer to the Saviour for pardon of past transgressions, and grace to keep the law in future. At the age of about 40 years, the law of God, as revealed in the Ten Commandments, proved a schoolmaster to lead this sinner to Christ.

The impression made on the mind of the subject of this memoir was deep and lasting; and he straightway sought opportunities of further information. He inquired at some native Christian youth then under the instruction of a friend of Mr. Martyn, into the nature of their lessons, catechisms, &c. The result of his convictions was, that he embraced Christianity, and was baptized in the Old Church at Calcutta, by Rev. David Brown, on Whitsunday 1811, by the name of Abdool Messeeh.

Some friends wished him to go forth immediately as a missionary among his countrymen. To this he respectfully objected, on the ground that he was not yet sufficiently acquainted with the contents of the Bible as a whole. He remained in obscurity till the end of the year 1812, when a friend, delighted with his good sense and ingenuousness, brought him again into notice. He was engaged as a Catechist of the Church Missionary Society, and accompanied the present Archdeacon of Calcutta, then Chaplain at Agra, to that Station. With that friend he daily read the Scriptures, noting down difficult passages, answers to objections, &c.—especially wrote a Commentary on Matthew's Gospel, and on the Epistles to the Romans and Hebrews—copies of which were sought and obtained in manuscript by native Christians in the Upper Provinces, especially in the Mahratta country. During two years, much of the Old Testament was read and commented on by him and the above mentioned clergyman; and many entire sermons and outlines of discourses were translated for his use. Thus, he improved in Christian knowledge, and became a workman that needed not to be ashamed. His answers to open and disguised enemies of the cross appeared, at times, to be dictated by the wisdom which is from above.

Having been employed eight years as a native catechist, it became desirable that he should be ordained. On this account, the Church Missionary Committee applied to the late Bishop Middleton to admit him as a candidate for orders in the church over which he presided. But the Bishop did not con-

sider himself authorized by his letters-patent to ordain ministers. In consequence of which, Abdool Messeeh was set apart to the work of a missionary, by the Lutheran missionaries of the Society. All opposition to him personally, by his countrymen, from that time, in a great measure ceased, und he seemed to be considered as an authenticated character. He was suffered to pass unmolested—was treated with attention in private by some of the Prince's own family; and finally, at Lucknow he died in peace, and received an honorable burial.

From Calcutta, Abdool Messeeh, after his education, returned to Agra. He visited, from time to time, the chief cities in the Upper Provices; and every where, by the simplicity and uprightness of his conduct, and the lively and interesting manner in which he introduced the subject of religion, excited much attention. Once, at Delhi, he was desired to be in readiness to wait upon the king. At Lucknow, the king of Oude passing by, bestowed upon him particular notice; and the Begum Somroo, a professed Roman Catholic, honoured him with a seat at her own table, and received a copy of part of the Scriptures from his hands. Some of the principal British residents at Agra, in the absence of a Chaplain, attended divine service in Hindostanee, and received the Lord's Supper with the native Christians.

Frequent attacks of illness prevented him from exerting himself as much as he wished. He continued to officiate in the Church Mission Premises at Agra till July, 1825. Bishop Heber, being satisfied that he was a fit subject for Episcopal ordination, consented to admit him to the ministry of the Esablished Church. He accordingly proceeded to Calcutta, and in company with three other missionaries, was ordained near the close of that year, in the Cathedral Church.

There seemed now no obstacle in the way of his residing at Lucknow, as a minister of religion; and the Church Missionary Committee had agreed to his permanent abode there. But Providence ordered it otherwise by his decease. On his return, he had not attended divine service as usual at the residency. But it being reported that he was confined with boils, no further inquiry was made. At length Dr. Luxmore visited him, and found him in a dying condition from mortification. He had him conveyed to his house, where he supplied him with suitable medicine, nourishment and attendance to the last.

In the latter end of February, he sent a message to the Resident, begging him to visit him. With this request Mr. Ricketts complied. After making known his wishes as to the place where he would be buried, he expressed himself perfectly resigned—said death had no fears for him, for our Saviour had deprived death of its sting. He thanked Mr. Ricketts for all he had done for him; and looking steadfastly at him for some time seemed to pray internally—then saying he was easy and happy, begged him to leave him.

The day before his death, Abdool Messeeh desired his friend to write his will—which was done in the English form. His house, which the Resident has enabled him to purchase, he left to his mother; his books to the Bible Society; his clothes to a beloved nephew. The will being sealed and cheerfully acknowledged, he said, "Thanks be to God, I have now done with this world! and with regard to mother, I commend her to God." Then laying his hand on the head of his nephew, he said, to his friend, "Speak to the Resident that no one be allowed to injure him." Then desiring his friend to come near him, and putting his hand in the attitude of prayer, he said, "O Father, Son, and Holy Ghost, be gracious to —— ——."

On the 4th, after Dr. Luxmore had visited him, he was told that he was advised to eat animal food. Raising his head from the pillow, he said, "Brother! a man does not live by bread alone, but by the word of God. See for how many days I have eaten nothing, and yet am alive." He then began to inquire after a man who had been with him for some time for religious instruction; and, being told he was present, desired he might be called: he questioned him on some points of religion, and explained to him the Lord's Prayer throughout: he spoke of his intention to baptize him, should he recover; and desired, that in the event of his death, the Rev. Mr. Whiting or

White might be requested to do so. In the evening, the wife of his friend called to see him; and on her asking him how he was, he said, "Very well, Sister, thanks be to God!" But this, it is observed, be must have meant of his soul: for his body was extremely ill, and hiccup, the usual precursor of death, had come on. He was told that the New Testament was at hand, and, at his desire, the fourth chapter of St. John was read: at the conclusion he said, "Thanks be to God!" A favorite Hymn was then sung: he had composed it but a short time before; and the following literal translation will convey some distinct idea of the source from which this servant of Christ derived consolation in a dying hour—

Beloved Saviour, let not me
In thy kind heart forgotten be!
Of all that deck the field or bower,
Thou art the sweetest, fairest flower!

Youth's morn has fled, old age come on,
But sin distracts my soul alone;
Beloved Saviour, let not me
In thy kind heart forgotten be!

He joined in singing this Hymn; and desired that it might be sung a second time: but, alas! he could no longer articulate distinctly, and became insensible to every thing around him. Soon after, recovering a little, he inquired if the female friends above referred to were gone: and this was the last expression that could be understood. He lay, seemingly in perfect ease, till about half past eight; when he raised his head from the pillow, and with his left hand took hold of the hand of his friend—then gently drew it,—and breated his last.

According to his desire, his remains were interred in the compound of his own house. The Resident, with other friends, attended the funeral on the morning of the 5th, and read the burial service at the grave. The Resident has also ordered a Monument to be erected over the grave, and directed an inscription to be prepared both in English and Persian.

A PARAPHRASE

On the words sung in Hindostanee by the Rev. Abdool Messeeh, immediately before his death.

Dear Saviour of the world! who art
Beloved supremely still by me,
Now, in thy ever-loving heart
O let me not forgotten be!

Of all that blooms in earthly bower,
Or in etherial field that flows,
Of every sweet and fragrant flower
Thou art the fairest, Sharon's rose!

Long passed away youth's cheerful morn,
And age's clothing hours come on—
These grieve me not—My soul is torn
By mem'ry of my sins alone.

Dear Saviour of the world! who art
Beloved supremely still by me,
Now, in thy ever-loving heart
Oh let me not forgotton be!

Summary.

Religion in Prussia.—A letter from Rev. Dr. Kniewell, Dantzig, to the General Lutheran Synod of the U. States, says, "I gladly avail myself of this opportunity to give you some information on the state of religion in this country. I will merely say a few words on the province of East and West Prussia where I reside. It is indeed a splendid evidence of the divinity of our heavenly King, and a glorious fulfilment of his promise in Mark xiii. 31. "Heaven and earth shall pass away, but my words shall not pass away," that we see the spark of gospel light, which had long been concealed beneath the darkness of human wisdom and the traditions of men, warming the hearts of multitudes and blazing forth with increasing lustre. Since the gospel is again preached in its purity, and the doctrines of human depravity, and repentance, and faith in the divine Redeemer are freely and generally inculcated, public worship is again attended and religion prospers. The deep interest which is felt in Bible and Missionary Societies, the cheerful aid afforded to every object connected with the progress of religion, the erection of new churches and the repairing of such as were decayed, all these circumstances afford the strongest evidence that religion is in a prosperous state. There are, indeed, many still left who advocate the cause of error, and some who have fallen into enthusiasm, and given occasion to the enemy to ridicule the devotion of those who worship God in spirit and in truth.

Ecclec. Rec.

The Bible—The persons who distributed Bibles among the destitute in the 6th ward of New York, found several Irish families who refused to receive the heavenly treasure. One family had a Catholic Bible, in which the second commandment, "Thou shalt not make unto thee any graven image, &c." was entirely omitted, and the tenth was separated into two, to make up the number.

Deaf and Dumb.—This class of unfortunates frequently display a depth of poetic thought and brilliant imagination which are not equalled by any whose faculties are in their glory. The Baltimore Chronicle gives the following account of an examination of a pupil of the Abbe Sicard. They show the truth of our remark; for in richness of poetic fervor, and eloquence of diction, they are unequalled. That paper says:

"Before we close, we will take the liberty to insert three questions propounded to Mr. Massieu, a deaf and dumb pupil of the Abbe Sicard, together with his answers, which for beauty and strength surpass any thing we recollect ever to have heard of."

Q. What is hope?
A. The blossom of happiness.
Q. What is Eternity?
A. The Life-time of God.
Q. What is Gratitude?
A. The memory of the Heart.

N. Y. Equirer.

Pious Mariners.—A member of the Shipping Committee of the New-York City Tract Society says, "We are credibly informed that there are about 100 pious captains belonging to this port; and there are many officers and seamen whose influence is on the side of truth."

Juvenile Benevolence.—On the 20th of May, 1827, a Missionary Association auxiliary to the American Home Missionary Society, was formed in a Sabbath School, connected with Rev. C. Mason's congregation, city of New-York. It was intended to do them good by forming the *habit* of giving, and no one expected much real assistance from their efforts. But they have had two Missionaries transferred to them for patronage; to one of whom they have paid $50, and to the other $75, in addition to what they receive from their feeble congregations. They are preachers in the northern part of the State.

THE OLD PLEA, NECESSITY.—A Georgia Editor says he is gratified by the great progress the Cherokee Indians have made in civilization; but nevertheless, to the wilderness they MUST go.

Alexandria, D. C.—The Philadelphian contains the following extract of a letter from the Rev. W. C. Walton. "The state of things in our congregation has been increasingly interesting for several months. I believe, there has not been a week since I have been here, in which there have not been some in an anxious state of mind. Thirty have joined our church since last June up to January, when we had our last communion. Since that time there have been a good many conversions—some very remarkable, and to-morrow week we expect a considerable addition of new members. The work has been making a constant, steady progress, and we hope it will be a *permanent* revival."

A Substitute.—At a late fire in Boston where the firemen endured much fatigue, some gentlemen provided chocolate for their refreshment.—Some members of several companies published a card afterwards, publicly declaring their satisfaction on receiving this beverage in preference to ardent spirits.

TEMPERANCE.—A grand jury lately assembled at Whitestown, N. Y. laid the customary tax on themselves; but they spent no part of it for spirituous liquors, and had none in their room. The balance of $5, was sent to the Domestic Missionary Society.

Sabbath Schools.—The Schools in union with the New York Protestant Episcopal Sunday School Society, held their 11th anniversary lately in St. Paul's Church. Upwards of two thousand scholars, attended by their teachers, assembled at an early hour.—Prayers were read by the Rt. Rev. Bishop Hobart, and the Rev. Mr. Feltus. An address was delivered by the Rev. Mr. Schroeder; after which, a hymn was sung by the scholars. The schools were stated to be in the most flourishing condition.

Theological Seminary at Auburn.—By the catalogue of the present month just received, it appears that the whole number of students is 76; of whom the Senior Class contains 19, the Middle 29, and the Junior 25; and 3 are resident members of the last Senior Class. New-York furnishes 32, Massachusetts 18, Connecticut 7, New-Hampshire 4, Vermont 4, Pennsylvania, 3, Ohio 2, New-Jersey 1, N. Carolina 1, Indiana, 1. From Williams College 18; Amherst 10, Hamilton 9, Union 9, Yale 7, Middlebury 4, Brown 1, South-Carolina 1, Ohio University 1, not graduates 13. The library contains between 3 and 4000 volumes.

Union Theological Seminary.—The Rev. Dr. Rice and the Rev. Mr. Roy, have lately received contributions for this institution at Philadelphia, within a few days, to the amount of more than $6000. Mr. Roy remains there, to receive further donations. Besides this, a good foundation has before been laid for a Library—a permanent fund of nearly $15,000 has been raised, and a subscription for one professorship already completed.

The Sabbath remembered.—In London, Liverpool, Bristol, and Greenock, the subject of "sailing on the Sabbath," has lately and almost simultaneously occupied the attention of the friends of Seamen. "The Greenock Seamen's Friend Society," have addressed a very comprehensive, and very forcible appeal to ship-owners, requesting them for many reasons to discontinue the practice.—"A petition has also been signed by upwards of *three hundred* sailors, pilots, riggers and jobbers, praying for its abolition."

Missionary to Africa.—This city has recently been visited by Rev. Mr. Erskine, who has been appointed by the American Board to the Mission about to be established in Africa. He is a man of Color, a member of the Presbytery of Union in East Tennessee, intelligent and of good report. We understand he is, at present under the patronage of the Board, and is on his way to Boston. He will continue, for some months to travel through this country, and address free people of color upon the things that belong to their peace, and upon the subject of their emigration to Liberia, in Africa; where they can enjoy the blessings of freedom in greater perfection than in this country. In August or September next, he will sail for Africa, taking with him his wife and seven children, who are free; and leaving behind him six children who are still in bondage. He preached with acceptance in several congregations.—[*Pittsburg Spectator.*

A tough Question.—On the subject of the removal of the Indians within our bounds, beyond the Mississippi, the *Cherokee Phœnix* has the following poser. "What proof have they that the system which they are now recommending, will succeed? Where have we an example in the whole history of man, of a Nation or Tribe, removing in a body, from a land of civil and religious means, to a perfect wilderness, *in order to be civilized?*"

Latest from Beyroot.—We have seen a letter from a respectable mercantile house of Smryna to a gentleman in this city, dated Nov. 24th, which says. "The last advices we have from Messrs. Goodell and Bird, are of the 5th of October. They were then all well, and enjoying perfect tranquility."—*N. Y. Obser.*

Illinois.—The Rev. Mr. Spelman, who has passed the winter in visiting the counties adjacent to the seat of government in Illinois, represents that region as a destitute, and in some respects a promising field for christian effort. In a letter to the editor of the Luminary he remarks; "I find among the people generally, and especially in the towns and villages, much more solicitude for preaching than I had expected. Many of the leading characters appear quite desirous to have preachers settled and churches organized, and manifest a disposition to support the gospel. What is this but the field white for the harvest? and what do we need but faithful laborers? The kind of preachers which suits us here, is such as have learned, like the apostle Paul, both how to be abased and how to abound. Let me conclude with the anxious inquiry, Who will come over into Illinois and help us?

Vis. and Tel.

LARGE BEQUESTS.

Mr. John Grandhon, who lately died in Philadelphia, has left the following legacies: to the Orphan's Society, the Indigent Widows' and Single Women's Society, the Pa. institution for the Deaf and Dumb, the Friends' Asylum near Frankfort, 5000 dollars each: the Pa. Hospital, 3000 dols. the Pa. Society for Charity Schools, 1000 dols. to the Pa. Dispensary, 80 dols. per annum, the Southern Do. 100 dols. the Northern Do. 120 dols. the Apprentice's Library, 75 dols. per annum. It is said he bequeathed several houses to their respective occupants: and that a residuary legacy to the Apprentices' Library will probably amount to 40,000 dols.

SEMINARIES AT THE SOUTH.

The Synod of S. C. and Georgia once had the plan of an Institution, uniting under one Board a Literary Seminary with a Theological; they have recently dropped the former, to limit their patronage and care to the latter. It is now stated, however, that the Presbytery of S. C. has agreed to undertake the Literary Institution, in compliance with the wishes of the Synod; and that both will be built up separately. It is said that the Theological School may expect greater aid in the lower parts of those States, and the Literary in the upper districts.

THE PRESBYTERY OF NEW-CASTLE, Del. at their late meeting, reported, that religion had prospered in some of the churches, and was in a low state in others. The Bible, Tract and Missionary cause had excited unusual zeal and extraordinary efforts. The members resolved that they would execute a mission, two and two, through the bounds of the Presbytery, and visit the several Churches under their care. They also passed resolutions in favor of temperance; and practically, without special vote, discharged spirits from their dinner table.

Profanation of the Sabbath.—A petition signed by 4526 persons has been presented to the Common Council of New York, praying that measures may be taken to effect the closing of shops on the Sabbath. It was ascertained on one Sabbath that 1469 shops were open for the evident purpose of trade, about 800 of which were dram shops, and places where liquors were sold by small measure.

At a meeting of the Managers of the American Bible Society on the 3d inst. Richard Varick, Esq. was unanimously elected President of that Institution, in the place of the Hon. John Jay, who had resigned the office at a previous meeting, on account of his advanced age, and bodily infirmities. Col. Varick has acted as presiding Vice-President ever since the death of General Matthew Clarkson. He has been a liberal contributor to the Society's funds, and to long experience in its concerns, he adds great zeal and devotedness in promoting the important objects which it has in view.

A TAVERN WITHOUT A BAR.—The following fact we have from a gentleman of this village.

A few weeks since, as he was travelling at the eastward, on calling at a public house in Bridgeport, Conn. the passengers were conducted into a room elegantly furnished, with carpet, sideboard, and other furniture, having more the appearance of a gentleman's parlour than that of a common sitting room at a Stage House. A genteel appearing female soon entered and being asked by one of the passengers for the bar-room, "you are in it," was the answer; he then called for some brandy—she replied "*we keep no spirits*; but can immediately furnish you with coffee, chocolate, or tea." These, together with other refreshments, such as cakes, crackers, &c. were forthwith placed upon the sideboard—the party were not backward in partaking; and even the gentleman who called for brandy appeared to be fully compensated for his disappointment by the novelty of the entertainment and will, we trust, hereafter, be an advocate for *taverns without bars*.—Roch. Obs.

The oldest of the Israelites of Bordeaux, Lion Philip, died lately in that city, aged one hundred and eight years. His health was firm until near the period of his dissolution, and he retained his intellectual faculties to the last moment.—*Philadelphia National Gazette.*

Bible Society of Jefferson College.

This Society have published their report. Last fall, they resolved, either alone or conjunctively with other Societies, to supply the destitute families of Washington county. The Washington Society cordially agreed to co-operate with them; and different parts of the county were assigned to these respective Societies. The directors of the Jefferson Bible Society have also undertaken, with the consent of the Pittsburg Bible Society, to supply four townships in Allegheny county—those of Elizabeth, Robinson, Mifflin and St. Clair; and committees for this purpose have been appointed with instructions to visit every family—receive donations—sell at reduced prices, or distribute gratuitously, the Holy Scriptures, as circumstances may require.—*Pitts. Spec.*

Grecian Boys.—Dr. Howe, who has recently returned to the United States from Greece, brought with him three Grecian boys, one of whom was in this place a few days since, on his way to Bishop Chase's Seminary, where, we understand, he is to be educated. His name is John Anistaki, aged about 11 years. He appears to be an active boy. His father was killed at the battle of Missolonghi, and his only brother murdered by the Turks some time previous. His mother and three sisters reside at Corinth, in the Morea.

Columbus Journal.

A translation of the Gospel of St. Matthew is in the course of publication in the Cherokee Phœnix. One chapter appears each week, with remarks.

Mr. Burr's Legacies.—The late Mr. Burr bequeathed the following sums to the cause of learning and Christian Philanthropy.

American Board of For. Mis.	$17,000
" Home Miss. Society	10,000
" Tract Society	10,000
" Colonization Society	7,000
" Bible Society	15,000
Vermont Domestic Miss. So.	5,000
Manchester Congregational So.	5,000
" Literary Seminary	10,000
Middlebury College	12,000
Williams College	1,000
Dartmouth College	1,000
N. West Education Society,	3,000

Methodist Missionary Society—The 9th anniversary of this society was held in the Duane-street church, in New York city, on Friday evening the 18th of April—Rev. Dr. Bangs in the chair. After prayer by the Rev. Mr. Ostrander, the annual report was read, of which the following abstract is given in the Spectator.

"In the several Missionary stations in Upper Canada; there are now upwards of *one thousand* Indians under the care of this Missionary Society, either as church members or children attached to the schools. There are several natives who have been licensed as public speakers, and who travel over vast tracts of country, preaching the word of life in their own language. In the Grand river Mission, there are about 100 church members and 59 scholars.—At Munsy town, (Delaware tribe,) 200 church members and 60 scholars. At Barnard, near Malden, 20 church members. At the Credit, 125 church members, six of whom are class leaders, & two licensed public speakers. At Grape Island, 130 church members, and twenty-five children at school; at this settlement ten buildings have been erected for their accommodation; and the mission, although recently established is in a most prosperous state. At Rice Lake, about 300, most of whom have made a public profession of religion. At Lake Simcoe a mission was established about 1 year since, and 40 have been received into church fellowship—amongst whom are three chiefs. There are also two schools and two native teachers —Some months ago a meeting of Pagan Indians assembled at the Grand River for the purpose of celebrating a feast. One of the converted Indians determined to be present, & taking with him a copy of the Gospels recently printed by the American Bible Society, he assembled around him a large number of those Pagans, to whom he read for about two hours, and described to them the gospel feast. This meeting, as it is believed, resulted in the conversion of six of that nation. The first was a Mohawk, of the age of 70 years. As soon as he had experienced a change, he was anxious that the Gospel should be introduced among his people, and that their children should have the means of education. For this purpose he gave up his own residence,

and built a small wigwam for himself. since that period, 50 buildings (small of course) have been built, and the tribe have flocked to this standard. At present, 200 Messassaugas are church members. They have removed to a settlement on the River Credit, and it is truly gratifying to have it in our power to say, that not one of them have returned to their old practises or brought a reproach on the cause they have espoused. Every house or wigwam is a Bethel and every heart is tuned to the praise of God.

Addresses were made by the Rev. Mr. Levings, and two converted Indians. The collection amounted to $151 99.

Burning to Death.—The late shocking instance of a female having been burnt to death, renders the knowledge of a discovery lately published by Sir R. Phillips, in the Monthly Magazine, for their total prevention, of the highest consequence. He deduces from the principle of the ascension of fire that ladies ought to lie down as soon as they discover their clothes to be on fire; that the progress of the flames will by that means instantly be checked, and may be easily and deliberately extinguished without any fatal injury, as usual, to the head, face, bosom and throat. He proves his principle by the following experiment: he took two slips of printed cotton, a yard long, and on lighting one of them at the lower end, and holding it perpendicularly, it was consumed to a cinder in the one fifth of a minute, and the volume of flame was so great as to rise nearly two feet. He then lighted an exactly similar piece of cotton, and laid it horizontaly on a pair of tongs, so as to lie hollow, and in this situation it was five minutes burning, and the flames at no one time, ascended an inch in height, and might have been extinguished by the thumb and finger. This plain and easy experiment ought to be read, in the presence of the females, to every family.

Standard of Female character among the modern Greeks.—When we consider the degraded condition of Turkish females, and reflect that the Greeks have so many ages been under the most severe thraldom, we find at once double reason to wonder and to rejoice at the interesting accounts we have, from authentic sources, of the elevation of the character of Grecian women. Facts on which we can rely, prove that even amid the sufferings to which they have been reduced by the war, and in spite of the scenes of distress and horror which have been familiar to their ears and eyes, they have preserved that modesty of deportment, and delicacy of feeling, which form such an essential part of the character of their sex. We learn, through the reports of our countrymen recently from their shores, that the crowds of destitute and starving women, who had the heroism to brave death; in all its terrors, rather than fall into the power of the barbarians, wherever they have been thrown on the rocks and islands of the Archipelago, adhere to the strictest rules of female propriety and delicacy; and that their modest demeanor, as well as their warm expressions of gratitude for food and clothing, irresistibly called forth the sympathy of those who went out in our name to administer relief. From particulars we have learnt of their condition, we are sure that it is extremely difficult for persons in the United States to form an idea of their sufferings.—*Daily Advertiser.*

Hannah More.—This lady is living at the advanced age of 86, at her beautiful cottage, Barley Wood, near Bristol. She reads without spectacles, walks with a firm step; her voice is as unbroken as that of a person in the prime of life.

Rutgers College.—The whole number of students in this institution at present is 71: Seniors 20, Juniors 22, Sophomores 17, Freshmen 12. The following gentlemen compose the Faculty. Rev. Philip Milledoler, D. D. President, and Professor of Moral Philosophy, &c. Rev. John Dewitt, D. D. Professor of Belles Lettres, &c. Rev. James S. Cannon, D. D. Professor of Metaphysics and Philosophy of Mind; Theodore Strong, A. M. Professor of Mathematics and Natural Philosophy.

An Indian Chief of the Nova Scotia Tribe, lately presented a petition to to the Legislature of Nova Scotia; praying that the selling of *Rum* to the Indians may be prohibited.

Education Society.

Communicated.

Copy of the constitution of the Young Men's education society of the German Reformed Church in York, Pa.

ARTICLE I. This society shall be called the Young men's Education Society of the German Reformed Church in York.

ARTICLE II The object of this Society is to raise funds for the purpose of aiding in the education of Pious Indigent young men for the Gospel ministry in the German Reformed Church of the United States.

ARTICLE III. Any person by paying annually not less than fifty cents, shall be a member of this society.

ARTICLE IV. Any person by paying the sum of five dollars at one time shall be a member for life.

ARTICLE V. The officers of this society shall be a President, two Vice Presidents, a Secretary and a Treasurer.

ARTICLE VI. There shall be a board of managers, consisting of the President, Vice Presidents, Secretary and Treasurer, and twelve members who shall be elected by the Society at their annual meeting, which will be held on the first Saturday in May.

ARTICLE VII. The board shall meet quarterly, to transact all business relating to the Society, and report their proceedings at their annual meeting.

ARTICLE VIII. It shall be the duty of the Secretary to keep a book in which he is to record the proceedings of the Society and of the Board of Managers.

ARTICLE IX. It shall be the duty of the Treasurer to submit quarterly to the Board of Managers a statement of all the monies received and expended. But he shall not pay any monies out of the Treasury without an order from the President of the Society.

ARTICLE X. The Society reserve the right of designating the young man who shall be aided by their funds.

ARTICLE XI. No alteration shall be made in this constitution except by a majority of two thirds of the members of the Society at their annual meeting.

At a meeting of the Society held on Saturday evening the 3d of May, the following report was submitted by the committee of arrangement.

The committee appointed to arrange the exercise of this evening embrace the present opportunity of stating to the audience, that, at a numerous and respectable meeting of young men convened in the school room of the German Reformed Church, the 29th of March last, a society was formed and a constitution adopted for the purpose of educating or assisting in the education of poor and pious young men of promising talents for the Gospel Ministry; that committee were also appointed by the society to visit the different wards of the borough and the adjacent country, in order to solicit subscriptions and donations to the society. These committees faithfully attended to the duties of their appointment. They have presented their reports to the society, from which it appears that the number of subscribers is increased to 71, and the sum collected from subscribers and donors amounts to $55 22 1-2.

The committee take the liberty of stating further, and with peculiar pleasure, that a similar society has been formed by the young females of the Congregation who feel in common with their brethren in Christ, an anxious desire to impart the bread of life to the destitute, and to send the light of the everlasting Gospel to those who are sitting in the region and the shadow of death. From the reports of the committees appointed by the Society it appears that it consists at present of 128 members and that they have collected $52. During the past season the Great Head of the Church has been pleased to favor us abundantly with the reviving influences of his spirit, the result of which we trust has been the conversion of many from sin to holiness, and the service of the Lord Jesus Christ. Every case of genuine conversion is followed by corresponding fruits and effects. It is followed not merely by prayer and devotion, but by an ardent and active spirit of benevolence. It opens and expands the heart in universal love to the human race. The true convert is not content to go to Heaven alone; he wishes to induce others to go along with him; and whilst he employs his own person-

al exertions to win souls to Christ in the immediate circle in which he moves, he contributes according to his ability to send missionaries of the cross to the needy and destitute. Christian benevolence cannot rest until the banners of the cross are unfurled in every land. Under its celestial influence the rich man pours out his treasures and the poor widow contributes her mite.

These two education Societies, if sustained with persevering zeal & cherished and patronized by our Fathers and Mothers in the church, (which we sincerely hope and pray may be realized) will be able to educate one young man at least for the Gospel ministry: and who can compute the amount of good which one able pious and devoted youth may accomplish in the church by his active and zealous labor in the ministry of reconciliation. Multitudes through the blessing of God upon his preaching may be turned from sin to righteousness; and who can tell what number out of these multitudes may feel willing to give up their worldly interest and prospects and go as humble messengers of the Lord, to proclaim the joyful sound to the destitute of our own land and the heathen abroad.

We cannot but consider the formation of these two societies as one of the happy effects of the late revival. It has produced a spirit of religious enterprize whose effects we trust will be felt for many years to come. It ought to fill the hearts of our Fathers and Mothers with gladness to see their sons and daughters forsaking the vanities of the world and studying to do good. The whole Christian world is in motion: let us not then by our prejudice, selfishness and sloth, retard the church in her march to conquest and triumph: let us awake from our selfishness and come to the help of the Lord against the mighty. The Kingdoms of this world are to become the Kingdoms of the Lord and of his Christ, and this is to be accomplished by human agency; by the labors and actions and liberality of Christians. It is true we can contribute but a little of the vast amount of power which is necessary for the conversion of the world. But the small amounts which are contributed by benevolent societies in every part of Christendom when collected into one fund will produce a vast sum; as small fountains produce streams, and streams rivers and rivers Oceans.

Let us then feel it not only our duty but our privilege to do all the good we can in every laudable way. Let us not grow weary in well doing.

CONTRIBUTIONS

To the Theological Seminary.

By the Rev. Saml. Helfenstein, jun. collected for necessitous students,		$19 00
By the Rev. J. Beecher from the Female Education Society of Shepherdstown, Va. for a student in the Seminary,	16 25	
Collection in the G. R. Congregation at Martinsburg, Va. from do.	15 00	
Collection in the G. R. Congregation at Smithfield, Va. from do,	6 58	
Collection in the G. R. Congregation at Shepherdstown, Va. from do.	5 68—43 51	
By Rev. Martin Bruner, Hagerstown, Md. a collection in one of his congregations for necessitous students,		7 87½

MISSIONARY FUND.

Donation by Mr. J. P. Zimmerman, Creagerstown Md.	00 25
Do by Rev. Danl. Herz, Dunkerstown, Pa.	1 00
Do by Hon. Abraham Shriver, Esq. Fred'k. Md.	10 00
Do by several friends to constitute the Rev. Samuel Helfenstein, jun. a life member of the Society.	25 00

The Ladies of Emmitsburg, Md. have constituted the Rev. David Bossler a life member of the American Tract Society.

Several other clergymen of the Reformed Church have been constituted life members of this society by the pious liberality of ladies. We delight to see the beginnings of this laudable spirit in our own church. Though our own in-

stitutions are languishing for the want of support, and need the most active and generous efforts to save them from extinction, we cannot regret that the charity which is but beginning to awake, is, in some instances, turned to other objects, we rejoice that something is felt and something done for the Redeemer's Kingdom; that the generous spirit which has long characterized some of our sister churches; which was the glory of the primitive church, and which forms so lovely a feature in the heavenly mind whose affections are placed on things above, and whose treasures are laid up in heaven, is beginning to adorn our Zion. We do not approve the maxim that our charity ought to be *limited to our own church*; nor are we certain that in this sense it must always *begin* at home. It will be active at home if it has begun to be active abroad. Let it but begin somewhere; it will glorify God and promote the interest of his Kingdom, and we ourselves will be in some way, in due time, partakers, of the good which it effects. We love to see a Christian feel that he belongs to Christ, and that every fellow Christian is a brother, and every human being an immortal spirit for whom the Saviour died. We love to see him forget his sect when an opportunity offers to do something for a soul's salvation; for the advancement of that cause which is the world's only hope; and for the honor of that Lord whose mercies are rich over all who call upon him. We are concerned about the prosperity of the Reformed Church, because it is a portion of the church of Christ, because its members are candidates for eternity, because the Son of God laid down his own life to save them, and because their salvation is best promoted by improving the spiritual health of their body; but we shall not make it exclusively the object of our affections; nor do we wish that its members should contract their religious feelings within such narrow limits.

Literary Notices.

CHEROKEE PHŒNIX.—We have received the 2d number of this paper—the first did not reach us,—whose appearance we some time ago announced as in contemplation. Its contents are in two languages, English and Cherokee, disposed of in parallel columns, when the articles are long, and a Cherokee translation succeeding the English, when the articles are short. It is an interesting curiosity—a newspaper edited by a full blooded Indian, in a language, the Alphabet of which was lately invented by an Indian. The original articles are fraught with good sense, and those which have a bearing on their separate and independent rights are not a little shrewd. It contains some strictures on a "Report in the Legislature of Georgia, claiming jurisdiction over the Cherokee lands," which show that they understand their rights, and have among them those, who are able to advocate them No paper has, for a long time, received a more hearty and justly deserved welcome from the corps Editorial.

It is published at New Echota, for the Cherokee Nation. The following historical facts are from the Charleston Observer.

The Cherokees, until the Revolutionary war, inhabited that part of this State which now forms Pendleton and Greenville districts, and occupied possessions to a considerable extent in Georgia. By a treaty executed at Dewitt's Corner, on the 20th May, 1777, they ceded, forever, to South Carolina, all their lands eastward of the Unacaye Mountains. They formerly consisted of the following tribes. *Echotee*, after which the town *New Echota* appears to be named—*Nequassee, Tehohee, Chatussee, Noyowee, Chagee, Estatoe, Tussee, Cussatee, Sugoola, Keyauwee, Echay, Acconnee, Tozawaw, Chiccerohe, Sennehaw, Tewraw, Tuckwashiwaw, Naguchie, Quacoratchie, Stickoey, Chota, Enoe, Totero, Esaw, Sapona, Wisack*—all of which except two, are said to have entirely disappeared. This was once a very formidable nation, but now it is inconsiderable both in number and force. The Indian tribes have literally melted away before the white man. What civilization and Christianity will do for them we have yet to learn Already the aspect of this and other nations is changed; and still greater changes are anticipated as exertions shall be made in their behalf.—*Christian Mirror.*

Private Journal of a Voyage to the Pacific Ocean and Residence at the Sandwich Island, in the years 1822, '23, '24, '25, with a full chart of the island. and lithographic drawings of scenery. By Rev. C. S. Stewart, late missionary at the Sandwich Islands. Published by J. P. Haven No 142. Nassau St. N. Y.

Monthly Preacher.—In addition to the publications of this description which were noticed in the list of religious periodicals inserted in our fourth number, the following are reported in the Boston Recorder:—The Christian Preacher, edited by the Rev, Mr. Campbell at Dover, Del.

The Gospel Preacher, *Universalist*, by Rev. D. Pickering, Providence, R. I.

The American Evangelist at Boston, edited by Rev. William Williams of Salem, Mass.

The Liberal Preacher, *Unitarian*, is not published in New York as stated in the 4th number, but at Keene, New Hampshire. Its editor is Rev. T. R. Sullivan.

The Baptist Preacher, Boston, is edited by Rev. William Collier.

The Western Preacher, Le Roy. N. Y. by Rev. Mr. Hotchkiss; the Virginia & N. Carolina Preacher, by Rev. Colin M'Iver; the National Preacher, N. Y. by Rev. Austin Dickinson.

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MEMOIRS OF JOHN URQUHART.

Including Letters and Select Remains. By W. Orme.

The Columbian Star makes some selections from this work, taken probably from an English Magazine, and makes the following remarks:

"Whatever tends to exalt the missionary character, and to furnish just incentives to missionary achievement, should be often laid before the public. Among the instances of noble and enlightened ardor, in the contemplation of such labors, we have met with none more affecting than that furnished in the case of the author of the following letters. He was a member of the University of St. Andrews, a pupil of Dr. Chalmers, and one of the most remarkable youths for high mental gifts and ardent piety, that has appeared since the days of Henry Kirk White and Thomas Spencer. His *Select Remains* have been recently published in England by the *Rev. William Orme*, in 2 Vols. 12 mo. These *remains* of *John Urquhart*, the name of the youth, we trust will soon be laid before the American public."

We are happy to say, that this wish of the Editor of the Star is already accomplished. The work has just come from the press, published by Crocker and Brewster of this city and J. Leavitt of New-York, in two small volumes of 254 and 244 pages, with a likeness. The opinion of the Rev Dr. Chalmers, a professor of the Institution to which Urquhart was attached, will be considered as important and decisive. He thus writes to Mr. Orme concerning his proposed biography.

"He is altogether worthy of the biographical notice which you purpose. My first knowledge of him, was as a student, in which capacity, he far outpeered all his fellows; and in a class of uncommon force and brilliancy of talent, shone forth as a star of the first magnitude.

"I do not recollect the subject of his various Essays; but the very first which he read in the hearing of myself, and of his fellow students, placed him at the head of the class in point of estimation: a station, which he supported throughout, and which was fully authenticated at the last, by the highest prize being assigned to him for those anonymous compositions, which are submitted to my own judgment, and among which I decide the relative and respective merits, without any knowledge of their authors.

"For several months, I only recognised him as a person of fine taste, and lofty intellect; which, teeming forth, as they did from one who had not yet terminated his boy-hood, gave the indication, and the promise, of something quite superlative in future life. It was

not till after I had, for a time, admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

"It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath-school, which I had formed. In the conduct of this little seminary, he displayed a tact, and a talent, which were quite admirable, so that I felt myself far out-run by him, in the power of kind and impressive communication; and in that faculty, by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example,—he was alike literary and mathematical, and combined the utmost beauty of composition, with the rigor and precision of the exact sciences. But his crowning ex cellence was his piety; that virtue which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned. This religious spirit gave a certain etherial hue to all his college exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominency to certain acquisitions, by which to overshadow, or to leave behind, the other acquisitions of his educational course. He was neither a mere geometor, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fulness and the harmony of his powers.

"I leave to you, Sir, the narrative of his higher characteristics. I have spoken, and fully spoken, of the attainments of his Philosophy,—to you it belongs, to speak of the sublimer attainments of his faith.

"Had I needed aught to reconcile me to the transition which I have made, from the state of a Pastor, to that of a Professor, it would just be the successive presentation, year after year, of such Students as John Urquhart, nor, in giving up the direct work of a Christian minister, can I regret the station to which Providence has translated me, at one of the fountain heads of the Christian ministry in our land."—*B. Recorder.*

Education in Ireland.—From an able and interesting paper published in the Scotsman, we learn that the progress which education has made in Ireland, within the last 16 years, is perfectly astonishing. From the returns made by the clergy in 1808, the number of scholars attending all the schools, was estimated at 200,000. It was found to be 395,813 when the general census was taken in 1821; and in 1824 it had risen to 560,549, according to the returns made by the established clergy, and to 565,964, according to those made by the Catholic priests. The amount of education has thus been almost tripled in 16 years. If we estimate the population of Ireland, in 1824, at 7,500,000 the children at school will amount to nearly 1-13th part of the inhabitants.

New York Paper.

Dr. Howe's History of the Greek War. We announce with great pleasure, proposals by Dr. Howe to publish a work on the History of the Greek war. From his intelligence and education, and above all, his residence in Greece during the unprecedented stuggle she has had to undergo, the public cannot but await the appearance of his book with great interest. As far as our knowledge extends, he is better fitted than any one else, to give an authentic and valuable account of that country, and the events of the war.

Curious Hebrew Manuscript.—A very extraordinary piece of penmanship is at present exhibited in the room of the Philadelphia Athenæum. It is a sheet of vellum a yard square, containing the books of Ruth, Esther, Job, the Song of Solomon, Lamentations, and Psalms, written in the Hebrew character, and so disposed as to form a series of beautiful figures, representing all the sacred instruments and furniture of the Temple of Jerusalem—the altar, the mercy-seat, the cherubim, the candlestick, the tables of the law, the columns, and the flowers upon their capitals, &c. The work is beautifully written and drawn, and was the exclusive labor of three full years.

Cherokee Alphabet.—The first number of the Phœnix contains an interesting article on the Cherokee alphabet, written, we are told, by Mr. Worcester, one

of the missionaries of the American Board.

The alphabet invented by G. Guess, a native Indian, is syllabic, and consists of only 85 characters; so that a Cherokee child has vastly the advantage of an English one, in learning to read. After a child has learnt our alphabet, it is a tedious business for him to make himself familiar with the combinations of letters into syllables and words. But when a Cherokee has learnt his alphabet he has *learnt to read*—and this is sometimes done in a single day, and not more than two or three days, says Mr. W. is ordinarily requisite.—From the fewness of its consonant sounds, and the fact that every syllable ends with a vowel sound, the Cherokee language is peculiarly well fitted for the use of a syllabic alphabet. A gentleman attempted to form one for the Choctaw language, but after swelling the number of his characters to more than 600, was still uncertain whether his task was accomplished. For the English language it would probably be yet more difficult.

Vermont Chronicle.

Poetry.

SPRING.

Lovely is the face of nature, [ers,
  Deck'd with spring's unfolding flow-
While the sun shews every feature,
  Smiling through descending showers.
Birds with songs the time beguiling,
  Chaunt their little notes with glee—
But to see a Saviour smiling,
  Is more soft, and sweet to me.

Morn her melting tints displaying
  Ere the sluggard is awake:
Evening's zephyrs gently straying.
  O'er the surface of the lake:
Melting hues, and whisp'ring breezes,
  All have powerful charms for me,
But no earthly beauty pleases,
  When, my Lord, compar'd with thee.

Soft and sweet are showers descending,
  On the parch'd expecting ground,
Fragrance to the meadows lending,
  As their drops distil around:
These, with every earthly blessing,
  Loudly for thanksgiving call,
But one smile of thine possessing,
  Jesus, far exceeds them all.

Sweet is sleep to tired nature,
  Sweet to labor is repose:
Sweet is life to every creature,
  Sweet the balm that hope bestows:
But though spring & evening's breezes,
  Sleep, and Hope, and Life to me,
All are pleasant—nothing pleases,
  Jesus, like a smile from thee.

[*Dr. Collyer.*

THE GRAVE.

By James Montgomery.

The *Grave* that never spake before
Hath found at length a tongue to chide;
O listen!—I will speak no more;
  Be silent, Pride!

Art thou a *wretch*, of hope forlorn,
The victim of consuming care?
Is thy distracted conscience torn
  By fell despair!

Do foul misdeeds of former times
Wring with remorse thy guilty breast?
And ghosts of unforgiven crimes
  Murder thy rest!

Lash'd by the furies of the mind,
From wrath and vengeance wouldst thou flee?
Ah! think not, hope not, Fool! to find
  A friend in me.

By all the terrors of the tomb,
Beyond the power of tongue to tell!
By the dead secrets of my womb,
  By death and hell!

I charge thee, *live!*—Repent and pray;
In dust thine infamy deplore,
There yet is mercy;—go thy way,
  And sin no more.

Whate'er thy lot,—Whoe'er thou be,—
Confess thy folly,—*kiss the rod*,
And in thy *Chastening* sorrows see
  The hand of God.

Then, traveller in the vale of tears!
To realms of everlasting light,
Thro' time's dark wilderness of years,
  Pursue thy flight.

There is a calm for those who weep,
A rest for weary Pilgrims found;
And while the mouldering ashes sleep,
  Low in the ground;

The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal shore shall shine
  A star of day.

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A LECTURE

On the Perseverance of the Saints, Delivered to the Students in the Theological Seminary.

By Saints I mean all those and those only who are regenerated by divine Grace and are made partakers of the promise of eternal life. The term Saints is sometimes applied in the Scriptures to all who professed to believe in Jesus and to have consecrated themselves to God; but in these cases it is always presumed in the judgment of charity that the persons in question are real Christians, and as such have experienced regeneration.

It is disputed among divines whether a saint may fall away and perish eternally, or may not. The Calvinistic party maintain the negative and the Arminian the affirmative side of this question.

The doctrine of the Reformed Church on this subject is contained in the first and the fifty-fourth question of the Heidelburg Catechism. "I with body and soul, both in life and death, am not my own, but belong to my faithful Saviour Jesus Christ, who with his precious blood hath fully satisfied for all my sins and delivered me from all the power of the devil, *and so preserves me that, without the will of my heavenly father, not a hair can fall from my head; yea that all things must be subservient to my salvation, and therefore, by his Holy Spirit, he also assures me of eternal life,* and makes me sincerely willing and ready henceforth to live unto him."—Concerning the Holy Catholic Church I believe "That the son of God, from the beginning to the end of the world, gathers defends and preserves to himself, by his spirit and word, out of the whole human race, a church chosen to everlasting life, agreeing in true faith, and *that I am, and forever shall remain,* a living member thereof. A comparison of these two questions and answers leaves no room for reasonable doubt concerning the sentiments of those who composed and those who adopted the catechism. They cautiously avoided the details of the doctrine of final perseverance, because respecting these there were differences of opinion among themselves; but the main point, that the saints will never perish, is sufficiently clear. By the Catholic Church they understood the internal or invisible Church, consisting of the truly pious of all nations and all times, who, though differing in many things of secondary import, agree in all that is essential to a saving faith. The members of this body are *living* members; and those who are such at one time, always continue to be such.

It is not pretended that saints cannot fall into sins, even very grievous sins. Both the express testimony of the scripture and some very striking examples of *gross* transgressions in persons who were *eminent* in the church of God, establish this point too evidently to admit of any doubt concerning it; and all past experience has shewn but too fully that there is none who does not sin and needs to have an advocate with the Father, and to wash his garments and to make them white in the blood of the Lamb.

It is admitted that, if the saints should so depart from God as to continue in the practise of sin, they would perish in it eternally. This is expressly and frequently declared in the Scriptures; so that we need but to open the sacred volume to convince ourselves of its truth.

It is admitted that the saints would thus fall away and would perish, if they were left to themselves, and their safety depended on their own wisdom and strength. Though they are every where and in every way exhorted and warned to exert themselves for their salvation, they are at the same time constantly assured that their sufficiency, or success,

or salvation is not of themselves but of the grace of God. *Without Christ* they can do nothing; it is not of him that willeth nor of him that runneth, but of God that sheweth mercy; it is *he* that has begun a good work in us and that will finish it to the day of Christ; it is *by his power* that we are preserved through faith unto eternal life. John 15, 4. 5. Romans 9, 16. Phil. 1, 6. 1 Peter 1, 5. The question is whether those who are saints *will in fact fall away and perish, notwithstanding the provision which is made to preserve them to eternal life.*

This question our catechism answers in the negative, and does so in perfect conformity with the scripture testimony.

The doctrine of Jesus on this subject is contained in the Evangelists, especially in Matth. 13, 1—23. Luke 15, 4—32. John 10, 27—30.

In the first of these places Jesus explains the cause of the unfruitfulness of many in the external church, and of the apostacy of those who once appeared promising and hopeful; they were never good ground in which the Gospel could bring forth the fruit of a holy life. In the good ground the seed sown not only grows and flourishes a while, like that upon stony ground, but continues to the end; and the very same cause which destroys the other only improves this and brings it to greater perfection. The summer's heat which withers the plants upon the stony soil represents violent persecution. Jesus considered this the principal cause which would produce the coolness and the apostacy of many in the church after his departure, as we learn from his endeavors to fortify his apostles against it. Math. 10, 16—42, 16, 24—28. Paul viewed it in the same light; Rom. 8. 35—39 Heb. 12, 1—13; and all the apostles looked upon it as the great trial which was to test the sincerity of the christian's faith. See. James 1, 2. 4. 12. 1 Pet. 1, 6. 7. 4, 12—19. Rev. 2, 10. 13. 3, 10. But this chief cause of defection from Christ does not injure the true Christian any more than the summers heat which withers and destroys the plants that have not depth of earth injures those which grow in a good soil: it is the very means by which God improves their graces and makes them more heavenly, while it destroys the christianity of those who were not truly pious: and hence if any fall away from Christ, even where the temptation is the most powerful, their very apostacy proves that they were not true Christians.

The same doctrine is taught by Paul, Rom. 8, 35—39, where he declares his conviction that neither tribulation, nor distress nor persecution, nor famine, nor nakedness, nor peril, nor the sword; neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall seperate us from the love of God which is in Christ Jesus our Lord.

Peter maintained the same thing when he compared an apostate to a dog that returns to his vomit, and to a washed sow that returns to her wallowing in the mire. The nature of the dog is not changed by his vomiting, and the nature of the sow is not changed by washing her; both remain the same animals still which they were before; and for this reason the one returns to his vomit, and the other to her mire, 2 Pet. 2, 20—22.

John inculcates the same doctrine, where he speaks of opposers of the Gospel who had once been among its professed adherents, he declares that they had never been truly Christians, and supports this declaration by the general principle, which it seems was universally admitted, that, if they had ever been truly Christians, they would not have ceased to be such. 1 John 2, 18, 19.

This apostle teaches the same thing in chap. 3, 8. 9. when he contrasts those who are of the devil and those who are of God. The characteristic difference between them is that the former commit sin, whereas the latter do not sin. By comparing this text with chap. 1, 7—10 and chap. 2, 1. 2. it appears that the apostle did not mean that one who is born of God does not in any sense commit sin; for he there speaks of such as walk in the light agreeably to the character of God who is light, and yet declares that they have sin, and places their consolation in the fact that the blood of Jesus Christ *cleanses* them from sin, that Jesus is their *advocate* with the Father, and the *propitiation for their sins.* That he does not in this place speak only of sins committed *before regeneration* appears from chap. 2, 1. where he addresses young converts as little children, and tells them that he writes these things to

them *that they might not sin*, and adds that, if any of them should fall into sin, their case would not be hopeless; for then they still had an advocate with the Father, Jesus Christ the righteous. He evidently speaks of sins committed after regeneration, and designs to teach that for such sins also the blood of Christ has made an atonement, and that the chris tian who has fallen may be restored to favour. It is therefore plain that, when he says, whosoever is born of God sinneth not and cannot sin, he does not mean particular instances of sin, but a habitual course of sin. One who is born of God does not live in the habitual practice of sin, because his seed, the word of God abideth in him; keeps possession of his heart; and he cannot thus sin, because he is born of God; his regeneration makes it impossible to him to sin in that sense: he may be enticed away by temptation or driven by vio lence into transgression, but he cannot be at ease in sin, nor continue in it. A washed sow may return to her wallowing in the mire, but a sheep will not go with her; it may be thrown in; but it will find no enjoyment there and will not remain there.

In the second place to which I have referred for the doctrine of Jesus, the 15th of Luke, our Saviour teaches that, if one of the family of God be gone astray in sin, he must and will be brought back. The Pharisees and Scribes had reproached Jesus with receiving publicans and sinners and eating with them. He justified his conduct by representing to them the solicitude of a shepherd for a strayed sheep, of a woman for a lost piece of silver, and of a father for an abandoned child. The shepherd is not at rest until his sheep is brought back to the flock, nor the woman until her lost money is found, nor the father until his son is reclaimed; and each rejoices exceedingly in the recovery of that which was lost. The persons whom Jesus introduces still regard the lost objects as their own. The shepherd still regards the sheep as his, though it is now astray; the woman still owns the piece of silver, though it is lost; the father still owns his son though he is now a strolling profligate. This principle, the idea of property, produces all the care, anxiety, and seeking on the part of the owners while the objects are lost, and all their joy when those objects are found.

The justificatory argument of Jesus is based upon the premised fact that some of those publicans and sinners, whose profligate lives were so offensive to the Pharisees and Scribes, belonged to God, but were now in the situation of the lost sheep, the lost silver, and the prodigal son; and that this unhappy condition did not dissolve the relation in which they stood to him. We need not to suppose that they had been already in fact regenerated, and were again fallen into sin; though it is possible that some of them may have been, like David, in a state of foul but uneasy apostacy after a conversion to God. It is however certain that they were those whom the Father had given to Christ, whom God had foreknown, and predestinated to be conformed to the image of his son. John 6, 37. 39. Rom. 8, 29. 30. God regarded them by anticipation as his own people, who were to inherit eternal life; they were his sheep, his treasures, his sons, though now in a state of miserable estrangement and perdition, having gone astray from the womb. He claimed a peculiar property in them; and therefore he would not cease to care for and seek them, until he had recovered them from their wretched condition, and brought them to the assembly of his people by repentance and faith and sanctification.

It is manifest that the argument of Jesus will apply with the same force to the case of those who, after their regeneration, are enticed away by temptations, as it does to the case of those who, being foreknown and predestinated, are yet in their unregenerate state. As God always foreknew them, and loved them, and chose them even before they were born; yea before the foundation of the world, Eph. 1, 4. they were always his sons *so far as his own purpose was concerned.* Their going astray from the womb did not dissolve this relation to him. Because they were his children, he sought them until he found them and brought them to his bosom, and, as it were, rejoiced over them. It follows that, if they be led astray by temptation, like David or Peter, or any other child of God, after their conversion, they will be sought again until they are found and restored to his family. They do not become the children of the devil

as soon as they fall into sin: they are still the children of God, though fallen, polluted and guilty. As such they are still loved, though they may be severely rebuked and chastened. As the shepherd's disturbed affections go forth after his wandering sheep; as the woman's anxious thoughts are employed about her lost piece of silver, and as the father's compassion and cares are occupied with his strolling child, so the thoughts of God are with those of his children who are out of the way, wandering in the wastes of error and sin, and exposed to the danger of eternal perdition; nor will he cease to care for them and to seek them until they are restored.

St. Paul taught the same doctrine, 1 Cor. 11, 28—32. He explains the cause and the design of a disease which afflicted the Corinthian church, and of which some had died. He tells them that the disease was a divine judgment; that the cause of it was their irregular and profane manner of celebrating the Lord's supper; and that it was designed to bring them to repentance that they might be saved; and he lays down this general proposition as the basis of his explanation. "When we are judged, we are chastened of the Lord, that we might not be condemned together with the world." Three things are contained in this proposition, viz: first, that the world will be condemned for their sins; secondly, that the people of God will be preserved from that condemnation; thirdly, that, when they fall into sin, judgments are employed to recover them, so that they do not perish with the world. In the epistle to the Heb's. chap. 12, 6--11, the same doctrine is inculcated. The apostle there speaks of those who have sinned, and maintains that, if they were the objects of God's love, if they were sons, they would be chastened for their sins; but if they were permitted to sin without chastisement, the fact would prove that they were not sons of God and not the objects of his love. The judgments might be dreadful, as the apostle intimates in several places in this epistle, but they would always have the same design and be ultimately effectual for the merciful purpose of God, bringing the peaceful fruits of righteousness. That this was the light in which St. Paul viewed them, is evident from the strong terms in which he elsewhere declares his conviction that no Christian would draw back to perdition, and that nothing should separate them from the love of God. Heb. 10, 38. 39. Rom. 8, 35—39. Though the children of God are chastened for their sins, and may be dreadfully chastened, they are not forsaken nor cast away. They may be often in imminent danger, their deliverance may be a hair-breadth escape, they may be *scarcely* saved, 1 Pet. 4, 18; but they are notwithstanding always delivered, and finally saved by the power of God. 1 Pet. 1, 5.

The third place to which I have referred for our Saviour's doctrine is John 10, 27—30. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them to me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one."

"I give them eternal life." To *give* it is not merely to *promise* it. Jesus could not say that he gave eternal life to those who still perished in their sins. By eternal life the New Testament always means a happy immortality after the present life. This life can be *given* only by granting the possession and enjoyment of it; and this can be done only to those who are actually saved. If it be objected that, as the verb "I give," is in the present tense, Jesus must mean something which his followers receive in the present life, it is sufficient to reply that the term *eternal* life is never used in the New Testament to designate any thing which is merely *temporary;* and it would be indeed a strange solecism if it were so used. The use of the present term of the verb instead of the future is conformable to the scripture style, when it expresses a purpose already formed of which the execution is yet future. See Isaiah 9, 6. For unto us a child *is born*; unto us a son *is given*, 15, 1. 2. Ar of Moab *is laid waste* and brought to silence—Kir of Moab *is laid waste* and brought to silence. He *is gone* up to Bajith and to Dibon to weep. John 17, 11. And now *I am* no more in the world. Matth. 26, 24. The Son of Man *goeth* as it is written of him, but woe unto that man by whom the Son of Man *is betrayed*, 28, 29.—Lo *I am* with you al-

way, even to the end of the world. John 20, 17. I *ascend* unto my Father and your Father. Rev. 18, 2. Babylon the great *is fallen, is fallen,* &c.

"And they shall never perish." This is the same, in the negative form, as the former. I give to them eternal life. The addition of this clause strengthens the interpretation I have given of the former. Eternal life shall be so given to them that they shall never perish, consequently it is not only promised but also secured to them. Perdition is a thing which they shall never experience. If we translate the clause as some do, "they shall not perish forever," it will imply that they may indeed perish, but their perdition shall not be everlasting. If this translation were allowed, the text would still prove that the followers of Jesus are secured from the perdition which the ungodly suffer; for Jesus always speaks of that as everlasting. Matth. 25, 46. Mark 9, 43—48. Consistently with the whole tenor of his doctrine, their perdition could be no other than the destruction of the flesh in the present state of being. This the disciples of Jesus were taught to expect, and this they all experienced; but while the outer man was given up to death and destruction, the inner man was unhurt, and they were secured effectually from the perdition of ungodly men in a future state. See Matth. 10, 28—33. Luke 12, 32. John 3, 18. 36. John 5, 24. John 11, 25. 26. Rom. 8, 10. 2 Cor. 4, 8—18.

The same doctrine is contained in the text, John 6, 37—40. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day" Those whom the Father has given to him are the same whom he calls his sheep, and distinguishes from obstinate unbelievers, John 10, 26. 27. To lose any of these would be to suffer any of them to perish. This the father forbids, and Jesus therefore will not permit. It is the Father's will that each of these shall be raised up at the last day, and shall enjoy eternal life after that resurrection; and this will Jesus came to perform. Comp. v. 54. "Neither shall any one pluck them out of my hand." "And none is able to pluck them out of my Father's hand." και ουχ αρπασει τις αυτα—και ουδεις δυναται αρπαζειν αυτα— The pronouns τις and ουδεις refer not merely to a human adversary, but to any being whatever which may assume the character of an enemy. No enemy whatever, that may rise up against those whom the Father has given to Jesus, shall wrest them from him. This declaration implies that the attempt to wrest them away will be made, but that his power and vigilance will so effectually protect them that every such attempt must fail. They are not in his hands only but in the Father's also, who is greater than all other beings, and against whom therefore none can prevail. By the term Father in this place Jesus means God, without reference to a distinction of persons: it is the common appellation by which he designates the Deity. He spoke of God not only as *his* Father, but also as the Father of *all who believed in him,* while he denied that he sustained this relation to those whose lives were wicked. See Matth. 5, 45. 48. 6, 1. 4. 6. 8. 9. 14. 15. 18. 26. 32. 7, 11, 21. 10, 20. 32. 33. 11, 25. 26. 27 12, 50. 13, 43. and in many other places. See particularly Matth. 20, 23. Matth. 24, 36. Mark 13, 32. John 8, 54. 14, 28. 16, 3. compared with verse 2. 16. 10. 16, 17. John 16, 28. compared with verse 27 and 30. John 20, 17; in all which places it is manifest that the term Father is used to designate God without reference to a distinction of persons. It is evident also that it is used in the same sense in the text which is now before us. Jesus first declares that he will effectually protect those who belong to him; and because the Jews, with whom he disputed, considered him a mere man, and might therefore question his ability to afford to his followers the promised protection, he adds that the hand of God is with them as well as his own, and as God is greater than all other beings, they were certainly safe under his protection; and he further declares that he and God are one; that is one mind; it was the will of God as well as his own will that all his people should be safe from harm. Compare John 6, 38—40. That the oneness of which he speaks is not a physical but a moral unity, a unity of design and will, appears from the context and scope of this passage, and is placed out of all doubt by the parallel place, John 17, 21. 22. where Jesus prays that his disciples may be one,

even as he and the Father are one. As the Father is of the same mind with Jesus toward his disciples, there cannot be the smallest doubt that his infinite power and wisdom will always be an adequate security against perdition. It has been objected here that the words, "Neither shall any one pluck them out of my hand," only assure the disciples of Jesus that no enemy shall prevail against them *while they continue faithful,* but do not assure them that they shall be safe *if they voluntarily depart from him;* and, as they are free agents, we can never be certain that they will not choose to turn away from Christ, and in that case there is no promise of safety given to them.

To this objection it is sufficient to reply. 1. I have already shown that, as the strayed sheep and the lost silver are sought with ceaseless care until they are found, so every child of God will be restored when it has wandered from him. 2. In the declaration of Jesus that he gives to his people eternal life, and that they shall never perish, he had already declared his purpose to preserve them by his power through faith unto eternal life. 3. If the people of Christ are born again; if they are new creatures; if they have put off the old man, and have been renewed in the spirit of their minds, and have put on the new man, who after God is created in righteousness and true holiness; if they love God and delight in his law, esteeming it more precious than gold, yea than much fine gold; if their affections be placed on things above, their conversation be in Heaven, and their treasure be laid up there; it is not to be supposed that they will choose to forsake God and abandon themselves to a course of sin during the remainder of their lives *in the absence of all temptation.* See 1 John 3, 9. But if there be a temptation, *it must come from some creature,* who is their enemy and seeks by force or guile to draw them away to their destruction. If that creature succeed, it has plucked the sheep out of the hand of Jesus and of the Father; and this is the calamity which our Lord declares shall not befall them. The sheep may stray through infirmity, but they shall never perish; ravenous beasts may beset them, but shall never prevail against them. Compare St. Pauls doctrine Rom. 8, 28—39. Heb. 10, 38. 39.

In the passage in Paul's epistle to the Romans, chap. 8, 28—30. the final salvation of every child of God is inseparably connected with God's purpose of mercy toward him. All those whom God foreknew, he predestinated to be compared to the image of his Son. All those whom he predestinated he also called with such effect that they heard and obeyed him. All those whom he thus called he also justified, by forgiving their sins and granting to them a claim to eternal life. All those whom he justified he also glorified. It is therefore certain that of all those whom God foreknew and predestinated and called and justified, there is not one who shall fail of that glory which shall be revealed in the day of Christ. If it be objected that the glorification which is mentioned here is spoken of as something already past, and therefore cannot be the attainment of the felicity of Heaven, I must ask the objector what other glorification the apostle can mean? St. Paul's own opinion was that, if in this life only we have hope in Christ, we are of all men the most miserable. 1 Cor. 15, 19. There was nothing therefore in the Christian's present lot which he would have considered as his glorification. The glory to which Christians were taught to aspire, and the expectation of which was the copious source of their consolations and their joys, was the resurrection from the dead, and the holy and blissful immortality which was appointed to succeed it. This delightful hope is mentioned and expatiated upon in the preceding part of this chapter from verse 11 to verse 27 inclusive. In verses 17 and 18 St. Paul speaks of the glorification of Christians as of an event which is yet to come, and which will consist in their being co-heirs with Christ, and partakers with him in his inheritance. In the 19th verse he speaks of it as the manifestation of the sons of God, and in verse 23, as their adoption, which is the same thing. Christians will be co-heirs with Christ when they are made to partake with him in the glory of being adopted by God and manifested to the universe as the sons of God. In the 21st verse St. Paul intimates that this adoption and public manifestation will consist in a deliverance from the bondage of corruption; and in verse 23 he explains it as consisting in the re-

demption of their bodies. In chap. 1, 4. it is said that Christ was powerfully declared to be the Son of God by his resurrection from the dead. He was raised in glory and felicity, free from the power of death and corruption, and entered into an immortal and blissful state. By this resuscitation, God owned him and manifested him as his Son. In this adoption all true Christians shall be co-heirs with him, they shall be liberated from the bondage of corruption and the power of death, and admitted with Jesus into a state of holy and never-ending felicity. Compare John 6, 39. 40. 54. 14, 3. 17. 24. 1 Cor. 15, 12—57. 2 Cor. 4, 14—18. Philipi. 3, 20. 21. Col. 3, 3. 4.—1 Thes. 4, 13—18. 2 Tim. 4, 6—8.

Those whom God foreknew he predestinated to be conformed to the image of his Son; that is, to be like him adopted and manifested as children of God by a glorious and happy resurrection from the dead, and this conformation to the image of the Son of God is the glory which shall be revealed in them. Compare 1 Cor. 15, 49. Ephes. 1. 5. Phil. 3, 21. 1 John 3, 2.

In pursuance of his purpose that those whom he foreknew should be conformed to this image. God first calls them effectually to faith, repentance and holiness, then justifies them and finally glorifies them.

The verb *glorified*, in verse 30, is in the past time because the apostle, having reference to the purpose of God which is mentioned in verse 28, speaks of things as existing in that purpose, not as already carried into effect. It is certain that God had not then actually *glorified* and *justified* all those whom he foreknew and predestinated; but it was his purpose to call them and justify them in due time; and therefore Paul speaks of their calling and justification as if they were already past. In the same sense he speaks of their glorification as if it had been accomplished.—God had purposed once for all to glorify them in due time; and the event was therefore the same to him as if it were already come to pass, and might be spoken of as a thing which God had already done. As it is certain from this text that there are some whom God foreknew and predestinated to be conformed to the image of his Son in a resurrection from the dead and a glorious and blissful existence in a never-ending state; and that all those who are thus foreknown and predestinated are in due time called effectually and justified; so it is equally certain that all who are thus called and justified are ultimately glorified.—Therefore if it be ascertained that any person is effectually called and has obtained justification, it is also certain that that person was foreknown and predestinated, and will be finally admitted into the enjoyment of of eternal life. From all this the conclusion seems to me inevitable that all those who are truly regenerated will be preserved to the end.

The objections to this doctrine shall be considered in another lecture.

TRANSLATIONS OF THE BIBLE.

Some literary reviews, and persons unfriendly to Missions, and the growing and happy influence of Bible Societies, have endeavored to prejudice the public mind against the numerous translations of the Bible, which have been made by Missionaries in distant lands. They have even endeavored to bring the British and Foreign Bible Society into disrepute, for encouraging these translations;—alleging that they were in many respects imperfect, if not grossly incorrect, and performed by persons incompetent to a work of so much responsibleness. These objections, though plausible, are very fairly met, and, we think, ingeniously answered, in the following remarks and facts, extracted from a speech delivered in London, October 24, 1827, by Mr. John Butler to the Southampton Bible Society.—*Ch. Watchman.*

"I will now take the liberty of stating the grounds on which I shall conscientiously continue to be a subscriber to the Bible Society, with regard to its efforts to promote translations, as well as to its domestic objects. They are these:—

First—No translation is perfect. To give a representation of an author's sense, to catch his spirit and manner, and to express his meaning with purity, in the language into which any transla-

tion of any book is made, form no easy task. There are nice shades of meaning, which the words and idioms of one language express, that cannot be in all respects exactly transferred into another language. But because no translation will ever be absolutely perfect, it does not follow that translations below perfection may not be eminently useful.—The Septuagint, or Greek translation of the Old Testament, is very far from a perfect translation. It is indeed, probably, a more imperfect translation than any one in modern print, and yet it is very frequently quoted by our Lord and his Apostles; who neither set about correcting it, nor left any injunctions on the subject. The learned and excellent translators of our English version, were far enough from considering theirs as a perfect translation. This they confess by the numerous marginal readings, which their copies, when they are printed as they were first published, contain: nor do they less confess it in their learned, ingenious, eloquent preface, which ought never to have been separated from their great and good work.

Secondly—Imperfect translations were the means, under the blessing of God, of producing the reformation. Wickliffe made an imperfect translation; it contains some such idiomatical renderings as must have been unintelligible.—Yet such was the effect of Wickliffe's efforts, that, even in his own time, a third part of the clergy began to entertain scriptural sentiments. Tindal made an imperfect translation, and his zeal brought him to the stake; yet the fruits of his labors were neither few nor small. Coverdale made an imperfect translation and boldly asserted the unquestionable fact, that there 'may come more understanding and knowledge of the Scriptures by sundry translations of it, than by all the glosses of sophistical doctors,' inasmuch as verbal and idiomatical differences would lead men to think, to compare and to judge. Coverdale's imperfect translation was set up by authority in parish churches; the people flocked together to be instructed from it; and hence the reformation spread and grew. Nor was it, indeed, until these and other imperfect translations had done the great work that the present authorised version was undertaken.

The translators of this version have shown a laudable anxiety to do honor to the authors of these imperfect translations. 'We are so far,' they say, 'from condemning any of their labors, that we acknowledge them to have been raised up of God for the building and furnishing of his church, and that they deserve to be had of us and of posterity in everlasting remembrance.'—Here it may be added, that so far has the Church of England been from taking alarm at imperfect translations, that it has actually sanctioned for centuries, and is to this day sanctioning a translation of the Psalms, varying not only from the translation in the Bible, but even from the Hebrew, from the Septuagint, from the Vulgate in many instances; and kept industriously within view, to the actual exclusion of the Psalms in the Bible; so that while these are entirely discarded from public reading in the church service, this exceedingly imperfect translation in the Psalter is read twelve times a year. So far are the great leading principles of revealed religion from depending on mere syllables and phrases; so loftily do they rise above the poor support of moods and tenses, that it has pleased the Holy Spirit to employ the meanest form of the Greek language, and the least accurate syntax of that tongue, to convey to us the greatest part of the Greek Testament Our translators felt this, when, alluding to the various din of objections that resounded in their days, from the tinkering of word-catchers, they exclaimed, 'Is the kingdom of God become words or syllables?'

Thirdly—The imperfections of translations are not likely to be such as to misrepresent the great leading truths of revealed religion. Here we refer again to the authority of our own translators—forty seven men, pre-eminently distinguished for their piety and their profound learning. 'We affirm and avow,' say they, 'that the very meanest translation of the Bible in English, set forth by Protestants, containeth the word of God, nay, is the word of God; as the King's speech which he uttered in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, every-

where; no cause, therefore, why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. 'The Romanists, therefore, in refusing to hear, and daring to burn, the word translated, did not less than despite the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness did enable, it did express.' And we may be bold to affirm, that there is not a translation extant, how imperfect soever in literary excellence, that does not clearly lay down the great groundwork of all religion—'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself;' or that does not make it plain that Jesus Christ brought life and immortality to light; or that does not proclaim by the Gospel, Glory to God in the highest, peace on earth, and good will towards men; or that does not show that it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; or that does not assert it to be the duty of those that believe in Christ, to maintain good works.

Lastly—Life is short and art is long. We allow most readily, that the Committee of the Bible Society are bound, by the most solemn duty, to use every means to procure the most correct translations possible. But if we wait for these till Oxford and Cambridge shall have endowed professors of Welsh or Irish, much less of Mongolians, Peruvians, Arawack, Bundelkundee, and Munipoor Kunchee, and lectures on the language of Otaheite, Labrador, and Hottentot Land, and even on the celebrated and more inviting Sanscrit, we shall childishly abandon all our present opportunities of usefulness; knowing too, as all the world does, that even Oriental studies have found so little encouragement in our seats of learning, that Cambridge has actually been obliged to fetch, or to train, her professor of Arabic from a carpenter's bench. This is not said in the way of reproach, but with sincere regret.

Though it has not been my lot 'to walk the studious cloister's pale,' I disclaim all sympathy with those who set themselves to disparage the institutions that produced Walton, and Pococke, and Hyde, and Castell, and Lightfoot, and Kennicott, and Lowth, and Horseley.

Except at Paris, perhaps—and of this I am not quite certain—and anciently, it may be, the Propaganda at Rome, not a University in the world, Protestant or Catholic, has to this day made an effort to cultivate the Chinese language—a language spoken by nearly one third of the human race. In the thousand years that our universities have been established, has there ever been a public and authorized attempt to put the Scriptures into any language of any nation, save our own? Is there any such efficient institution in the Church of Rome, in the Greek Church, in any of the foreign Lutheran churches, or in the Church of England? Is there any where any preparation for organizing a system of translation, except in the newly founded College at Calcutta, which has been previously mentioned; an institution, too, which would probably never have been thought of; had not the Serampore translators previously set their hands to the work; for what, then, are we to wait? Since we should but wait in the temper of the idiot, who is 'to catch larks when the sky falls,' if we should delay till we could obtain perfect accuracy, in the hope of a generation of unborn Literati, who are to posses, in some fair future day of the Greek Calends, the means and the will of doing that, which all the scholarship of the past has not yet effected; and which, where it has been done at all, has been done, in most cases, by individual zeal and devotedness; such as led Bishop Bedell to give the Irish the Bible in their own tongue, and Bishop Wilson, the Manksmen.

Were there any prospect of seeing a great Christian nation arising; as one man, to bless all other men with God's greatest gift; were there some grand and efficient universal scheme coming forth from the cabinets of emperors and kings, by which the most learned of every tongue should be congregated to some central point, to use all the means and appliances of a liberal scholarship, for enlightening mankind with divine truth; some holy alliance of all the best, the wisest, the most erudite of our race,

to meet, and deliberate, and translate for all men; every where, most gladly would the friends of the Bible Society pour all their supplies of pecuniary support into the sacred exchequer of so godlike an association, and speed their progress with the warmest cheers of affectionate gratulation. The bare idea of such a project may make glad the heart of sanguine expectation. But is there a shadow of probability that any thing like it will take place in our day; any thing national at least, if not universal? If there is, let the Quarterly Reviewer exert himself to rouse the wealthy, the learned, the powerful, to take up the affair without delay. We, in the mean time, will neither linger nor loiter; and, amidst cavil and misrepresentation, will support the parent committee, in the most cautious endeavors to promote all possible accuracy, and in the most strenuous exertions to put it in the power of all men to hear, in their own tongues, the wonderful works of God.—*London Evn, Magazine for December*, 1827.

From the Imperial Magazine.

ON MINISTERIAL FIDELITY.

Human nature is so constituted, that *good* can neither long exist, nor extensively exert its influence, without being alloyed with *evil*, and clogged with sinful infirmities. All Christians must necessarily rejoice at the vast increase of pure religion, and at the dedication of wealth and talent for the advancement of divine truth, and at the co-operation of mental and physical energies in the cause of our Redeemer, which characterize the present day; but our joy is inseparably connected with sorrow. We see that persecution no longer exalts its hideous and infernal visage, and that the disgrace formerly attached to a profession of religion is now removed; and that common decency, and the customs of the country, prevent many from embracing a system of infidelity, or following a course of profanity, and cause them to make *some show* of religion.—We rejoice at these signs, and hope that they are the harbingers of more glorious days: but there are certain evils either connected with them or resulting from them. When religion becomes *fashionable*, we are in great danger of sinking into a *fashionable* religion; and wherever there are professors of this *fashionable* religion, they must have *fashionable preachers*, and a *fashionable gospel*; and from this amalgamation of religious profession and worldly feeling arises a system of unfaithfulness in preaching.

Perhaps few questions have received more varied answers than this: *What is gospel fidelity?* If I may be allowed to define it, I would say, it is to preach "*the truth, the whole truth, and nothing but the truth*," It is to "declare the *whole* counsel of God, giving to each doctrine its relative prominency, to each precept its proper situation, to each promise its true application, to each threatening its due authority; and to each sentiment its legitimate and consistent meaning, without fearing the frown, or courting the smile of man." But is this system uniformly adopted by all who bear "the vessels of the sanctuary?" Some sermons are so enveloped in the flowers of rhetoric, and so adorned in the meretricious trappings of human eloquence, that the simple grandeur and the native beauty of the gospel are totally lost amidst their cumbrous load of worldly ornaments. The faithless minister studiously avoids all practice, to please the Antinomian; or neglects all doctrine, lest he should offend the Pharisee:—such a man is not only unworthy the name of a "parson," but is an actual disgrace to a Christian community.

The preaching of the gospel is of too sacred a nature to be made the vehicle for human applause, or the instrument of a vain ambition. The work of a minister is connected with all that is important in time, and with all that is awful in reference to eternity It is the work for which the world was created, for which the Son of God died, for which the Holy Spirit descended, and for which the universe exists. Its connexion with the immortality of the soul stamps upon it a sacred reality, and invests it with a fearful responsibility. A pulpit is the last place in which self should be exhibited, or in which pride should be fostered; and a minister is the last man who should offer his adorations at the altar of popularity; yet if he be endued with talent and learning, he is in great danger of bowing the lowest, and of continuing the longest, as the infatuated vic-

tim of a dreadful delusion. It is to be feared, that many a minister has offered more devotions at this shrine, than prayers in his closet for the divine blessing. He has chosen his subject, selected his text, divided his sermon, arranged his thoughts, and adjusted his expressions, under the influence of popularity. He has forgotten, that he is to draw the sword of the Spirit manfully and fearlessly, not to admire the brilliancy of its shape, or to display the splendor of its appearance, but he is to use it,—to wield it with energy, and so to plunge it, that it may "stick fast in the hearts of the king's enemies." If he neglects this, he should have suffered it to remain in its scabbard. To such a one it may properly be said, Where is Fidelity? Where is that feeling which induced an inspired apostle to exclaim, "I am clear from the blood of all men."

Popularity is a poor exchange for faithfulness, and it often happens that the tumultuous acclamations, and the noisy plaudits of a mixed assembly, are soon turned into deadly hatred and malevolent vituperation. Those who were the first to cry "Hosanna," are the foremost to exclaim, "Crucify him." Where can be the piety, or rather to what an extent does the *want* of piety influence that man, who can calmly see his hearers sink to perdition, whilst he is busily occupied in so arranging his words as to make the offence of the cross to cease, and to avoid uttering harsh expressions "in ears polite;" instead of plainly declaring what the Holy Ghost declares respecting the state of sinners, and instead of pointing them to the Lamb of God, as the only refuge from that doom which inevitably awaits them, if they reject his atonement? But he is too much engaged in elevating self, to lift up Jesus Christ.

Attend to the ministrations of our Saviour: "the *common* people heard him gladly," and they will hear nothing gladly, except they understand it: they may bewilder their understandings in vainly endeavoring to pursue the preacher through all his mazes of reasoning, and all his flights of eloquence, and in making guesses at his meaning; but the gospel will never be "a joyful sound" to them, until they know its import. Listen to the meek Redeemer fulminating the terrors of judgment against hypocrites and Pharisees, and do not imagine him too severe or uncharitable; no, he was charity personified, but his charity was guided by divine truth, and influenced by a holy principle.

Ministers are not ordered to be *successful*, but they are commanded to be *faithful;* and the moment their fidelity ceases, that moment they should descend from the pulpit and occupy a less important station. The plain truth will frequently offend the carnal mind, but St. Paul expressly declares, "If I please men, I am not the servant of Jesus Christ." If hearers are displeased at the truth, be it so;—the minister makes his appeal to heaven, and refers the purity of his motives, and the sincerity of his intentions to Him who gave him his commission. The ears of many are so refined, that the hypocrite must not be exposed, nor the secure be aroused, nor the profane be admonished, nor the careless be alarmed; they must not be told, that the curse of Jehovah hovers over them, and that the damnation of hell awaits them, if they die in a state of impenitency. Terms more polite, and expressions less severe, must be adopted; but when the gospel truckles to human prejudice, or accommodates itself to sinful opinions, it ceases to be the Gospel of God, and becomes a compromising system of man.

Did St. Paul suit his doctrines, or adapt his language to the philosophic infidelity of the Athenians, or to the classic elegance of the Romans, or the prejudiced notions of the Jews, or to the abandoned profligacy of the Gentiles? Hear him at Corinth, the seat of learning and the nurse of science, exclaim, "I came not to you with excellency of speech, or of man's wisdom, declaring unto you the testimony of God." Attend to him before Felix,—he is neither awed by the pomp of the judge, nor influenced by his own personal danger as a prisoner,—he fearlessly tells an incestuous man of "temperance," and an iniquitous judge of "righteousness," and boldly points him to "judgment to come," where all his bribery would be exposed, and all his abominations and injustice be made known before an assembled universe.

Faithful ministers are scarce, and those who have them ought to "esteem them very highly in love for their work's

sake;" and however pointed their assertions, or personal their strictures, or harsh their doctrines, or cutting their sentiments may *appear to some*, they can point to a judgment day, and say, "your blood be on your own heads." If this spirit actuated every minister of the gospel, there would be no base bending to sinful prejudice, nor despicable crouching to human pride, nor servile courting of popular applause.

The horrors of a death bed must be fearfully increased to an unfaithful minister; his self-reflection must be most severe, and the accusations of his conscience most harrowing; while he fancies that he sees the ghost of many of his hearers rising from the pit of perdition, to upbraid him with his cruelty in deceiving their souls. And if we realize a judgment day, and single out the most wretched individual amongst the wretched myriads who throng the left hand of the Judge at that day; it is not the man who made a god and worshipped it, nor he who spent his life in profanity, nor he who died heaping curses on his Maker; neither is it he who was misled by Mahommedan delusion, nor he who was the infatuated devotee of a superstitious and sanguinary creed; but it is the unfaithful minister. His appearance on that day will cause a fiend-like yell of horror and madness from his former unhappy hearers, and be ———; but the scene is too awful to be pursued!

From Zion's Herald.

SOBER THOUGHTS ON ETERNITY,

On the consideration of Death and Judgment.

"O that they were wise, that they understood this, that they would consider their latter end!"

And is it in the flight of threescore years,
To push eternity from human thought?
Yet man, fool man, here hurries all his thoughts,
Inters celestial hopes without one sigh.
YOUNG.

Though born to reflection, how prone are mortals to wave the consideration of their latter end! Man's death, says the above quoted author, inhabits all things but the thought of man! Hence, the question, "why should we start and fear to die?" obtains a ready and sufficient solution. They put far away the evil day, and when the uncertain messenger comes, they are taken, as it were, by surprise, being "quite unfurnished for the world to come!" An infidel writer, of the present day, advises his disciples to think of dying as little as possible. He tells them that dying is at best a humiliating, uncomfortable business, and therefore instructs them to live well, and die as they can. So thousands have said, in their conduct at least, if not by precept. But what saith the Lord, who teacheth as one having authority?" "Watch, therefore, for ye know not what hour your Lord doth come. But as the days of Noe were, so shall also the coming of the Son of man be; for as in the days that were before the flood, they were eating and drinking, and knew not till the flood came and took them all away, so shall it be with this generation."—But who is that faithful and wise servant who knowing that in "death's uncertainty his danger lies," is—

"All eye, all ear,
All expectation of the coming foe!"

"Blessed is that servant whom his Lord, when he cometh, shall find so doing."

It has been suggested, that men of superior discernment, have generally given the world a precedence in their thoughts; considering that to indulge in reflections on death or judgment, was something merely worthy the attention of the vain and illiterate. But the following relation shows an exception worthy of record.

The king of Hungary, being very sad and pensive, his brother who was a gay courtier, was desirous of knowing the cause of his sadness. "Oh, brother," said the king, "I have been a great sinner against God, and know not how to die, or to appear before God in judgment!" His brother, making a jest of it, said, "These are but melancholy thoughts." The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door; who hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in

what he had offended. "Alas! brother," said the king, "you have never offended me, and is the sight of my executioner, so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ?"

Surely to be conversant with our "past hours" is greatly wise. It seldom fails to render us familiar with the sod that must cover our mortality, and the state wherein its incorruptible inhabitant must exist, when time shall be no longer; that while we approximate these scenes we may possess ourselves with the same composure and resignation as when

"Tired nature's sweet restorer, balmy sleep;
His ready visit pays!"

"But the simple pass on and are punished!" Say, reader, where art *thou* going? All heaven looks down astonished at the sight of him who feels alone concerned to amplify his earthly possessions!—"*Thou fool!* and whose shall all these things be, when thou art in the grave?" Know, O vain youth, thou art passing on to old age; to the evil days, when you will say, "I have no pleasure in them!" Passing on to your grave, "where no device, or work, or knowl edge, is found!"—passing on to the final judgment, where all the intricate threads of human life will be unravelled—passing on, not as an idle spectator, but as a steward.

"Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not. For they that fear the Lord, he will spare, as a father spareth his own son that serveth him, while all that doo wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." NANTASKET.

MISTAKE OF YOUNG CHRISTIANS.

It is not to be anticipated, as the result of a saving conversion, that one unvarying state of enjoyment shall mark the Christian course.

This however, until experience has corrected the mistake, is almost ever the expectation. But commonly the first manifestations of divine things, and the first exercises of pure joy are followed by darkness. The morning without clouds, which the happy soul thought would surely shine more and more, unto the perfect day, is suddenly overcast, and all his new born hopes blasted.—The Christian life is, however, only the alternation of conflict and victory, of hope and fear, of light and darkness.—The great principle of holiness gains strength, on the whole, through every vicissitude; but nothing is more changeable than a Christian's frame. From the state of his health, of the atmosphere, of worldly cares, as well as from bodily fatigues, his affections are liable to frequent variations; as they are also, from the relative degrees of his fidelity in keeping his heart, to which must be added the unavoidable limitation of high emotion to short seasons, from the utter incapacity of the nervous system to endure protracted excitement, without intervals of exhausted sensibility. And yet many Christians keep themselves, through fear of death, all their lifetime subject to bondage, because they cannot be always on the mount. "Oh, could we but feel constantly as we feel at times, we could not doubt. But, alas! how transient are these delightful frames; and by what seasons of darkness and stupidity are they followed?" Yes, and until we are blest with spiritual bodies, high pleasurable emotions cannot but exhaust feeling, and induce insensibility —misnamed stupidity. Let young Christians remember then, that changing frames are the condition of our terrestrial existence, of our alliance with bodies; and while they dread that stupidity which is the result of our inattention, forbear to tax themselves with an amount and constancy of feeling, which the very laws of our being forbid, and as they do not tremble every time the sun hides his face behind a cloud let them not be filled with amazement and fear at every fluctuation of religious affection. Let them remember that justification is by faith, and not by works; and that salvation is of grace, through the merit of Christ, and not through the merit of comfortable frames; and that our strength and safety are in the immutability of Christ, and not in our own ever varying feelings.—*Sp. Pilgrims.*

RELIGIOUS NOVELS.

From the Boston Recorder.

MESSRS. EDITORS,—I cannot altogether agree with you, in giving such an unqualified approbation to the Religious Novels of the day as you do in your paper, when reviewing a work of this kind, under the title of *Dunallan*. Nor would I totally condemn all works of fiction, as useless or pernicious.

There is a distinction however, which I think is too little attended to in judging of the merits of such works; recommending them to the public, and calculating on the good they may do. I do not object to works of fiction merely as such; provided they are well written, and when the principal end and aim, is to bring important practical truths prominently forward, where discussion, and argument in favor of divine things, form the grand and leading theme, fictitious characters, such as Theron and Aspasio in Hervey's Dialogues, may reason as clearly and convincingly, as any real character whatever; and their arguments, may have an equal effect upon the minds of the readers, as though they came from the lips, or the pen of a living teacher. Such works may not only be harmless, but instructive and useful.

But I have strong objections, to all those publications whose chief interest is personal narrative and individual characters; but most of all, to those *wine* and *water* compositions (however well drawn up) which avow themselves to be "founded on facts"—give me the facts and the fiction separately, but never let them be mixed and served up together; so that I cannot tell which is which.

Considering the matter in a moral point of view, I am disposed to question the right of any person, using such liberties with truth, as to make it what he pleases, adding to, or taking from it, and dressing it up as his imagination may suggest, in order to please the palate of the public.

Even "religious heroism" thus exhibited in order to be interesting, must be something beyond real life, and so far it is mere romance, and I fear such works, instead of answering "a moral purpose" are more apt to deceive, by merely affecting the fancy and the feelings, while the heart and conduct, may remain unchanged.

An excellent paper on this subject, appeared first in a British periodical publication, and lately from the London press, in the memoirs of the author. The following extracts are worthy of consideration.

"We know that religious tales have been written by persons of eminent piety, and with the best of motives. We have even heard that real spiritual benefit has been obtained by the perusal of them. But allowing all this to be true, there is still room for the question, What is the tendency of such productions?"

"There is a general objection to common novels, that they give false views of the world; and the same thing may be said of all works of fiction. The sketches of christian character contained in these religious tales, have no counterpart among living Christians."

"It seems, indeed, essential to the nature of fiction, that every thing should be overdone. Truth stamps a worth upon other productions, which must be made up here by something else. The volumes of Hume or Robertson are held in estimation as histories, but they would make but a sorry figure as novels."

"Now, if this be true, here is a very serious evil in the works we are considering. Truth is wanting, and the judgment cannot be interested. To make up for this, the fancy must be entertained; and this is generally effected by overwrought descriptions, and unlikely coincidences."

"It is a still stronger objection to works of fiction, that they place their reader in an ideal world, where he can enjoy the luxury of tender or sublime emotions, without undergoing the toil, and the self-denial, which are inseparable from the conduct that usually produces such feelings. He forgets his own character, and identifies himself with the hero of the story. But it is an evil more serious still, if we can work ourselves into a state of sentimental excitement, and mistake this, for that hallowed ecstacy which the faith of the gospel can alone afford. A mistake here is fatal, and we cannot help thinking that the class of publications we refer to, make such a mistake easy. If an unknown author may be allowed to refer to his own experience, he can well remember perusing with intense delight the fasci-

nating pages of "No Fiction," and giving the sympathy of his tears to some of its affecting passages, when his whole soul was in direct opposition to the gospel of Jesus Christ."

"The artist or the novelist may set before our imaginations, the circumstances of the Redeemer's death, much more impressively than any of the evangelists have done. We gaze upon the crucifix and weep, but our tears will not be tears of repentance. And our indignation may burn against the persecutors of one so meek and so benevolent, while we continue more than ever attached to those sins that nailed the Lord of glory to the tree. It is the simple fact, that the Son of God died for our sins—as that fact illustrates the divine character—which can make us abhor the sin we gloried in, and gladly suffer for the truth we once despised.

While we have so rich a store of facts, it is surely unwise to resort to fiction. We will venture to say, that one judicious volume of Christian biography has been of more service to the cause of truth, than all the religious tales or stories "founded on fact" that have ever issued from the press."

To conclude, I may mention that the author of the extract I have quoted, was a student under the Rev. Dr. Chalmers, at the University of St. Andrews, died in January last, in the nineteenth year of his age. A more interesting biography I have scarcely ever read. A reprint of the Memoirs of John Urquhart, circulated among the American youth, would do more good in my opinion, than the best novel, that ever was penned or printed VINCIT VERITAS.

Religious Intelligence.

ANNIVERSARY REPORTS.

AMERICAN BIBLE SOCIETY.

The twelfth Anniversary of the American Bible Society was celebrated at the City Hotel on Thursday, the 8th inst. An Annual report was presented by Rev. John C. Brigham, the Socity's acting Secretary.

TWELFTH ANNUAL REPORT.

Abridged for the New York Observer.

This Report begins with an appropriate allusion to the death of Tilghman, Worthington, Phillips and Clinton, four of its Vice Presidents, who, within the past year, have been removed from the land of the living: and also the death of Thomas Eddy, of the Society of Friends, who was one of its Managers.

Mention is then made of the resignation of the late President of the Society, the Honorable John Jay, on account of age and infirmities, and the election of the Honorable Richard Varick in his stead. Also the resignation of William W. Woolsey, Esq. as Treasurer, and the election of John Adams, Esq. in his stead.

LIFE DIRECTORS AND LIFE MEMBERS.

In the course of the past year, 21 have been added to the number of Life Directors, and 123 to the number of Life members; making the aggregate of the former, 179, and of the latter, 1,113.

NEW AUXILIARIES.

In the last Report, the number of Auxiliary Societies was stated to be 547: to which number, 44 have since been added, making the total number at the present time, 591. Of these new Auxiliaries, 1 has been formed in Connecticut, 16 in New York, 2 in New Jersey, 1 in Delaware, 1 in Maryland, 1 in the District of Columbia, 2 in Virginia, 1 in North Carolina, 4 in South Carolina, 1 in Georgia, 5 in Ohio, 7 in Kentucky, 1 in Tennessee, and 6 in Indiana.

RECEIPTS.

The receipts of the past year, from all sources, have amounted to $75,879 92; being an increase of $10, 687 05 over those of the preceding year. Of this sum $44,603 48 was received in payment for books, $2,240 towards liquidating the debt on the Society's House, and $17,-610 36 as free donations to the Institution.

BOOKS PRINTED.

The whole number of books printed during the year, or which are now in press, is 118,750. Of this number, 65,-250 are English Bibles, and 53,000 English Testaments.

The Stereotype plates for a Sunday School Bible and Testament have been completed, and books printed from them, highly satisfactory to the Board, as they doubtless will be to the public generally.

The Mohawk Gospel mentioned in

the last Report is still in press. The delay arises from the circumstance that those who speak this language, and who alone are qualified to correct the proof sheets, live at a distance, in Canada.—Some of the sheets were forwarded for correction several months since, and, as the Board are informed, have proved to be very acceptable and useful. It is expected that the whole Gospel will be published in the course of the ensuing summer.

BOOKS ISSUED.

From the 1st of May, 1827, to the 1st of the present month, there have been issued from the Depository 73,426 Bibles in English, 57,053 Testaments in English, 1,643 Bibles in Spanish, 1,447 Testaments in Spanish, 299 Bibles in French, 270 Testaments in French, 312 Bibles in German, 88 Testaments in German, 43 Bibles in Welsh, 10 Bibles in Dutch, 1 Gælic Bible, 11 Testaments in Portuguese, 4 Mohawk Gospels: Making a total of 134,604 copies, which is an increase of 62,996 over the issues of the previous year. The total number distributed since the formation of the Society in 1816, is *six hundred and forty-four thousand two hundred and seventy five.*

Of the issues of the present year, 127,347 have been by direct sale, and 7,260 as gratuitous distributions.

SOCIETY'S PRESSES.

At the beginning of the past year, when the extraordinary impulse in favor of the Bible commenced, the managers took vigorous measures to enlarge their means for multiplying copies of the Scriptures. At that time they had but 11 presses connected with the establishment, and these of the kind worked by hand. This class of presses has increased to twenty. Here they have been obliged to stop; for their house would contain no more, and at the same time leave room for the other operations of Society. Finding themselves thus straitened, they have recently procured additional ground, and are about to commence the erection of another house, which will be completed in the coming July.—In this house are to be placed 8 presses, worked by steam power, (equal to 20 of the former kind:) together with 20 hand presses now in their present building, which must be removed from the present house, to give additional room for binding. When these changes are made the Board expect to be able to print at the rate of 3,000,000 copies per annum!

AGENTS.

The number of Agents employed by the Society the past year is 11. They have directed their efforts rather to the formation of Auxiliaries and Branches than to the collection of funds, and in this work much has been accomplished.

FOREIGN DISTRIBUTIONS.

The principal part of the foreign Scriptures mentioned above have been sent to the Mexican and South American States, and to the West India Islands. To a gentleman going to Matamoros and Mexico, were committed 200 Bibles and 300 Testaments for distribution, from whom no return has yet been received. The American Consul at Mazatian, on the Western coast of Mexico, thus writes to the corresponding secretary in respect to some Spanish Bibles which had been sent to his care: "It gives me much pleasure to advise you that the shipment of Bibles and Testaments comes very seasonably, and that I shall have no difficulty in finding purchasers immediately for the quantity you have sent." The Report states that no Bibles have ever before been sent to that part of Mexico.

To four other places in Mexico, viz: Tampico, Satillo, Puebla, and Mexico city, Bibles have been sent within the past year, and also several boxes to Colombia.—The manner in which a part of these was distributed was rather remarkable. The vessel being wrecked in which they had been shipped, they were plundered by the Indians, carried to Maracaibo, and there sold at a high price to such as wished to purchase.

At the request of Mr. Parvin at Buenos Ayres, 271 Spanish Bibles were sent to his care for sale or distribution, and 274 to a correspondent at Monte Video, in Brazil. Others have been sent to Matanzas and Port Au Platt, in the West Indies, and a small quantity of Dutch and English to St. Thomas,—designed principally for the supply of families whose Bibles had been destroyed the preceding year by a distressing fire in that Island.

A few days since, the Managers voted $500 to supply the Rev. Jonas King with

copies of the Greek Scriptures for distribution in his contemplated visit to Greece.

Following the principles of the British and Foreign Bible Society, the Managers, some time since, procured stereotype plates for the Catholic Bible, designed for distribution in parts of South America, where the common Bible would not be received.

The late discussion in Great Britain as to the lawfulness of circulating the Apocrypha in connexion with the canonical books, even for good purposes, has raised a similar question among the managers of this Society. To perpetuate that harmony which so happily prevails among their Auxiliaries, and prevent an evil which has shaken the British and Foreign Society as with the heavings of an earthquake, the Board have with great unanimity resolved that no books containing the Apocrypha, should hereafter be issued from their Depository.—The plates of the Spanish Bible (the only one containing the Apocrypha,) are, therefore, to be speedily altered, and the inspired books to be circulated, as their Great Author prepares the way.

AMERICAN HOME MISSIONARY SOCIETY.

The Anniversary of this Society was held at the Brick Church, Beekman St. on Wednesday evening, 7th inst.—Report by Rev. Absalom Peters, Corresponding Secretary.

SECOND ANNUAL REPORT.

Abridged for the New York Observer.

When this society was formed, its only resources were in the faith, hope, and charity of its friends; and all its measures have been sustained by the blessing of God on the free-will offerings of the benevolent.

MISSIONARIES & CONGREGATIONS AIDED.

In the first year of its existence, it extended aid to 196 congregations and missionary districts, in the support of 169 ministers. Of these congregations and districts, 143 were on the books of the Society at the commencement of the second year,—and of the ministers employed, 112 were still in commission, the terms of whose engagements have since been fulfilled. Of this number, 70 have been re-appointed, and are still in the service of the Society, together with 89 who have been received as agents and missionaries during the year; making the whole number of ministers employed since May 9, 1827, *two hundred and one*, and the number of congregations and missionary districts aided, *two hundred and forty-four*.

Of the whole number of missionaries employed, 125 are settled as pastors, or are statedly engaged in single congregations; and 33, including agents, are allowed to exercise their ministry in a larger extent of country.—113 have been employed in the state of New York, 27 in Ohio, 9 in Pennsylvania, 9 in Indiana, 5 in Michigan, 5 in Missouri, 4 in Kentucky, 3 in Illinois, 3 in N. Carolina, 2 in S. Carolina, 2 in Tennessee, 2 in Virginia, 2 in N. Hampshire, 2 in Vermont, 1 in Maine, 1 in N. Jersey, 1 in Alabama, 1 in East Florida, and 1 in Lower Canada. Of the 113 employed in New York, 69 have been aided wholly by funds derived from the Western Agency and other Auxiliary Societies, and individuals within the state, in compliance with the expressed wish of the donors, while the amount of funds received from this state has exceeded by $8,361 80 the sum appropriated towards the support of missionaries within its limits.

AUXILIARIES.

Since the last anniversary, 85 Auxiliaries and Associations have been recognized, among which are the "Massachusetts Missionary Society," the "New Hampshire Missionary Society," the "Vermont Domestic Missionary Society," the "Hampshire Missionary Society," (Mass.) the "Missionary Society of the Presbytery of South Alabama," and several County Societies recently formed in Ohio and other States.

STATE OF THE FUNDS.

The amount in the Treasury at the beginning of the year now terminated, was $6,047 04; while at the same time the Committee were under engagements to the amount of more than 10,000. The amount received from May 9th 1827 to May 1828, is 19,799 23; which added to the above named $6,047 04, makes the aggregate of $25,146 32. Of this sum, $17,305 43 have been expended, leaving in the Treasury a balance of $8,536 89: which balance, however, is nearly twice

pledged by the engagements of the committee, in more than the sum of $13,000, to congregations, missionaries, and agents, now on the Society's books.

Of the total revenue of the year $15,986 75, (including $6,938 contributed in this city,) was received from the state of New York, $875 74, from Massachusetts, $760 57 from Pennsylvania, $474 85 from Connecticut, $365 from South Carolina, $359 46 from New Jersey, $152 23 from Kentucky, $144 from New Hampshire, $98 from Georgia, $71 from Vermont, $68 26 from Ohio, $60 from Delaware, $30 from Virginia, $25 from Tennessee, $17 from Indiana, $12 41 from North Carolina, $10 from Upper Canada, and $347 37 from sources unknown.

Twenty-five individuals have within the year been constituted Directors for life, by the payment of $100 each, and 108 persons members for life, by the payment of $30 each. The largest donation received from an individual, (Rev. Mr. Dwight, of Geneva,) is $1000.

THE PAST YEAR COMPARED WITH THE PREVIOUS.

The receipts of the past year have been $1,658 52 more than those of the preceding, and its expenditures greater by the sum of $3,322 26. The number of congregations and missionary districts aided, is greater by 49; the number of missionaries and agents, by 32; and the engagements of the committee, by the sum of $3000.

INDIRECT USEFULNESS OF THE SOCIETY.

The facts that this National Institution has in two years employed 258 different missionaries in the performance of 243 years of ministerial labor in 297 congregations and destitute townships and counties, and rendered essential aid in their support while they have preached the Gospel steadily to not less than 200,000 souls and been instrumental in the conversion of more than 1,300, are in themselves important, and call for gratitude and praise. But these facts are only an item in the account of good which the society has already effected. It has embodied and laid before the community at large much information relative to the spiritual wants of our country, and has done much towards awakening a national sympathy in its object. It has elicited the fact formerly but partially known, that there are, in the West and South, large sections of country, embracing numbers of contiguous counties, and in some instances whole States and Territories, almost entirely destitute of Gospel ordinances; while in the middle, and even in the Northern States, there are not wanting similar examples, though less extensive, of the existence of a famine of hearing the word of God. The fact has also been ascertained, that in most of these fields of desolation there is a readiness to receive and treat with respectful attention the faithful ministers of Christ; and in many of them there is an earnest and anxious waiting for the blessings of salvation.

DEFICIENCY OF MINISTERS.

The Directors has been compelled, in numerous instances, to turn away from the cry of the needy, because there was no minister to send. The Report assures us, that in the single state of Ohio 100 ministers might be employed in the next twelve months, and as many more in the States and Territories West and South of it, and as many more in the Northern and Eastern States, if a suitable number of men could be found to enter its service.

AMERICAN COLONIZATION SOCIETY.

This Society has earnestly solicited the co-operation of ministers of the Gospel of all denominations in the U. States in their great and good work of colonizing the free people of colour of this country with their own consent in Africa. We have repeatedly noticed the new African colony in this work, and in our fourth number have given a brief account of its present state and prospects. Notwithstanding the sad reverses which afflicted its infancy, and drew such a gloom around it in the earliest period of its existence, it has prospered beyond the fondest expectations of its friends; and we may safely say that no enterprise of Christian benevolence, to which late years have given birth, has been more manifestly attended with the blessing of God. We cannot but believe that the colony of Liberia is an instrument by

which God designs to accomplish a purpose of great mercy toward the unhappy race of Africa, and that the idea of it which arose at first in the minds of a few individuals, and appeared to many so chimerical, and, we confess, had no attractions for us, was the suggestion of him who accomplishes his purposes in due time, and turns the hearts of the children of men, as the rivers of water, whithersoever he will. That Liberia will be a door of entrance to central Africa, for the introduction of the Gospel to its benighted inhabitants, appears to us no longer to admit of doubt. It has been already entered. Missionaries from the U. States and from the missionary seminary of Basel in Swizerland have been appointed to labour in this field, either among the coloured American settlers or among the natives in their vicinity; and the greater part of these have already arrived at the places of their destination, or are on their way. Without speaking of the influence of this colony upon the slave trade, or upon the condition of the free coloured people of the U. States, or of its tendency to promote the emancipation of slaves, or of its beneficial effect in freeing our own country from a species of population which can never be amalgamated with the general mass, we will only say that, in contributing to the furtherance of the object of the Colonization Society, we contribute to the propagation of the Gospel in Africa, and are co-operating with God in the merciful work of saving many precious souls from perdition. The friends of religion, of virtue and of human happiness may be assured, that what they contribute to the funds of this Society, in the hope of furthering these objects, is not thrown away.

The Society and its friends have expressed a desire that collections be taken up in all the churches in the United States on the fourth of July in every year, or on some other convenient day. A small portion only of the ministers of the Gospel complied with this desire in the past year; yet the amount collected proved a seasonable relief to the Society. As the day is approaching, we hope our brethren in the ministry will remember the request and will make some exertion in so good a cause. For the information of our brethren of the Reformed Church, we insert the proceedings of Synod in reference to this object in their Sessions at Frederick, Md. in 1826. Having no copy of the Synodical minutes of that year, we take the extract from the last report of the Colonization Society.

Resolutions of the Synod of the German Reformed Church.

The Auxiliary Colonization Society of Frederick county, at a meeting in August last, adopted the following resolution:

"*Resolved*, That the President appoint a Committee of three, to appear before the Clergy and Lay Delegates of the German Reformed Church, when they meet in Frederick, and lay before them the objects which this Society have in view, their means of effecting them, and all such facts as may, in their judgment, be calculated to interest them in favor of said Society; and that the Committee urge upon such meeting the importance and necessity of their aid in establishing Auxiliary Societies where none exist, in the respective neighborhoods where said Clergy and Lay Delegates reside."

In compliance with the above resolution, the President appointed Frederick A. Schley, John Nelson, and George Baer, Esquires, as the committee. Those gentlemen waited on the Synod when in session, and after an able address from F. A. Schley, Esq. the Synod unanimously resolved, in substance, as follows:

Resolved, That the Synod view, with deep interest and hearty approbation, the American Colonization Society, and regard their cause as equally worthy the efforts of the philanthropist, the Christian, and the enlightened statesman.

Resolved, That it be, and hereby is, recommended to the Clergy belonging to the German Reformed Church, throughout the United States, to take up collections, annually, in their respective congregations, on the fourth of July, or such other day as they may deem most expedient, to aid said Society; and to recommend to their congregations the establishment of Auxiliary Societies.

Foreign Intelligence.

PROTESTANTS IN FRANCE.

Extracts of Correspondence, concluded, with Abridgements.

Mr. P——— traced the commencement of the religious movements, in and around Lyons, primarily to the organization of a sub-committee of the artizan collectors of the Auxiliary Bible Society. The activity of these men among persons of their own class, to whom the scriptures were for the first time presented, produced an almost instantaneous effect. The effect was first felt in the increase of attendance on public worship; in the application of persons for the administration of baptism to their children; of others to have them prepared for their first communion, of others to receive the benediction of pastors on their marriages, which had been contracted many years previous. These symptoms increased, till the body of Protestants at Lyons began visibly to augment, and overflow the temple in their public services. Accounts were brought continually, of the influence of the Catholic scriptures, circulated among the members of the Romish church by the Bible collectors; and of the desire which many had expressed to renounce their ancient profession.

But nothing very remarkable occurred, till about 15 months since, when on the sabbath, after the morning service, the Pastor [Protestant] was addressed by several country people, from a village four leagues from Lyons, requesting him to provide a Protestant minister for them immediately. "Where do you come from?" St. Consorce— "Why do you desire a Protestant pastor?" Because we have no Cure. We had one, but we did not like him. They promised us a better, but he has never appeared. We have turned our thoughts to your religion, and we like it better than ours. We mean therefore to have it. Eighty of us have signed an agreement to become Protestants, and have subscribed 500 francs to support a minister. We have brought a coach, to take him back with us to-day, of you please, Sir, to give us one. "I should advise you to reflect very seriously on what you wish to do, before you proceed. You know there are many difficulties in the way of your being acknowledged as Protestants by the authorities, and having public worship granted you as such. Besides, you should have other and better reasons than that you mention about your want of a Cure. We could not receive you, if you were only urged by political motives." Ah, no, Sir; we have long studied your religion. For two years past, we have frequented your services from time to time, and we are satisfied that your worship must be the most christian; because it has not the mummery and farce that ours has.

[The result of the conference was that he declined giving them a minister, but furnished each of them with a Bible, as the best substitute; and desired to see them again, when they should have formed their resolution on a prayerful searching of the scriptures. They returned disappointed, but grateful, and gave themselves to the perusal of the sacred volume.]

They made wonderful progress, assisted by occasional visits from enlightened Christian laymen resident in Lyons. One of the most useful of these men is himself a converted Catholic, full of faith and the Holy Ghost. Regular Sabbath services were now commenced at St. Consorce, conducted by these zealous Bible collectors, consisting of reading and explaining the scriptures, and prayer. Within a very few weeks after these meetings were observed, the local authorities took the alarm. On one Sabbath, forty persons had assembled; afterwards, seven of their leaders retired to refresh themselves on their way home, at a little public house. Here a body of gens d' armes, headed by the Mayor surprised them; avowing their intention of arresting them for a breach of the laws. [They remonstrated, however, and by their firmness overcame their violence and outrage. The clamor became general among the gens d' armes, when one

of them seized the paper which the magistrate had drawn up, and tore it in pieces, saying, "Come, let us be gone, I'll never be a party to such ridiculous folly." Thus the Protestants escaped.]

The contagion spread from village to village. Numbers of Catholics desired earnestly the possession of the scriptures; and excited the pastors and lay preachers of Lyons, to assist them in understanding fully the divine oracles. With the spread of heresy, increased the counteracting zeal of the Catholic authorities. A mission of priests was ordered from Paris to St. Consorce, as the notable seat of infection. For six weeks, they exerted among the peasants of that and the neighboring communes, all the influences of persecution, threats, bribery, exemption from military service, relief from contributions, severe exactions on the obstinate, &c. To place themselves without the sphere of temptation, these conscientious and Christian converts shut themselves up close in their cottages, allowing themselves no intercourse whatever with these mercenaries, and interdicting all communication whatever with their neighbors or visiters.

Only three instances of defection occurred, out of 125 declared Protestants at St. Consorce. Secret interviews were obtained by some villagers from a considerable distance, where no sign of separation had showed itself; whose object was to strengthen these converts, by assuring them that if they would stand firm, and should succeed so as to be allowed the privileges of their new faith, there were hundreds in the surrounding and distant communes, waiting to join their ranks, and rally round the same standard.

[The public authorities were afterwards more emboldened, and used their power against the Bible readers; while the mission from Paris before mentioned also stilled the external agitation, and prevented for the time visible conversions. There can be no doubt, however, that these untoward circumstances would turn out to the furtherance of the gospel.] *Boston Recorder.*

PROGRESS OF EVANGELICAL PIETY IN GERMANY.

We have the more pleasure in receiving and communicating the information contained in the following extract, from being personally acquainted with the writer, and knowing that his statements are guardedly made, and therefore worthy of full credit.

Extract of a letter from a clergyman, resident in Berlin, Prussia, to his friend in New-Jersey:—

"The cause of religion appears to be prospering more every day in Germany. I have heard lately a letter read from Pomerania, giving an account of a revival, which might have been taken for a description of such a season in our own country. The same inward experience was detailed, and even the attending external circumstances are almost precisely the same. This revival, which is represented as very extensive, has been in a great measure produced by the efforts of several young military men, belonging to noble families, who had been brought to the knowledge of the truth in Berlin. The clergy of that district are said to be peculiarly cold and neological; and these young men began by holding religious meetings on their own estates, which God has blessed in a remarkable manner. In one neighborhood, 600 are supposed to have become truly pious. The minister of ecclesiastical affairs ordered the military to disperse all such meetings; but the Crown Prince (who is a military governor of the district) refused to allow his officers to execute the order, which led to an investigation of the whole affair. As naturally might be expected, from an excitement of this kind being apart from and in opposition to the clergy, many disorders have occurred: but all things considered, it has terminated very favourably"—*Phil. Chr. Adv.*

Rationalists.—The Reverend J. G. G. Wermelskirch, under date of Oct. 2, 1827, says, "a late disputation, held in Leipsic, upon the question, *That the Rationalists of the present day, are the old Naturalists, and the enemies of Revelation,* has caused a great sensation, and may lead to momentous consequences. The whole system of the Rationalists is brought before the public in a printed address.—The Rationalists are much enraged. Professor Krug, their great champion, has been completely beaten by the pious disputant, Dr. Hahn.

Lond. Jew. Expos. for April.

From the Missionary Herald.

SANDWICH ISLANDS.

GENERAL MEETING OF MISSIONARIES.

TRANSLATIONS.

The importance of prosecuting with vigor the work of translation, with a view to put successive portions of the sacred Scriptures into the hands of the people till they shall receive the Bible entire, is felt by us all, and the work has been begun, though much less has been done than we had hoped would be accomplished before this time. Various passages have been translated since our last general meeting some of which have been printed, as the decalogue, the Lord's prayer, the 100th psalm, the story of the good Samaritan, and other short detached portions of Scripture.

Separate translations of the Gospel of Matthew have been made by Messrs. Thurston, Bishop, and Ely at Hawaii, by Mr. Richards at Maui, by Mr. Bingham at Oahu, and by Mr. Whitney at Tauai. From these we have resolved to prepare, with all possible despatch, a copy for the press; and it is expected that those who have completed a translation of that book will, before leaving this place, agree on the orthography of the foreign words introduced into the translation; on the terms for chapter, verse, faith, throne, tempt, genealogy, &c. and the method of translating the most difficult passages and those that frequently occur, and also adopt substitutes for the compound Greek characters θ, φ, and χ, all of which will tend to facilitate not only the revising of Matthew, but also our further attempts at translation.

The report describes a division of labor agreed upon at the meeting by which, with the smiles of Heaven, a considerable portion of the sacred writings will at no distant period, be rendered into the native language.

PRINTING.

Since our last general meeting in June 1825, our spelling book, which is in the form of a small Tract, has been revised, and 22,000 copies printed since its revision; making the whole number of that little Tract, or first book for our schools. 63,000 copies, Of the Tract No. 2, 7,000 copies have been printed within the same period. Of No. 3, original compositions of the chiefs, 3,000 copies. Of the good Samaritan, 500 copies. Also a new edition of hymns, of 10,000 copies. The whole number of copies printed since our meeting in June 1825, is 74,000.

PREACHING.

It is with thanksgiving to God we declare, that wherever the Gospel is proclaimed among the people, listening crowds attend with apparent interest and becoming seriousness; and we cannot but hope, that some among them truly relish the sincere milk of the word, and by the aid of the Spirit are made to grow thereby.

SCHOOLS AND NATIVE TEACHERS.

Thomas Hopu, John Honorii, Richard Karaiaulu, Stephen Pupuhi, Robert Kaia, Taua, Kakikona, Petero Kaomi, Bartimea Lalani, and a considerable number of others, have been employed to conduct conference and prayer meetings among the people at different places, and have, it is believed, been useful in that, as well as in teaching or superintending schools at the different stations.

Schools have been established in every district throughout the whole group of islands, and so rapid has been the increase of the number of schools, and of learners, that we have not been able to be keep an exact register of them all. From what have been registered, and from the number of the books distributed where a register has not been made, we estimate the present number belonging to the schools at about 25,000. For the instruction of these not less than 400 native teachers are employed, who, being able to read and write themselves, and apparently well disposed, are thought to be in no small degree useful to those under their charge.

Probably not less than one hundred others, who call themselves teachers, but ill deserve the name, have without consulting us been employed by petty chiefs or land-holders to teach their people. Their places, however, will, we hope, be supplied as soon as competent teachers can be found for the purpose.

PRINCIPLES OF INTERCOURSE WITH THE CHIEFS, WITH REFERENCE TO COMMERCIAL AND CIVIL AFFAIRS.

The great influence of the chiefs over the people, and the disposition which many of them manifest to learn our views respecting their affairs, together with the dissatisfaction which our influence or alleged interference seems to have given to a considerable class of foreigners, who reside or occasionally touch at the islands, have led to a very careful re-examination of the subject, and to the adoption of the following resolutions.

1. That we consider ourselves required by our Instructions, as well as by the nature of our office as Christian missionaries, to abstain, like our Divine Master, from interference with the political and party concerns of the nation.

2. That we are moreover bound by our Instructions, and the nature of our office, to make known the whole word of God, especially its prohibitions and requirements which affect the conscience or the well being of the soul, however opposed the prohibitions and requirements may be to the former customs and present practice of the people.

3. That in perfect consistency with our Instructions, and the maintenance of our proper characters as Christian teachers, we may give information and advice with respect to "the arts and institutions and usages of civilized life and society," and may use our influence to discountenance every vice, and encourage every virtue.

South Seas.—A writer in the Asiatic Journal complains in very strong terms of the conduct of foreigners who visit the Society Islands. According to his statements, many of them do their utmost to bring the natives down to their former state of degradation. And the use of intoxicating liquors and licentious manners for this purpose, has been too successful.—The same course is pursued by many visiters of the Sandwich Islands. Such conduct ought to be frowned upon by the civilized world and prohibited by the effectual interference of Christian Governments. *Bos. R. C.*

GREECE.—The Reverend Jonas King, formerly a Missionary in Palestine, is about to sail for Greece, to carry the pure Gospel of Christ, to that long afflicted people. We understand Mr. K. goes out under the patronage of several individuals of New York. It is of immense importance that while the Greeks appear to be about forming their civil institutions, their feelings concerning religion, and its institutions should be correct. The statements of Mr. King, on Thursday evening, respecting his former mission, the condition of Palestine, the obstacles to Missionary operations, and also the facilities afforded for such operations, there, were listened to with the deepest interest. We believe the impression was universal, that the cause of missions is not only the cause of God, but is the most noble exhibition of the spirit of Christianity.—*Con. Obs.*

From the New-York Observer.

INTERESTING TO THE FRIENDS OF MISSIONS.

The latest London papers contain a Constantinople date of March 19th, in which it is stated that a decree of the Sultan had been announced, declaring "that thenceforward no religious sects will be tolerated in the empire, except those that recognise the authority of the Greek and Armenian Patriarchs, or of the High Rabbi; and that those who remain must attach themselves to one of these sects or emigrate." In the latter case, their property is to be confiscated. To cap the climax of folly, it is decreed that all the young Catholic girls must marry men of one of the tolerated sects, or be transported to Asia. The confusion and dismay produced by these decrees, was indescribable.

As the foreign ministers (now at Pera) had sent in a remonstrance, it is possible that the will of the Sultan may changed: otherwise, we see not but every missionary in the Turkish empire will be compelled to quit the country.

Whether the few converts at Beyroot can so far "recognise the authority" of either of these ecclesiastics, as to be entitled to remain without peril, we do not know.

As to the bearing of this decree upon the Catholics, it will be far more severe than upon the Protestants; but such is its operation, that no good seems likely to result from it.

Domestic Intelligence.

CONSTITUTION
OF THE MISSIONARY SOCIETY OF THE GERMAN REFOMED CHURCH.

Adopted at a meeting convened in the German Reformed Church in Frederick, Maryland, 28th September, 1826.

Article 1. This society shall be distingushed by the name of "*The Missionary Society of the German Reformed Church.*

Article 2. The object of this society shall be, to advance the cause of the Lord Jesus Christ among the destitute; to form new congregations, to be placed under the spiritual care of this Synod; to assist congregations in our connection that are unable to support a pastor; and to promote the interests of the German Reformed Church within the U. States and elsewhere, and shall report annually its proceedings to the German Reformed Synod.

Article 3. The officers of this society shall be a President, three Vice Presidents, a Treasurer, a Recording, and a Corresponding Secretary. In the recess of the society its business shall be transacted by a *Board of Missions*, composed of twenty-four Managers, all of whom shall be members of the German Reformed Church, to be annually elected, by ballot, by the society. Seven of the Board of Missions shall constitute a quorum at any meeting of the Board regularly convened.

Article 4. The Board of Missions shall have power to elect from its own body its officers; to form its own rules of business; to appoint Executive Committees on Missions, and prescribe their duties; to issue a periodical publication, to spread missionary and other religious information through the churches; to employ missionaries, agents and editors, to promote the interests of the society and to fix their salaries, and field, and manner of labour; to fill any vacancies occurring during the year in the Board, and to appoint honorary Managers, and Vice Presidents, as a mark of respect for eminent services.

Article 5. The Board of Missions shall meet at Carlisle, Pa. on the day succeeding the spring examination of the students of the Theological School of the German Reformed Church, and on the day preceding the anniversary of the society, at the place of its celebration, and oftener if essential, at any place and hour it may appoint.

Article 6. The Board of Missions, or their executive committees, shall employ no Missionary, who is not in good standing, and either already connected, or willing, if required, to connect himself with the German Reformed Church, so soon as appointed a Missionary.

Article 7. The Board of Missions shall appoint persons to deliver addresses at the annual meeting of the society, and also ministers of the Gospel belonging to the Synod, (who shall have at least two months notice of their appointment) to preach Missionary sermons during the sittings of the Synod; and after the sermon or sermons to have a collection raised to aid the society The Board shall also make an annual report of their proceedings to the Society.

Article 8. It shall be the duty of the Treasurer to obey the orders sf the society, and to conform to the rules of the Board of Missions, so far as they may not be repugnant to the orders of the society; and shall give bond annually to the society, for the performance of his duty, in such sum as the Board of Missions shall require.

Article 9. Any person paying one dollar annually, in advance, to this society, shall be a member; any person paying two dollars annually, in advance, to this society or to any of its auxiliaries, shall be a member and also entitled to its periodical publication; any person paying twenty-five dollars at one time, shall be a member for life; any person paying one hundred dollars at one time, shall be a manager for life; and any person paying two hundred dollars at one time, shall be a Vice President for life. All managers and Vice Presidents shall have the priviledge of deliberating and voting with the Board of Missions.

Article 10. Any Missionary Society may become an Auxiliary, by agreeing to pay into the treasury of this society its funds, and sending to the Corresponding Secretary a copy of its Constitution, and annually a report of its operations, which must be forwarded one month

before the anniversary of this society, stating also the names and residence of the President and Corresponding Secretary.

Article 11. Every individual, or congregation, or auxiliary society, which shall pay to this society thirty-five dollars or more, at once, shall be entitled to a Missionary, to labour, to the amount of their contribution, in such field as they may designate; provided such designation be made at the time of payment.

Article 12. The officers of this society shall be ex-officio members of the Board of Missions, and the officers of auxiliary societies advisory members.

Article 13. This society shall hold its anniversary wheresoever the German Reformed Synod shall annually assemble, on the third day of its session. Special meetings of the society may be called at the discretion of the Board of Missions. Eleven members shall be a quorum at any meeting regularly convened, and all meetings shall be opened with prayer or reading God's word.

Article 14. This constitution shall not be altered, without a vote of two thirds of the members present, at an annual meeting, and the consent of the German Reformed Synod.

Plan of a Constitution of an Auxiliary.

Article 1st—This Society shall be denominated "*The*———*Missionary Society*," *auxiliary to* "*The Missionary Society of the German Reformed Church.*"

Article 2d—Any person paying one dollar annually shall be a member of this society, or paying two dollars annually, shall be entitled to membership and to the periodical publication of the parent society, and any person paying ten dollars at once, a life member, and thirty dollars an honorary manager for life.

Article 3d—The affairs of this society shall be conducted by a President,——Vice Presidents, a Treasurer, Secretary, and——Managers, to be chosen at the annual meeting, in such manner as the Board of Managers may direct,——of whom shall be a quorum at any meeting regularly convened.

Article 4th—The Board of Managers shall meet on the——day of——, or oftener, if necessary, on their own appointment; shall appoint agents to obtain subscribers, to collect subscriptions and donations; and shall report their proceedings at the annual meeting, and forward a copy of their proceedings to the Corresponding Secretary of the parent society, and do all other things which shall appertain to them as an auxiliary

Article 5th—The Treasurer shall take charge of the funds, pay all incidental expenses according to the rules of the Board of Managers, and transmit the balance in his hands, *at least* annually, to the Treasurer of the "Missionary Society of the German Reformed Church."

Article 6th—This society shall meet to transact its business on the——day of August annually, at the place appointed at the preceding anniversary, when, if practicable, a missionary sermon shall be preached, or addresses delivered, and a collection raised to aid the society. The society shall meet also whenever called by the Board of Managers;—— members shall be a quorum at any meeting regularly convened, and all meetings shall be opened with religious exercises.

Article 7th—This constitution may be altered only at an annual meeting, by a vote of two thirds of the members present.

TREASURER'S ACCOUNT.

The Missionary Society of the German Reformed Church, in account with the Rev. Jonathan Helfenstein, Treasurer.

1826.	RECEIPTS.	Dols.	C.
Sept. 28.	By Cash from Rev. J. S. Ebaugh,	2	00
from '	Albert Helfenstein, sen.	2	00
from '	Jacob Beecher,	2	00
from '	Lewis Mayer,	2	00
from '	Jonathan Helfenstein,	2	00
from '	David Bossler,	2	00
from '	Frederick Rahauser,	2	00
from '	Albert Helfenstein, jun.	2	00
from '	John H. Smaltz,	2	00
from '	Samuel Gutelius,	2	00
from '	J. Henry Fries,	2	00
from	Hon. Abraham Shriver,	2	00
from	Mr. Joseph Hammon,	2	00
from	Mr. Henry Schley,	2	00
from '	David Schley,	2	00
1827.	from ' L. P. W. Balsh,	2	00
March 21.	from Rev. Wm. Hendel,	2	00
April 18.	from ' Leb. L. Hinsch,	2	00

from ' Wilhelmus Eltinge, a delegate from the Reformed Dutch Synod,	5 00
from ' D. Young, a delegate from the General Assembly of the Presbyterian Church,	1 00
from ' T. L. Hoffeditz,	1 00
from ' Henry B. Schaffner,	2 00
from ' David Hassinger,	2 00
from ' H. Voigt,	2 00
from ' Jacob Mayer,	2 00
from ' Henry Kroh,	2 00
from ' Frederic A. Scholl,	2 00
from ' Jacob J. Ungerer,	1 00
from ' Samuel Helfenstein, sen.	1 00
from ' Samuel Helfenstein, jun.	1 00
from ' Jacob W. Dechant,	1 00
from ' G. Leidy,	1 00
from ' Jacob C. Becker,	1 00
from ' Jacob Geiger,	2 00
from ' J. A. Strasburger,	2 00
from ' Jacob Scholl,	2 00
from Mr. John Diffenderfer,	1 00
from ' F. W. Bockius,	1 00
from ' John Bodine,	1 00
from ' Stephen Stayley,	1 00
from ' William Kreps,	1 50
from ' Peter Krause,	2 00
from ' Daniel Huyett,	2 00
from ' Jacob Hendel, esq.	2 00
from a little girl eight years old, who desires to do something for the cause of the Redeemer,	0 50
from Rev. J. H. Smaltz, collections in his church, at the monthly concert for prayer,	12 00
collection after missionary sermon by Rev. J. H. Smaltz, in his church,	13 00
from the Female Missionary Society of the German Ref. Church of Germantown, Penn. by the hands of their pastor, the Rev. J. H. Smaltz,	50 00
from Rev. Henry Kroh, collections in his congregations,	10 12
from Rev. David Bossler, collections in his congregations,	24 88
from Rev. James R. Reily, collections in the church at York, Pa. after the Annual Missionary Sermon, by the Rev. Messrs. Dechant and Smaltz,	80 25
from Mr. George Colliflower,	2 00
	$269 25

1827.	PAYMENTS.	Dlls. C.
Oct. 15.	To Cash paid G. W. Sharp, for printing,	24 50
	' paid for sundry items,	1 78
	Balance in hand,	242 97
		$269 25

Errors excepted.

JONATHAN HELFENSTEIN,
Treasurer.

CONTRIBUTIONS TO THE THEOLOGICAL SEMINARY.

By Rev. M. Brunner, collected in the German Ref. Congregation at Funkstown, Md.	4 84½
By Rev. J. R. Reily, from the Female Education Society at York, Pa.	52 50

GENERAL UNION,

FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH.

As we intimated in our last, a Society of the above character was formed in this city on Friday, the 11th inst. with most encouraging prospects. It was the third meeting which had been held on the subject during the week—all of them crowded by an eager assemblage, whose ardent feelings had attracted them to the spot. A more animated and thrilling debate we have seldom, if ever, heard. It arose, not from any difference of feeling in respect to the sacredness of the Sabbath and its grievous profanations, but from honest doubts concerning the best means of promoting the proper observance. Happily, there was but one heart and mind in the result.—The formation of a General Society, which should be to its various Branches, Auxiliaries and friends what the heart is to the human system, seemed now to be regarded with universal favor. Such a Society was accordingly organized, and the following Constitution unanimously adopted.—*N. Y. Obs.*

CONSTITUTION.

Article 1. This Society shall be denominated "*The General Union for promoting the observance of the Christian Sabbath.*"

Article 2. It shall consist, indiscriminately, of the friends of morality and religion of all denominations, who may

choose to combine their influence for the promotion of this interesting object.

Article 3. As the weapons of the Christian warfare are not carnal but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.

Article 4. The Union shall annually elect a Board of Directors, consisting of a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty-four Managers, eight of whom shall constitute a quorum.

Article 5. The Board of Directors shall annually elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual Report to the Society, of their proceedings. The Board shall have power to fill vacancies which may occur in the list of Officers or in the Executive Committee.

Article 6. Any person may become a member of this Union by subscribing the constitution and signing the following pledge, viz:

"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public to refrain from all secular employments on that day; from travelling in steamboats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners employ them on the Sabbath.

Article 7. Any Society formed for promoting the sanctification of the Sabbath may become Auxiliary to this Union by sending to the Corresponding Secretary a copy of its Constitution and Annual Reports.

Article 8. The officers of each Auxilliary shall be, ex-officio, Directors; and the members of each Auxiliary shall be recognized as members of the Parent Institution, and entitled to deliberate and vote in the transactions of its concerns.

Article 9. This Society shall hold its annual meeting in the city of New York on the Tuesday immediately preceding the second Thursday in May, at 10 o'clock A. M. and no alteration shall be made in its Constitution except in an annual meeting, and by vote of two-thirds of the members present.

The Hon. Stephen Van Rensselaer was elected President; and 47 gentlemen, belonging to different States, and to no less than nine denominations, were elected Vice Presidents. The Directors are from six denominations, as are also the executive Committee.

The convention prepared an address to the people of the United States, in behalf of the Sabbath.

REVIVAL OF RELIGION.

It will doubtless afford peculiar gratification to all who love the prosperity of Zion, to learn that the spirit of God has again manifested his converting power in the literary institutions located in this place. In the College, the Academy, and the Mount Pleasant Classical Institution, numbers give evidence of moral renovation. The Spring term in the College closes this week. We have been permitted to extract from the records of the faculty, the following resolutions.

Amherst Inq.

"Whereas it has pleased Almighty God to pour out his Spirit upon this College during the present term, by which an interesting work of grace has been carried on, and numbers have been hopefully converted; Therefore,

Resolved, That this testimony of our gratitude for such an unspeakable favor, and the confession of our unworthiness to receive it, be entered upon the Records of the Faculty.

Resolved, That this manifestation of Divine Grace, imposes upon us an additional obligation to make persevering and increased efforts to promote the religious interests of this College."

The Christian public will recollect that the College was blessed with a revival during the last year. The Faculty notice this, as follows:

"Whereas it has pleased God recently to pour out his Spirit in a remarkable

manner upon this Seminary, and the blessed work still continues; Therefore,

"*Resolved*, 1st. That a public religious service be substituted for the customary Junior Exhibition, on the last day of the present term.

"*Resolved*, 2d. That the President be requested to make such arrangements for carrying into effect the first resolution, as he may think best calculated to give interest to the occasion, and particularly to excite in every pious mind, the liveliest emotions of gratitude to God, for this gracious visitation."

From the Connecticut Observer.

HADDAM, May 5, 1828.

Mr. *Hooker*,—Yesterday I was permitted to receive 70 from the world, to our communion; the first fruits of the revival with which we have, the past season, been blessed. As many more are indulging hope, who, we trust, will soon, in like manner, confess Christ before men. Of those admitted 42 were in infancy, dedicated to God in the ordinance of baptism. They first confessed their faith, avouched the Lord to be their God, and entered personally into his covenant; and while standing before God, sang in view of the past and present scenes, the following hymn:

Dear Saviour, in our infant days,
To us the seal of grace was given;
On us the seal of love was placed,
That we might be the heirs of heaven.

But, in our sinful, erring years,
We lived unmindful of our God,
And wander'd far in sinful ways,
Rejecting thine atoning blood.

A voice from Sinai wak'd our fears,
Sweet mercy led us to thy cross:
To thee we vow'd in groans and tears,
And own'd thy sovereign might in us.

Now to thine altar, Lord, we flee;
Here at thy feet we seek a place;
O, let us live and die to thee,
And sing in heaven redeeming grace.

The remainder then confessed their faith; entered into God's everlasting covenant, and were baptised in the name of the Father, the Son and the Holy Ghost. On their retiring to their seats, the Church sang the welcome to hopeful converts,

"Welcome, ye hopeful heirs of Heaven," &c.

and, thus happily enlarged, sat in presence of a great congregation, around the table of Christ, rejoicing in all the loving kindness of her covenanted God and Saviour. The solemn and joyful occasion was closed with the Jubilee Hymn,

"Blow ye the trumpet, blow,"

and a contribution for the Missionary Society of Connecticut.

A BRIGHT EXAMPLE.

It is with pleasure we announce the fact, that a single church in this city has undertaken to educate *thirty young men* for the *Gospel ministry*. Were other churches to follow the same example, in proportion to their ability, there would soon be a supply of means equal to the number of pious young men to be educated; equal also to the wants of the country—but not of the world.—The subjoined resolutions we received from the Secretary of the American Education Society, now in this city, having been placed in his hands by the Pastor of the Brick Presbyterian Church, where his first appeal was made:—

N. Y. Observer.

At a meeting of the Brick Presbyterian Church, in the city of New-York, on the evening of the 21st inst. it was unanimously resolved—

1. That in view of the wants of our own country and the world, this church pledge themselves to bring forward into the Christian ministry thirty young men, at the rate of seventy-five dollars a year; the young men to be selected and educated by the Presbyterian Branch of the American Education Society, in accordance with the principles adopted by said Society and its Branches.

2. That the funds for this object be raised from the voluntary subscriptions of individuals; from collections at the weekly lecture and monthly prayer meeting; and from an annual collection in the congregation on some convenient Lord's day.

3. That two committees be appointed to carry into effect so much of the preceding resolution as relates to the subscription of individuals—one from the gentlemen and another from the la-

dies—who shall perform the duty contemplated at any time previous to first of May, 1829. Attest,

GARDINER SPRING, *Pastor.*

A SABBATH AMONG THE TUSCARORAS.

To the Editor of the Rochester Observer.

It was lately my privilege to spend a Sabbath among the Indians near Lewistown. They have no minister. Mr. John Elliott, a teacher supported by our old friends. The American Board, is also their spiritual guide. They have a church of about 17 members, some of whom appear to be in a healthful spiritual state. The defections which have occurred among them are calculated to impress upon the mind of every observer, the importance of a *thorough religious education.*

The day was rainy and the number who attended church was small:—all who were there gave the most respectful, and some of them interesting attention

The Tuscaroras have a church in an unfinished state—if it is not soon completed it will be past recovery. The Indians have lately bestirred themselves to finish the house, and have about one hundred dollars subscribed. I promised them that Rochester would pay another hundred so soon as enough more was received to complete the house.

I talked with them about the blessed doctrine of the Lord Jesus Christ "how he said it is more blessed to give than to receive."

They appeared to believe it—and after giving them as full an account of the operations of their friends. The American Board, as I could from memory, they came forward with a subscription which proved that they received Christ's doctrine. The few who were there subscribed $16 for the year 1828, and I trust the whole tribe will not fall short of $50, for sending the gospel among the heathen.

I think no money which was ever paid into our treasury will be received with more heartfelt satisfaction than the offering of the Tuscaroras;—and that it may be found to be a blessing to their souls, and may inspire other tribes to go and do likewise is the prayer of your friend and theirs. VISITER.

Donations.—The Treasury of the Auxiliary Foreign Mission Society of Washington, Pa. received last year $1317,42 in cash, from the Associations in 16 Congregations; also $389,39 in produce, forwarded to the station at Maumee.

American Board of Commissioners for Foreign Missions has received from March 21, to April 20, $5841,10—and $670,41, donations in clothing.

Donations to the American Board of Missions, received by their agent in Utica, N. Y. from the first day of April to the 2d of May, $607,93.

Donations in Ohio.—The Pandect contains an account of the donations made to the Board of Agency of the Am. Board of Miss. at Cincinnati, from Oct. 8, 1827, to Jan. 14, 1828. The amount in clothing, &c. is $202,61; in cash $625,91; for the Missionary Herald, $31. The Rev. Cyrus Byington has been on a tour of collection in the same region, and received $704,47.

Salisbury, Con.—We are informed by a letter, under date of 21st April, that 78 persons have been added to Rev. Mr. Lathrop's church, in that place, which, with few exceptions, are the fruits of the late revival. Others, who are rejoicing in christian hope, have not yet made a public profession.—*Philadelphian.*

Knoxville, Geo.—A letter dated Knoxville, April 1, says, "such attention to religion among the people has not been known or recorded since the day of Pentecost. I hear daily of hundreds being added to the churches, and of thousands inquiring for the bread of life."

N. Y. Observer.

Generous Plan.—Colonization Society.—It will be recollected that a short time since, Gerrit Smith, Esq. of N. Y. offered to give one thousand dollars to the Colonization Society, payable, one hundred annually, tor ten years, provided that ninety-nine others would join him. We are gratified to learn, that four names have already been obtained as subscribers to the project.

Excuses.—The Ladies of Providence have made up garments for the Greeks, valued at $1600. Having closed their labors, they published a *Card,* inform-

ing those Ladies and Gentlemen, *who decline assisting the Greeks on account of their having so many poor at home*, that they were now ready to make up into cloathing, *for the poor and needy of Providence*, all the cloth which they will furnish for that purpose. They assembled at the time appointed, but found no employment for their needles;—which shows that the excuse had been offered, *not because they cared for the poor.*

Modern Greek.—We mentioned a few days since, that a class had been formed of students in Columbia College, under the instruction of Col. Negris, for the study of Modern Greek.—Experiment will be sufficient to convince any one acquainted with the ancient language, that little difference exists between them; and that only a few lessons are required to learn the innovations of modern times. The pronunciation is speedily acquired, as the English language has every sound found in the Greek except the aspirate Ch.—*N. Y. Observer.*

Religious Denominations. The following is an abstract of a table, published in the New York Observer. It is probably as near the truth, as any statement can be made, without more accurate returns than have yet been published. We think it worth the attention of every religious denomination, to collect annually all the facts which they can ascertain, concerning the numbers and condition of their churches. It is impossible without data of this kind to form a just estimate of the religious state and prospects of our country.

Presbyterians—in 1819, 53 Presbyteries; 1204 Congregations; 687 Ministers; 517 more congregations than Ministers.

Baptists—170 Associations; 3500 Churches; 2500 Ministers; 1000 more Churches than ministers; more than 300,000 members.

Episcopalians—in 1823, 474 Congregations; 369 Ministers.

Congregationalists—1096 Churches; 846 Ministers, 253 destitute Churches.

Methodists—in 1823, 2500 Churches 3000 local and 1226 travelling preachers, and 312,540 communicants.

Dutch Reformed—in 1823, 97 Churches; 76 Pastors; and 21 more Churches than Ministers.

Friends—in 1812, 525 Societies.

German Reformed Church—in 1820, 411 Churches, 73 Ministers. In the Reformed Church the congregations are generally so small that more than one is required for the support of a pastor.—Most frequently from three to five are united in the same pastoral care.

Christians—118 Churches, 143 Ordained Elders.

Universalists—200 Societies and 120 Ministers.

Roman Catholics—90 Churches, and 160 Clergymen. *Col. Star.*

Literary and Scientific.

An Epitome of General Ecclesiastical History from the earliest period to the present time. With an appendix giving a condensed History of the Jews, from the destruction of Jerusalem to the present day. Illustrated by maps and engravings. By John Marsh, Pastor of a church in Haddam, Con.

Donegan's New Greek and English Lexicon, chiefly on the plan of the Greek and Germam Lexicon of Schneider. (Schneider's Greek and German Lexicon is a very elaborate and valuable work. It is comprised in two closely printed quarto volumes of about 900 pages each. Three editions, which were successively enlarged and corrected, were published by the author; the last in 1819. A new and improved edition was published at Leipzig by F Passow in 1826. This is considered the most complete Greek Lexicon which has yet been published.)

The Messrs. Carvills of New York have published Heeren's History of the States of Antiquity, translated from the German by Mr. Bancroft of the Round Hill School at Northampton.

Three Cingalese Histories, comprising a period of 1800 years, have lately been brought to light in the Island of Ceylon, and translations of them are a-

bout to issue from the British press. They are said to contain a great deal of information on the obscure periods of Indian history, and also to confirm a number of historical facts heretofore considered as doubtful.

Professor Woods, of the Theological Seminary of Andover, Mass. has published nine Lectures on Baptism, which are spoken of in high terms in the Boston Recorder From the known character of the author it may be presumed that these lectures contain a candid and able discussion of this much controverted subject.

An Inquiry into the consistency of Popular amusements with a profession of Christianity. By Thomas C. Henry, late of Charleston, S. C. (We recommend this work of the lamented author to the very serious attention of profes sors of religion in all the churches.)

At a sale of autographs lately by Mr. Southgate, of Fleet street, London, an original, unpublished letter of Oliver Cromwell was sold for five guineas and a half. This letter is characteristic both of the writer and the spirit of the times in which it was written. It is as follows:

October 25, 1646, *London.*

"Deare Daughter,—I write not to thy husband, partly to avoyd trouble, for one line of mine begitts many of his, which makes him sitt up too late; partly because I am myselfe indisposed att this tyme, having some other considerations. Your friends att Ely are well: your sister Claypole is (I trust in mercy) exercised in some perplexed thoughts. She sees her own vanitye and carnal mind be wanteing itt. She seeks after (as I hope alsoe) that which will satisfie; and thus to bee a seeker is to bee of the best sect next pardon, and such an one shall every humble seeker be in the end.—Happie seeker, happie finder. Who ever tasted that the Lord is gracious without sense of selfe vanitye and badnesse? who ever tasted that graciousnesse of his and could goe lesse in desire, and then pressinge after full enjoyment? Deare daughter, presse on. Let not husband, let not any thinge coole thy affections after Christ. I hope he will bee an occasion to inflame them. That which is best worthy of love in thy husband is that of the image of Christ he bears.—Looke on that and love it best, and all the reste for thee and him do soe for me; my service and deare affection to the generall and generallesse. I here she is very kind to thee: it adds to all other obligations, my love to all

I am thy deare father,

OLIVER CROMWELL."

Christ. Sec.

Cattaraugus.—To the little church at this station seven were added, the first Sabbath in January; an eighth was prevented by sickness from uniting. The school suffers some embarrassments from the inability of the Indians to support their children. It contains only 20 scholars.

Seneca.—The Senecas have resolved on building a chapel, 41 feet by 51, which will cost them $1700 The contract for the work has already been made, and it is to be completed by the first of September. It is done altogether by subscription among themselves.

Poetry.

THE PRAYER AT SEA.

Father Supreme!—to thee our prayers ascending
Rise from the bosom of the heaving deep,
From the wide waste of troubled waters—blending
With the free winds that o'er the billows sweep,
Far and resistless—will thou not attending
List to the voice of those who watch and weep?

O'er the vext world of waters still thou movest,
In the dark rushing of the billowy main;
Yet oft, with mercy's gentle voice, reprovest
The storm to calmness—and we see thee then
Arching the clouds with glory—for thou lovest,
Even on the tempest verge, to smile again.

Hast thou not measured out the seas? and given

Bounds to the whirlwind which its rage adjust?
And shall not we adore Thee! Whom in Heaven,
Or whom on earth, beside Thee, shall we trust?
We, by thy breath through Ocean's surges driven,
Like the tost sea-spray, or the scatter'd dust,

Whom shall we fear beside Thee?—Men but thinking
On thy unfathomed depths, despair and die—
Earth sees her GOD, and trembles—Ocean sinking
Through his dark caverns, leaves his borders dry—
The Heav'n of Heav'ns before thine anger shrinking,
Rolls like a scroll away, and shuns thine eye.

Whom shall we love beside Thee?—Seas may sever
Hearts whose fond ties are but the wreaths of earth.
Wreaths of fast fading flowers which bloom but ever
Die with the hour that gives their fragrance birth;
Thy love, unchanging and unending, never,
Saviour—oh never, can we speak its worth.

Didst thou not veil thy glory, and descending,
Dwell for our sakes in grief—and stoop to be
Even with the humble, humblest—poor and wending
By the rough mountain paths, or troubled Sea?
Now, thou dost hear our lonely cry ascending—
Whom shall we trust, Redeemer—whom but Thee?

On—let the winds sweep on—our prayers before thee
Fraught with our sighs and sorrows shall appear;—
On—let the wave heave onward—we adore Thee
We trust, love, serve Thee—how then shall we fear?
Even tho' thy tempests whelm us, we implore thee,
This, only this—be Thou, our refuge, near.—*Theo. Rep.*

From the Boston Recorder.

NIGHT.

When night spreads her pinions o'er earth and o'er ocean
And silence sits brooding on mountain and sea,
'Tis the hour, mighty God, that most favours devotion,
When our thoughts undisturb'd hold communion with thee!

It is sweet when at midnight from slumber I waken,
To know in its darkness Thou'rt present with me;
In its deep solemn stillness when lone and forsaken,
To feel myself safe in depending on Thee!

'Tis at night when undazzled by earth's empty splendor
Our spirits unfetter'd soar ardent and free;
It is then that our noblest devotion we render,
And our thoughts, Holy God! ascend purest to Thee!

Still when night spreads her pinions o'er earth and o'er ocean
In its silence, my God! be thou present with me;
In my breast to rekindle the flame of devotion,
And refine ev'ry thought ere it rises to Thee!

Newport, R. I. S. S. C.

TO THE CHRISTIAN PUBLIC.

The executive Committee appointed to conduct the business of the General Union for promoting the observance of the Sabbath, beg leave to call the attention of the pious throughout our land to the importance of imploring in behalf of the Society the guidance and the blessing of heaven. A vote was passed by the Union immediately upon its organization, recommending that this subject be remembered at the throne of grace, especially on Saturday evening and Sabbath morning; and the committee would express their earnest desire that on the Sabbath special supplication be made to God on this subject in all the sanctuaries of our land.

(Signed.)
LEWIS TAPPAN, Chairman.
Attest, D. M. REESE, Sec'ry.

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PERSEVERANCE OF THE SAINTS.

(Continued.)

I shall now consider the objections which have been urged against this doctrine. These may all be reduced to three; namely, 1. That it is inconsistent with free agency; 2. That it is inconsistent with the testimony of many scripture texts; 3. That it is of pernicious tendency.

In answer to the first objection a few general observations must suffice.

There can be no reasonable doubt that God, who is the Author and the Lord of all things, governs all his creatures agreeably to his own good pleasure, and always accomplishes his own purpose in relation to them. It is absurd to suppose that he cannot accomplish his purpose without their spontaneous concurrence, since it must be admitted that they possess nothing which they do not receive from him; which is not preserved to them, in every moment in which they possess it, by his providence; and that their very existence depends on his mere pleasure.

There can be no reasonable doubt that rational beings are as perfectly under the government of God as irrational animals and inanimate objects. If they are free agents, *they have their free agency from him:* it is therefore only *what he chose to make it;* and he certainly did not and could not design to make it any thing which *he would not be able afterwards to manage,* and to employ for the accomplishment of his own purpose.

The Scripture assures us not only that God worketh all things after the counsel of his own will, Ephes. 1, 11; but that the free determinations of the human mind are perfectly under his control. See Prov. 16, 1. 9. 19, 21. 20, 24 21, 1. 30. Ps. 37, 23. Jeremiah 10, 23.

In preserving his own people in faith and obedience to the end, healing their backslidings, and recovering them from their falls, God does only *what they habitually desire and pray for.* As one of the numerous specimens which the bible furnishes of the desires and breathings of a child of God see the 119th Psalm. The spirit which pervades that Psalm, is the spirit which has always characterized the regenerated mind, and always will characterize it. In those instances where there is a departure from actual obedience to the will of God, this spirit, though weakened and oppressed, is not extinguished. The Christian in his fall is like the sheep astray: he is unable indeed to restore himself to his former standing; but he finds no rest in his present situation; he cannot now delight in holiness; but neither can he take any pleasure in sin: his seed remaineth with him—the word of God, by which he was born again, continues to be rooted in his mind, and renders his defection a state of distressing inquietude: like the strayed sheep he can rest nowhere except with the shepherd and the flock; and if he have a prayer to offer at the throne of grace, it is a prayer that God may restore him. It is therefore easy to perceive that in disengaging him from the snare of the flesh and restoring him to his spirituality & his peace, there is no violation of his moral nature or free agency. But even admitting that a fallen Christian has no desire to return to God, while he continues in his apostacy, it must be confessed that before his fall his ardent prayer to God is that his faith may never fail. It must be admitted too that this prayer supposes that God is able to keep him by his power through faith unto eternal life; that there is nothing in the nature of free agency to prevent God from so doing, and that it depends only on the good pleasure of God to keep him from falling or not. It must be acknowledged finally, that if a fallen Christian be re-

stored and saved, by whatever means God may have accomplished his deliverance, he will rejoice in it exceedingly, with the most thankful acknowledgments of the goodness of God to him, and will be very far from charging him with having committed a violation of his nature, or an infringement of his rights, as a free moral agent, in saving him from ruin. A parent may certainly snatch a child, unconscious of its danger, from the brink of a precipice, without incurring the guilt of violating its free agency. It would be a perverse philosophy indeed which would forbid the parent to save his child unless it could be done by calling to it, admonishing it, or alluring it by promises; and still more if the child should happen to be deaf or blind, or even both. If a parent can save his child without destroying its moral nature, by a mere exertion of power, in cases where nothing but an exertion of power can save it, certainly God may save his own people by the same method when they are in dangers of which they are unconscious, and from which they ask for no deliverance. The only question that can be reasonably asked here is, Whether God has promised to preserve his people. And that he has promised to do it, I have already shown. If it be objected that, if God should save his people like the parent saves his child in the case I have supposed, there would be no merit in their escapes, and they would be entitled to no reward for them; I acknowledge the truth of the assertion, but I reply that the scripture ascribes no merit to them and promises no reward on that account. According to the Scriptures they are indebted for their salvation to Divine Grace only and not to any works of their own. Ephes. 2, 8. 9. Titus 3, 5. It is true that God will reward their obedience, as a parent rewards that of a child; but this reward is not of merit, but of grace; and to their obedience which God will graciously reward, we must not reckon those deliverances which are accomplished without their seeking or their concurrence.

The second objection to our doctrine is, that it is inconsistent with many texts of the Scripture. In support of this objection it is usual to quote any of those texts in which the professing people of God are cautioned against apostacy; and especially such as Ezek. 33, 1—19. Heb. 6, 4—8. 10, 26—29.

To this objection I reply first; As the scripture testimony in the passages which were produced and expounded in the last lecture, and others which might have been produced; to say nothing of the philosophical arguments which are drawn from the nature and fitness of things; leave no reasonable doubt concerning the purpose of God to keep by his power through faith to eternal life, all those whom he foreknew and predestinated to be conformed to the image of his Son, whom he gave to Christ, and whom he chose before the foundation of the world that they should be holy and unblameable before him in love; and as all the texts upon which the objection is founded, are susceptible of an interpretation which will harmonize them with that purpose, we are bound to give them such interpretation: for if the bible be an inspired book, it cannot be admitted that it teaches two opposite and irreconcilable doctrines on the same subject.

Secondly: I have already observed that, if the saints *should so depart from God* as to die in a course of sin, *they would perish;* that they *would* depart in this manner *if they were left to themselves*, and their salvation depended on their own wisdom & strength; and that the question is only, Whether they will *actually* fall away and perish *notwithstanding the provision which is made for their safety?* Now if the provision which God has made for their preservation to eternal life is sufficient for that object, it is surely not necessary that God should never speak to them about a departure from him; should never place its disastrous consequences before them, nor warn them and fortify them against it by admonitions, promises and threatenings. *All such things are a part of the provision which is made for their preservation in faith and holy obedience, and for their recovery when they have fallen.* It is the good pleasure of God to deal with them as with rational beings: he does not carry them along by main force *while their will is opposed;* but *he turns their will* to his own purpose, and causes them to choose what is for their good, and to pursue it willingly and heartily. For this purpose he employs instruction, exhortation, reproof, promises and threatenings, gives them line up-

on line, and precept upon precept, and addresses them in every form which is adapted to convince their judgments, and to win their hearts; sometimes in the tenderest terms, and again in the most awful; and these means *he makes effectual* by the influences of his spirit, so that their judgments *are* convinced and their hearts *are* won; that they go with him following the guidance of his spirit, and return to him when they have wandered out of the way. The fact therefore that the scripture abounds with warnings, exhortations, promises and reproofs, as if the salvation of the saints depended merely on their own wills, amounts to no more than this, that God is pleased to use this method to govern their wills, and to keep them from falling away and perishing in sin: it certainly does not prove that they will actually fall away and perish; or which is the same thing, that this method of preserving them will be ineffectual.

Some of the texts which are quoted by those who object against our doctrine and are supposed to be very explicit in their favor, so far from supporting their objection, do not even relate to regenerated persons at all.

The text in Ezekiel 33, 12—18. must be interpreted agreeably to the law of Moses That law was a civil as well as a religious code. Its sanctions consisted of temporal rewards and punishments.—The person who was accused of violating it was arraigned before the civil magistrate, who pronounced him righteous, and acquitted him, or declared him guilty and inflicted punishment.

If the transgression was committed in ignorance the guilt of it was expiated by sacrifices; and in all cases, except a few of enormous crime, the sinner was pardoned and released from punishment, if, repenting of his sin, he made the compensations and offered the sacrifices which the law required; but if he despised the law, violated it contemptuously, and refused to make the atonement which it demanded, or presumptuously committed one of those crimes for which no atonement was provided, he was put to death without mercy on the testimony of two or three witnesses. See. Leviticus chapters 4 and 5; chapter 6, 1—7. Numbers 15, 22—31. Heb. 10, 28.

It is with reference to this law that the prophets call one man righteous and another wicked, when life is promised to the former and death is threatened to the latter. Those were righteous who committed no transgression which it was the duty of the magistrate to punish; and the life which was the reward of their righteousness was a peaceful temporal life. It is certain that they might be righteous in this sense without being regenerated; just as a man may be a good citizen, innocent and praiseworthy in the eye of the law, and entitled to its rewards, without being a converted and holy man. If such a man turned from his righteousness and committed any of those crimes which subjected him to the punishment of death, and suffered that punishment, it proves indeed that a good citizen may commit a capital crime and suffer for it, but it does not prove that a child of God will fall away and perish in sin.

The two texts in Hebrews 6, 4—8, and 10, 26—29, relate to the same thing, and may be therefore taken together.—The falling away in the former and the sinning wilfully in the latter are the same, and mean a wilful renouncing of the Christian faith and returning to Judaism. They do not mean every apostacy from Christ, but that only which was total and wilful: for the apostates are said to crucify to themselves the Son of God afresh and to put him to an open shame; to tread under foot the Son of God, to count the blood of the covenant with which he was sanctified an unholy thing, and to do despite to the spirit of grace; their case is illustrated by the ground which, bringing forth briars and thorns, is rejected, is nigh unto cursing, and is ultimately given up to burning; they are compared with those who despised Moses' law and were punished with death as presumptuous sinners, and their sin is expressly called wilful.

A total and wilful apostacy implied that Jesus was an impostor and a criminal, and was justly put to death by the Jews; and thus virtually crucified him again and put him to an open shame; trod him under foot as a vile person; counted his blood an unclean thing, as the blood of an executed evildoer; and did despite to the spirit of grace, by reviling the miracles which were wrought by him in attestation of the divine mission of Jesus, and ascribing them to Beelzebub.

The fall of these apostates was such that it was impossible to restore them. They had reviled and rejected the miraculous attestations of the Holy Spirit to the divine mission of Jesus, which were the principal evidence by which it pleased God to establish its truth: they had contemptuously rejected Jesus who is the only Redeemer, and his blood which is the only sacrifice for sin: they had renounced the gospel by which alone they could be enlightened and awakened to repentance: and they had scorned and cast off as impostors or enthusiasts the apostles and other ministers of Christ, by whom alone they could have been taught, admonished and convinced of their errors and sins. Their case therefore was hopeless, unless God should interpose for their salvation in some new way, which the apostle knew he would not do: their sin was the blasphemy of the Holy Ghost and the sin unto death. Matth. 12, 31. 32. 1 John 5, 16. By referring to Matth. 13, 4—23 and 1 John 2, 18. 19, it will appear that such apostates were never real Christians but false professors who had received seed upon stony ground, and had been indeed numbered with the Lord's people, but had never been a portion of that people. There is therefore a strong presumption that in these texts St. Paul does not speak of those among the Hebrews who had experienced regeneration. This presumption is strengthened by its agreement with his doctrine on this subject, as it is expressed in other places, where he declares the entire certainty of his mind that the Lord's people shall never by any cause, be separated from his love. See Rom. 8, 28—39.

It is a fixed rule of interpretation that an author's words must be always interpreted agreeably to his known sentiments; and as, in the passage to which I have referred, St. Paul declares, in terms which cannot be misunderstood, that he knows and is certain that those who are the called according to the purpose of God, shall never be seperated from his love, we are forbidden by this rule to suppose that he means them in this place, where he speaks of professing Christians who fall away and perish.

We attain to perfect certainty on this point by the context of the passages under consideration. In verses 7 and 8 of chap. 6, the apostle illustrates the reasonableness of the perdition of these apostates by comparing them with the earth which drinketh in the rain that cometh oft upon it, and beareth thorns and briars, and which for that reason is rejected, is nigh to cursing, and is ultimately given up to be burned; and by distinguishing them from another class of persons whom he compares to a soil which, being often refreshed by rains, brings forth herbs meet for them by whom it is dressed, and in so doing is blessed of God. It is manifest that by the earth which brings forth thorns and briars St. Paul means a soil which is so worthless, that the most seasonable and refreshing rains can never make it produce any thing better than thorns and briars, and the vexatious barrenness of which provokes the cultivators at length to curse it; that is, according to the Hebrew idiom, to abandon it to desolation and ruin: (Compare Mark 11, 13—21.) and it is therefore equally manifest that the persons who are represented by this soil were never regenerated and holy persons: they were always barren; always disappointed the labour and the hope of Christian ministers, and were for that reason now given over to moral desolation and ruin. Those in the church who were real Christians and brought forth the fruits of a holy life, continued the same and received blessings from above. That St. Paul had not reference to them in what he said of the disastrous consequences of apostacy, and did not apprehend that they would fall into the same ruin, appears fully from the ninth verse, where he says, "But beloved, we are persuaded better things of you, and things that accompany salvation though we thus speak."

At the close of the tenth chapter, after a description of the awful condition of those who had sinned wilfully; that is, had wilfully and totally apostatized from Christ; the apostle makes this remark: "Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him. But we are not of those who draw back unto perdition, but of them that believe to the saving of the soul."

Those to whom the epistle was addressed were, in the judgment of charity, supposed to be real Christians. St. Paul knew, by the painful experience of the past, that professing Christians might be prevailed on, by the persecu-

tions which they suffered, to become apostates; and in such he could find no pleasure; but knowing that real Christians would never fall away, and supposing that those whom he addressed were such, he declared his conviction that they would be firm to the end.

It is therefore certain that in both these texts the persons of whom the apostle speaks were such as had never been regenerated. Having ascertained this point, it follows, necessarily, that the terms in which he describes them, can mean only such attainments as unregenerated persons may possess. The inquiry into their meaning being confined by these limits, can now be easily and satisfactorily terminated.

The terms in which St. Paul describes them are these, "Who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come." Chap. 6, 4. 5.

"To be enlightened," is to be made acquainted with the gospel. In the parallel place, chap. 10, 26, it is termed a receiving of the knowledge of the truth. In 2 Pet. 2, 20. 21. where the apostle speaks of apostates whom he compares to a dog who returns to his vomit, and to a sow that returns to her wallowing in the mire, and whose nature therefore certainly was never changed into that of the lamb, he represents them as having received the knowledge of the Lord Jesus Christ. This he afterwards calls their having known the way of life. And this again he presently explains by saying that the holy commandment had been delivered to them. In Matth. 4, 16, the gospel is considered as a light; those who are ignorant of it are described as sitting in darkness; and those who are made acquainted with it are represented as seeing a great light, and having light springing up to them.

To taste of the heavenly gift, and to be made partakers of the Holy Ghost are the same thing. The phrase is a common Hebraism, by which the same sentiment is repeated in different words in another member of the same sentence. It constitutes the figure which is called poetic parallelism. Instances of it occur, Ps. 33. 6. 7. 8. 9. 10. 11. 12. The heavenly gift is the Holy Ghost; to taste that gift is to be made a partaker of him. By the gift of the Holy Ghost we must understand his miraculous influences, which were communicated by the imposition of the hands of an apostle, and were not confined to those Christians who were regenerated by the spirit, but were imparted generally to those who professed to believe in Christ. See Acts 8, 14—17. 10, 44—47. 19, 1—7. Matth. 7, 22. 23. To taste the good word of God, can mean no more than to have such a perception of the truth and excellency of the gospel, as to be induced to receive it and to take a pleasure in it. So Herod heard John the Baptist gladly, Mark 6, 20; the hearers who are represented by the seed sown upon stony ground, receive the word with joy, Matth. 13, 20; the people were astonished at the doctrine of Jesus, wondered at the gracious words he uttered and were very attentive to hear him; and the officers of the Pharisees and of the Chief Priests were captivated and disarmed by his discourses, Matth 7, 28. Luke 4, 22. Luke 19, 48. John 7, 46.

"To taste the powers of the world to come," may be either to experience the powerful demonstrations of the spirit in his miraculous testimony to the truth of the gospel, or to have a sense of the awful importance of eternal interests.—The terms, "the world to come," denote both the time of the Christian dispensation, as in Heb. 2, 5, and the future eternal state, as in Mark 10, 30. The term powers, in the original δυναμεις, (dynameis) in the plural, generally means miraculous operations, and is rendered in the English translation by mighty works," "miracles," or "wonderful works" Matth. 7, 22. 11, 20. 21. 23. 13, 54. 1 Cor. 12, 28. Heb. 2, 4. It is therefore most natural to understand the phrase in the former sense; though it may be taken in the latter.

It is evident that all which is meant in this description was common to all in the apostolic age who professed to believe in Christ, whether they were regenerated by the spirit or not: and as we are obliged, by the reasons before given, to interpret the several terms, which are employed in it in a sense in which they are applicable to mere professors of Christianity; so we perceive that they easily admit such an interpretation. It is therefore certain that the

apostates whom St Paul describes in these texts had never been regenerated persons; and consequently the texts furnish no proof that regenerated persons will fall away and perish: on the contrary these very texts rather add strength to the argument on the other side.

The third objection to our doctrine is that it is of pernicious tendency inasmuch as it produces a false security in those who receive it, and causes them to neglect the means and the efforts on which their safety depends. Hence it is concluded that the doctrine cannot be taught in the bible, and that we must therefore find a different interpretation of the texts on which it is founded.

I readily admit that the bible, as a divine revelation, cannot teach a pernicious doctrine. But it is not proved that a certain doctrine is pernicious, when some men have pronounced it such.—By this rule we would be compelled to surrender the doctrines of human depravity, of atonement, of gratuitous justification, of future rewards and punishments, and others of similar moment; for all these have been more or less denounced as of pernicious tendency. If the doctrine be taught in the bible, it cannot be a bad or pernicious doctrine; and the matter of fact, whether it be taught there, must be learned from the text, by a faithful interpretation of its words, agreeably to the rules of the language, not from the speculations of every man's own mind. I have already shewn by a faithful interpretation of the sacred text, that this doctrine is taught in it; and hence a strong and invincible presumption arises that it is not pernicious.

The objection is founded in a misapprehension of the doctrine. We do not maintain that God preserves his people to eternal life without faith and holiness, or without the use of the appointed means when they are provided for them. The doctrine of the gospel is that they are preserved to eternal life by preserving them in the faith: Who are kept by the power of God through faith unto salvation, 1 Pet. 1, 5. I have prayed for thee that thy faith fail not. Luke 22, 32. Faith is always represented as a quickening, sanctifying, and invigorating principle: He purified their hearts by faith, Acts 15, 9. Who are sanctified by faith which is in me, Acts 26, 18. Faith which worketh by love, Gal. 5, 6. This is the victory which overcometh the world, even our faith, 1 John 5, 4. Faith without works is dead, James 2, 17. 26 See particularly the 11th c. of the epistle to the Hebrews where the influence of faith upon the conduct is illustrated by many examples. Faith is the vital principle of the new man: Where it is wanting, there is no spiritual life; where it exists, it is constantly operating in the production of holiness in obedience to the will of God. The Christian's faith may be strong or weak, and in proportion to its strength will be the vigor of his spiritual life. His faith may become like a bruised reed, and his spirituality like the smoking flax, that seems on the point of extinction; but they shall not totally fail. Peter's faith failed not, though he denied his master; and with it his spiritual life was preserved: after that act he found no peace until he was assured of his Lord's forgiveness, and he returned to his duty with as much ardor, and with more humility than he had before possessed.—But if the people of God are preserved to eternal life by keeping them in the faith, there is surely nothing in this doctrine to encourage licentiousness, or to produce a false security. If any person who professes to be a Christian be indifferent about his improvement in Christian knowledge and in holiness, and neglect the means which God has appointed for that end, his conduct proves that he is not really a Christian, and has no reason to believe that God is keeping him unto salvation.

As it is certain that a regenerated person will not fall away and return to his former course of sin, every instance of spiritual decay will make it doubtful whether the person who is guilty of it ever was truly regenerated, just in the same degree in which that decay resembles a real apostacy: and as it is therefore impossible that he should now be assured that his supposed regeneration was real, he cannot be assured that God will preserve him to eternal life. He can have this assurance only when he knows that he is governed by the Holy Spirit, and perceives in his faith and obedience, or in his habitual and agonizing efforts to recover from a fall, the evidence that he is born of God.

Though God will not suffer his children to perish, he will not permit

them to sin with impunity He is as holy as he is benevolent, and least of all endures iniquity in those whom he most favors. Whom he loves he rebukes & chastens—Judgment begins at the house of God. Rev. 3, 19. 1 Pet. 4, 17. When his children sin, he recovers them indeed that they may not be condemned together with the world, but he saves them by judgments; and his judgments may be dreadful. 1 Cor. 11, 31. 32. Heb. 10, 31 It behoves them therefore to rejoice with trembling; and, as they call upon the Father who judges without respect of persons, according to every man's work, to pass the time of their sojourning here in fear. 1 Pet. 1, 17. When a child has committed a serious fault, a wise parent neither thrusts it out of doors to perish, nor passes over its misconduct in silence. He chastises it according to the magnitude of its guilt; and if one correction does not improve it, he applies another, and another, until it is submissive and penitent. In this manner the child is generally kept in filial reverence and obedience; and if the parent were as wise, as powerful and as pure as God, and his method of treating his child were as perfect, he would always succeed. It cannot be said that, in such a case, the child's knowledge that transgression will not procure utter rejection and ruin, makes it disobedient and vicious: its filial love and reverence, its unwillingness to grieve an amiable parent, its apprehension of his displeasure, and its certain knowledge that chastisement will follow crime, will always be powerful motives to maintain it in a course of due obedience. By such motives the Christian is preserved from deliberate sin. If these have failed, the actual experience of the judgments of God, and the certainty that his hand will be heavy upon him as long as he disobeys, cannot fail to convince him that the way of the transgressor is hard, and that it is a vain thing to fight against God.

But our doctrine saves the true Christian from much needless & unprofitable fear and distress. If he believe that his final salvation is always suspended in uncertainty; that he may be a child of God to-day and a child of the devil to-morrow; that in all future occurrences his safety will depend on the mere contingency of his choosing right in cases of which the circumstances are unknown, and the determinations of his will cannot be foreseen; that after all his exertions, there is no security for the next hour, and death may surprise him in a state in which he is under condemnation and must go to perdition; this belief must keep his mind in a state of constant alarm, must deprive it in a great measure of the consolations of religion, must weaken the hope of ultimate success, and must in the same measure discourage present exertion: and this deleterious influence is not a little increased by the conviction that, if he fall away after a real conversion to Christ, his sins will be greater and his condemnation heavier than they would be if he had never been a subject of divine grace. Under such impressions those who are still in their unrenewed state usually desire to put off all serious exertion for the salvation of their souls to some period near the termination of life, when they suppose there will be less danger of apostacy after their conversion; while those whom God has brought to a saving repentance look forward to the end of their course with distressing anxiety, or desponding fears, as often as they contemplate their supposed situation and meditate upon the tremendous importance of the issue. It is vain to pretend that such a state of mind is salutary. There is nothing encouraging in a situation where ultimate success is involved in perpetual uncertainty, where endless doubts and interminable fears present themselves, and the mind is oppressed with gloomy forebodings of failure. Such a situation may produce despair, but it cannot nourish faith, and hope and love, and cannot impart to the soul that strength which these alone can give. The effect is still worse in those persons whose minds are constitutionally disposed to melancholy.

Neither is it satisfactory to say that the creed to which our doctrine is opposed assures the believer that God will always impart his grace, in the manner in which it is needed, to enable him to be firm to the end. If this mean any thing which differs from our doctrine, that God will preserve his people *by his power* through faith unto salvation, it amounts to this; that God will not fail to supply the requisite means; that

the believer will be safe if he make a proper use of them; and that the making of such a use of them depends on his own spontaneous volitions, over which God can exercise no control. He is thus assured indeed of the willingness of God to save him, but not of his power. In the essential point he is left to himself—to the very thing in which he has no confidence, and in which God forbids him to trust. I am persuaded that every Christian who seriously considers this point, will desire that God may take his salvation into his own hands, and accomplish it by his own power, and will gladly surrender to him the supposed rights which the doctrine I oppose seems desirous to secure to him.

If the Christian believe that his salvation is entirely of God; that though God will certainly not connive at his sins, he will never suffer him to perish; that while the mountains may depart and the hills be removed, his kindness shall not depart, and the covenant of his peace shall not be removed, Isaiah 54, 10; he will be able to believe, and hope, and love more fully and constantly, to rest more unreservedly upon divine grace, to humble himself more deeply, to pray with more faith, and to contend against the enemy with more courage and vigour, than he could under the influence of the opposite creed. Believing that his work and labor of love is not in vain, and that his efforts shall certainly succeed, he is not dismayed by the most formidable array of difficulties, nor by the consciousness of his own infirmity: his peace does not forsake him, nor does his courage fail, because he stays himself upon his God, and trusts in his infinite power, and unchangeable love.

INTERESTS OF ETERNITY.

Nothing is more astonishing, than the apathy of the generality of men, with reference to that state into which death will soon introduce them. The daring and avowed infidel professes to have all his thoughts and hopes confined to this life; beyond the dark boundaries of the grave, all is to him a blank, a dreary vacuity, from which nature recoils. But he who acknowledges the truth of the Holy Scriptures, might surely be expected to act, and speak, and feel, very differently. When the Bible is once admitted as a revelation from Heaven, it is impossible not to perceive, that a direct opposition to its dictates is the height of folly, and a rashness nearly akin to madness. For can any thing be more plain in this sacred volume, than the disclosure of a future state of recompense, to which all are hastening? Are not heaven and hell, endless joy and endless misery, therein, the most clear and vivid descriptions set before us? Is it not certain, that the termination of the present probationary state will, to each of us, be either an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ; or a removal to those regions of outer darkness and despair, where the worm of a tormenting conscience never dies, and the fire of divine wrath is never quenched? To believe the existence of such weighty and momentuous realities, and yet live as if they were nothing but fables, is exceedingly—is unspeakably strange; yet that such a supine indifference is every where found among us, is a fact which admits of no dispute. The testimonies of God's word are credited, without being felt, or at distant intervals are transiently felt, without being laid to the heart and remembered. The duration of the present life, however extended, is but a day, an hour, a moment, compared with the life to come. Had we as many years on earth as Methuselah, or as many as there are particles of dust in the globe, or rays of light in the sun, all these years were as nothing to eternity. The longest measure of time, which arithmetic can calculate, and imagination conceive, will come to a period; but eternity is a time without end—an ocean without bound or bottom!

'Futurity for ever future; life
Beginning still where computation ends.'

And does this deeply important consideration, which overwhelms the intellectual powers, excite, in any reasonable degree, the moral sensibilities of the mind? So far is this from being the case, that we cannot but perceive, and therefore may confidently assert, that the generality of men are not only indifferent to their eternal interests, but also averse to the means which seem best calculated to arouse them from this dangerous state. They shun rather

than seek the light, and turn a deaf ear to the salutary voice of warning; they resolutely hurry into the full current, the very vortex of the world, instead of preferring the still water, and keeping near the shore. The habitual indifference of multitudes is too evident, by the ideas they entertain of a conceived adequate preparation for eternity. Yes, they unhesitatingly condemn the hardened infidel, and the thoughtless profligate; but have taken care themselves to be well provided for their final account. We inquire with tender delicacy, wherein this provision consists, and find that it rests solely in an exemption from gross and flagrant immorality, and a vague reference to the forbearance and mercy of God. The scripture doctrine of pardon and justification has not once entered the mind; the necessity of faith and repentance has never become a subject of serious thought or deep solicitude; the real nature of personal piety, and the evidences by which it is made manifest, have never been brought to scrutiny. And yet, amidst all this ignorance and negligence, they are quite easy; the awfully important interests of the precious immortal soul give them no concern.

This settled indifference is as inconsistent with the dictates of reason, as with the doctrines of revelation. The same persons are intensely vigilant and active in their secular affairs; they can with equal promptitude and prudence, seize a present advantage, and calculate upon a prospective good, in the course of business. If an estate to which they lay claim has any thing doubtful in the title, they cannot rest till they have searched every repository for the document wanting to give it validity, if their honour or integrity be likely to contract a stain, no efforts are spared to clear and vindicate their character. In these things they discover a concern which borders on anxiety; they are alert to make the best possible use of every advantage and opportunity presented to them: and yet are they not absolutely assured, that the pleasure they now enjoy, the honor they seek and obtain from men, will all be speedily swept away? How is it that the petty and precarious interests of time engross their entire attention, while the grand realities of eternity are overlooked and forgotten? What but a blind infatuation can account for conduct so egregiously absurd? The emoluments and honors of the world are often not attainable, though sought with the utmost ardour and pertinacity, for a thousand eager competitors are in chase of the same object; whereas the prize of immortal felicity is always given to those who sincerely desire it. He who sent his Son to redeem, has promised his Divine Spirit to renew us, and the enjoyment of life and peace is therefore secured to all who pant for them. But facts demonstrate that most men pursue uncertain riches in good earnest, while the treasures of the heavenly kingdom scarcely awaken their desires. Nothing can be adduced to justify or even excuse the stupidity here exposed; for to those who acknowledge the truth of Christianity, an appeal may be made to their own avowed creed. The great majority act against reason and conscience, and rarely yield to the highest claims and best motives. Under the losses of calamity and bereavement, or at the near approach of dissolution, we sometimes have a concession as to this point, which in other circumstances, or at other seasons, would be thought not a little enthusiastic. Dr. Johnson, deeply affected by the death of his mother, lamented to a friend, that all serious and religious conversation was banished from the society of men, though great advantage might be derived from it.—"All acknowledge," said he "what hardly any body practices, the obligation we are under, of making the concerns of eternity the governing principles of our lives." Mr. Locke, in a letter which he left for his friend Collins, writes, "This present existence affords no solid satisfaction, but in the consciousness of doing well, and in the hope of another life." If, then, the interests of a future unending world are as much above all that men value and pursue here, as the treasures of an empire are above the toys and diversions of infancy, a cold indifference to them cannot but be criminal in the sight of God. It is practical infidelity, palpable disobedience to the divine command; it is a species of idolatry—a strong perverse bewildering delusion. We behold this strikingly evinced in numbers who are bowing beneath the burden of age. Notwithstanding all their efforts and acts to prop up the frail

tabernacle, time makes ruins faster than they can repair them, and death will soon force the soul to leave its present habitation; and "yet they seek not a retreat for it in the sanctuary of life and immortality."

Perhaps there are few indeed, at any period, so utterly insensible, as not to have now and then a passing thought of religion, & promise themselves sufficient time to repent, and humble themselves before a heart-searching God. But is this hope grounded on any solid basis? Has the great Arbiter of life and death given them his word and warrant to entertain such a thought? So far from it, that none of the human race have a scrap or an atom of future time pledged and assured to them. The language of the Divine Word is, "To-day if ye will hear his voice, harden not your hearts. Beware, lest God take thee away with his stroke, then a great ransom cannot deliver thee."

To repose on a time which may never be given, or events beyond the knowledge or control of creatures, is a rash & ruinous kind of presumption. Let the man who now slumbers at his ease in Zion, rise to the call of heaven, and shake off the torpor and indifference which impress him; let him seriously ponder the important concerns of eternity, till his heart be affected; and with profound reflection, let him join in unfeigned and oft-repeated prayer, crying, in the language of the ancient Jewish legislator, "Lord, so teach us to number our days, that we may apply our hearts unto wisdom."—*Sp. and Man. of the Age.*

Miscellaneous.

From the Friend.

THE CONVERTED JEW.

The following affecting narrative has appeared in some of the periodical journals both in this country and in England, and has excited so much interest and sympathy with the individual who forms the principal subject of it, as to induce considerable inquiry as to its correctness.

One of our friends has been at some pains to trace out the story, and we are assured that the result of his researches has been entirely satisfactory. After receiving various accounts, all of which tended to confirm the truth of his narrative, a clue was at length obtained, which led him to the person through whose means it was first published. The character of this gentleman was highly respectable, and he has politely furnished such data as place the reality of the facts, and the accuracy of the statement, beyond doubt.

"Travelling lately through the western part of Virginia, I was much interested in hearing an aged and highly respectable clergyman give the following account of a Jew, with whom he had recently become acquainted.

"He was preaching to a large and interesting audience, when his attention was arrested by seeing a man enter the house, the lineaments of whose countenance had every appearance of a Jew.—The stranger was well dressed—his countenance was noble, though its expression seemed to indicate that his heart had lately been the habitation of deep sorrow. He took his seat, and was absorbed in attention to the sermon, while tears often stole unconsciously down his cheek. After the service was over, the clergyman was too much interested in the stranger to refrain from speaking to him Fixing his eye steadily upon him, he said, "Sir, am I not correct in supposing that I am addressing one of the children of Abraham?"—"You are," was the reply. "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows:—He was a very respectable man, of superior education, and handsome fortune; who, with his books, his riches, and an only child, a daughter, in her seventeenth year, had found a beautiful retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew little pleasure except in the society of his beloved child. She was indeed worthy of a parent's love. Her person was beautiful; but her cultivated mind, and amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared in her education. She could read and speak with fluency, several different languages, and her proficiency

in other departments of literature was proportionate, while the ease and gracefulness of her manners captivated all who beheld her. No wonder then, that a tender father, whose head was now sprinkled with gray hairs, should place his whole affections on this only child of his love; especially as he knew of no source of happiness beyond this world. Being himself a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented that religion with an ornament.

"It was but a little while ago that this beloved daughter was taken ill:—the rose faded from her cheek; her eye lost its fire—her strength decayed; and it soon became apparent, that an incurable and fatal disease was preying upon her constitution. The father hung over the bed of his child with a heart fraught with the keenest anguish. He often attempted to converse with her, but could seldom speak, except by the language of tears. He spared no trouble or expense in procuring medical assistance; but no human skill could avert or arrest the arrow of death.

"He had retired into a small grove not far from his house, where he was pensively walking, wetting his steps with tears, when he was sent for by his dying daughter. He immediately obeyed the summons, and with a heavy heart, entered the door of her chamber; soon, alas! he feared to be the chamber of death. The parting hour was at hand, when he was to take a last farewell of his endeared child; and his religious views gave him but a feeble hope of meeting her hereafter. She clasped the hand of her parent in her own; now cold with the approach of death, and summoning all the energy which her expiring strength would admit of, she thus addressed him:—'My father do you love me?' 'My child, you know that I love you—that you are now more dear to me than all the world beside!' 'But, father, do you *love* me?'—'Oh, why, my child, will you give me pain so exquisite? Have I then never given you any proofs of my love?'—'But my dearest father, do you *love* me?' The afflicted father was unable to make any reply, and the daughter continued: 'I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you—will you grant me one request? Oh, my father, it is the dying request of your daughter! Will you grant it?' 'My dearest child, ask what you will—though it take every cent of my property; whatever it may be, it shall be granted—I *will* grant it.' 'My dear father, *I beg you never again to speak against Jesus of Nazareth?*' The father was dumb with astonishment. 'I know,' continued the dying girl, 'I know but little about this Jesus, for I was never taught; but I know that *he is a Saviour*—for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe that *he will save me*, although I never before loved him. I feel that I am going to *him*—that I shall ever be with *him*. And now, my father, do not deny me;—I beg that you never will again *speak against this Jesus of Nazareth!* I entreat you to obtain a testament which tells of him; and I pray that you may know him; and when I am no more, that you may bestow on him the love that was formerly mine."

The exertion overcame the weakness of her enfeebled frame. She stopped, and her father's heart was too full even for tears. He left the room in great horror of mind, and before he could compose himself, the spirit of his accomplished daughter had taken its flight; I trust into the bosom of that blessed Saviour whom, though she scarcely knew, yet she loved and honored.

The first thing the parent did, after committing to the earth his last earthly joy, was to procure a new testament.—This he read diligently and devoutly:—and, taught by the Holy Spirit from above, is now numbered among the meek and humble followers of the once despised Jesus

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From the Philadelphian.

THE IMPORTANCE OF THE GOSPEL MINISTRY.

The following remarks on the importance of the Ministerial Office, form the conclusion of the introductory lecture of the Rev. Dr. Miller, delivered at the opening of the winter session of the Theological Seminary at Princeton.

We should be happy to see this excellent discourse in the hands of every Minister of the Gospel, and Student of Theology in our country; for no truths can be of more solemn, fearful moment than those which the Rev. Professor establishes, viz: "That what ministers are, the church will be; that no church was ever ruined, or essentially injured, but by her own ministers; or signally blessed, but through a revival of their zeal and fidelity."

"The great office, the awful office which we have been contemplating;—the office on which so much depends in reference to unnumbered millions,—for soul and body, for time and eternity;—this is the office which you seek;—for which you have come hither to prepare;—to which all your studies and intercourse here will be, or ought to be directed. Solemn undertaking! Momentous enterprise! Oh! if you could foresee the unutterable consequences which will result from this enterprize, to yourselves, and to all the multitudes whom you may, in the course of your lives, approach and influence, the present would be an hour of deep solemnity with every one whom I address. May the Lord give you grace to ponder well in your hearts what you are about, and what is before you! May the Lord give you grace to consider seriously the furniture which you need for this mighty work; especially THAT DEEP, ARDENT, ACTIVE PIETY, which lies at the foundation of all other useful furniture. You need, it is true, other attainments; and MUCH of other attainments; but without THIS, you will be of little use as ministers of Christ. Without this, directing, warming, animating, and sanctifying all your other accomplishments, they will be *as a sounding brass and a tinkling cymbal.*

Think, I pray you, what a day it is, in which the Head of the Church has cast your lot! No preceding generation of ministers ever saw such a day as this! Such openings for usefulness; such calls to exertion; such multiplied and extensive *fields whitening to the harvest;* such abundant and potent means for doing good to mankind. To live now, is a talent put into your hands, for which you must give an account. Have you an ardor of piety, a tone of moral sentiment, a spirit of enterprise corresponding with this day? If not, give yourselves no rest till you in some good measure attain them all. If an ancient heathen rhetorician, in giving directions for the attainment of the "sublime," in writing could say—"Spare no labor to educate your soul to grandeur, and to impregnate it with great and generous ideas;" much more may the same language be addressed to a candidate for the gospel ministry, in the present state of the Church's progress. Take unceasing pains to get large views of ministerial furniture, ministerial duty, and ministerial success. Strive to "educate your soul's grandeur" of conception, and grandeur of wishes, and hopes, and enterprise for the moral benefit of your fellow men. Aim high. Let no petty plans satisfy you, either as to acquirement or exertion. Every one of you, however humble his talents, if really disposed to make the most of what God has given him, might cause his influence to be felt to the ends of the earth.

Think, further, what a weight of responsibility, if you live to sustain it, will soon devolve upon you. When I see more than a hundred Theological students before me, amounting to nearly a thirteenth part of the whole number of our ministry; and recollect that, in a little time, the reins of ecclesiastical administration will drop from the hands of those who now bear them,—and who, alas! have so much reason to mourn over the defective manner in which they have borne them,—and that a large part of the weighty trust will devolve on you, I can scarcely express my emotions. Is it so, my young friends, that this beloved church; this truly primitive and apostolic Church; this Church for which, our fathers have prayed and labored so much; this Church, which though repeatedly involved in the flame of controversy and trial, yet like the "burning bush" at *Horeb,* has not been "consumed," but has been mercifully brought forth more thrifty and flourishing; this Church, in the future destiny of which the peace, edification, and eternal welfare of so many myriads are involved;—is soon to be committed, under God, to YOUR MANAGEMENT, associated with those who, in other places, are like yourselves, training up for

the work? And is it true that so much, under God, depends upon your spirit, attainments, and character? that what YOU shall be, fifteen or twenty years hence, THE PRESBYTERIAN CHURCH WILL BE? O then, *gird up the loins of your minds; be sober and watch unto prayer.*— Let a sense of your incalculable responsibility daily rest upon you. Let it impel you in your studies, give new fervor to your devotions, and impart a deeper tone of solemnity to all your intercourse, both with one another, and with all around you. Remember, in going out, and in coming in, in sitting down and in rising up, that you are consecrated men, bound to live and to die for the Church of God. Cultivate a deep and habitual spirit of prayer. Covet earnestly the best gifts; and shrink from no labor, either in study or self-denial, that will prepare you to perform with more efficiency, your Master's work. Consider no sacrifice as too great for the promotion of the Redeemer's kingdom. Set up no banner, in any case, but that of Christ. Let all carnal ambition, pride, envy, contention, and unhallowed emulation he put away from among you. Be always ready to surrender every personal feeling for the sake of brotherly love and edification. Cherish more and more the feelings of a holy brotherhood, pledged to Christ, and to one another by indissoluble ties. Remember that united, you will stand, and by the spirit and strength of Christ, can do all things; but that, divided, you must fall; and that in every fall of the christian ministry, the cause of the Redeemer bleeds and mourns.— Resolve, that, if the Church be corrupted with error, agitated by controversy, or torn by schism, the sin shall not lie at YOUR DOOR. If her walls be broken down by folly or wickedness, see that YOU be found in the breach, fighting and praying for her restoration. And if ever a time should come in which you can do nothing more; at least be found *weeping between the porch and the altar, saying,— Spare thy people. O Lord, bless thy heritage, save them, and lift them up for ever!* But, if YOU are faithful, my young friends, such a time will never come.— Yes, if only the little band, now seated within the sound of my voice, should all happily prove to be animated with the spirit of the primitive heralds of the cross, there is no presumption in saying, that, you alone under God, would form a pledge to our beloved Church of her spiritual prosperity.

The God of all grace grant that you may act a part more worthy of the sacred office than we, who have preceded you, have ever done! May he preside over your studies; endow you with all those gifts and graces which will fit you for the faithful performance of his great work; and form you to be "chosen vessels;" for building up his Church, and bearing the treasures of his love to a dark miserable world; and to his name be the glory! Amen!"

DR. MORRISON.

The following statements are from a speech made in London, at the Anniversary of a Bible Society, Oct. 24, 1827, by Mr. John Bullar. The Quarterly Review had censured the Bible Society for encouraging certain translations of the Bible, because there had been in them some errata; and in denouncing the translations the Review spoke contemptuously of Dr. Morrison, one of these translators into the Chinese language. In reference to the Q. Review, Mr. B. thus remarks:

"I introduce a notice of this Review to-day, to tell you that it exists if you do not know it, and to beg you to read it. But, in fairness, read also Mr. Platt's reply, the third edition of which I am glad to see, has been stitched into the number of the *Quarterly Review* just published. You will find Mr. Platt most coolly proving, that the Welsh Bible, which the Reviewer objected against, was approved by the Welsh Bishops, and printed from the same copy as that issued by the Christian Knowledge Society;—that the Irish Testament censured by the Reviewer had been anxiously demanded by the Irish Committee, after such correction as had satisfied them, and is, "the very Testament that has been in so wide circulation during these last few years in Ireland, the reading of which has so powerfully contributed, under the Divine blessing, to stir up the mighty movement in the minds of men which is now taking place there."

"Mr. Platt then goes on to show that the new versions of the Holy Scriptures; made into other languages, had recei-

ved all the care and attention in their preparation that the committee could by any means procure; that the Chinese version was by the very man, of whose literary attainments the *Quarterly Review* itself had thus spoken in a former number:—" Dr Morrison's dictionary of the Chinese language may be considered as the most important work in Chinese literature that has yet reached Europe."—He then shows that the oriental versions had been prepared with singular anxiety and labor; and that so eager had the committee been to ensure the great object of correct translation, that the moment they heard of the design of establishing the College at Calcutta by Bishop Middleton, they voted to the Translation Department of that College the sum of £5000. Mr. Platt is Fellow of Trinity College, Cambridge, and is the Honorary Librarian of the Bible Society—a place without a pension.

" To what Mr. Platt has stated; I can add, said Mr. Bullar, from my personal knowledge of the great, the good, the devoted Dr. Morrison, that he told me incidentally, that such had been his application to the Chinese language, such the labor he bestowed on his massy dictionary, contained in six closely printed volumes, containing upwards of 4600 large quarto pages, that for the last two years of his residence at Canton and Macoa, he had scarcely the pen out of his hand from six in the morning till ten at night. Of such a man does the anonymous Reviewer affect to speak with contempt as a translator, as a 'self-instructed Missionary.' If he had not in one sense, instructed himself in Chinese, who was to have instructed him? when he might have compassed all Europe to endeavor to find a single individual either able or willing to instruct him. Dr. Morrison is the man whom Sir Geo. Staunton has pronounced to be 'unquestionably our best Chinese scholar;' the man of whom Lord Amherst testified, that, during the Embassy to China, a paper on important points being required to be drawn up with extraordinary precision as to style, it was done by Dr. Morrison, and was pronounced by Chinese authorities to be altogether correct and unblameable in composition."

Relig. Herald.

Religious Anniversaries.

AMERICAN TRACT SOCIETY.

The third annual meeting of this Society, was held at the City Hotel, New York on the 7th inst.. The Annual Report was read by Mr. W. A. Hallock.

The Report begins with a brief allusion to the extraordinary operations of the past year in extending the circulation of the Holy Scriptures, increasing number of Missionaries in our own and foreign lands, multiplying the number of Sabbath Schools, and promoting the better observance of the Sabbath.—Equally signal have been the smiles of Providence upon the efforts for the circulation of Religious Tracts: insomuch that, although the results of the previous year were so great as to be attributed by many to the excitement of novelty or some other temporary influence, they are only to the year now closing as three to five.

The Report makes mention of the death of the Hon. William Phillips, one of its Vice-Presidents, and Rev Drs. Henry and Payson, two of its Directors, also of the death of the Rev. Leigh Richmond, author of the "Dairyman's Daughter," the "Young Cottager," and the "African Servant,"—and the Rev. William Rust, author of the "Swearer's Prayer."

Publishing Committee.

In the German language, *twenty-four* Tracts have been stereotyped and published; *three* have been printed in the Hawaiian language for circulation at the Sandwich islands; and two, together with the Ten Commandments and four handbills, in Italian, for circulation in the Island of Malta.

Besides the above in the duodecimo form, *sixty-five* Children's Tracts have been stereotyped, and most of them printed.

Through the liberality of four respected friends of the cause, of as many different denominations, who contributed $800 for the purpose, that excellent work, "Doddridge's Rise and Progress of Religion in the Soul," has also been stereotyped and printed, and will be sold at the low price of 37 1-2 cts. per volume.

Of the American Tract Magazine, 5000 copies are issued monthly. The Christian Almanac for 1828 was published in *twenty distinct editions.*

Amount of Publications printed.

During the year ending May 1, there have been printed—

	Tracts.
In the English Language,	3,806,000
In French,	50,000
In Spanish,	35,000
In German,	144,000
In Hawaiian,	60,000
In Italian,	6,000
Bound volumes of Tracts, 17,000 in number,	560,000
Total No. of Tracts printed during the year,	5,019,000
Do. since the Soc was formed,	8,834,000

The *gratuitous* distributions of the past year have been as follows:

	Pages.
To the Sandwich Islands,	645,000
To the Mediterranean,	269,000
To other Foreign lands,	91,238
West and South of the Alleghanies,	976,000
To other parts of the U. S.	611,602
Total gratuitous distribution,	2,602,978

In connexion with these facts it is interesting to state, that a few days since, the Committee voted an appropriation of $300 to the Rev. Jonas King, to be employed by him in procuring translations of the Society's Tracts into Modern Greek, for distribution under his direction in his contemplated mission to Greece. It is understood that a number of such translations have already been printed at the American Mission Press at the Island of Malta.

The Committee express their conviction that far more ought to be done in the work of gratuitous distribution, and assure the Christian public that nothing but means is wanting, to enable them to disperse millions of pages every year among those who enjoy very few, if any, of the privileges of the Gospel.

State of the Funds.

There has been received during the year for Tracts sold,	$32,670 20
Donations from Branches and Auxiliaries,	4,585 30
Donations from 117 life directors,	3,106 00
Donations from 168 life members,	3,408 01
Annual subscriptions, &c.	1,365 34
Total Receipts of the year,	$45,134 58
There has been expended during the year for paper	$18,229 01
Printing, stereotyping, engraving, folding, stitching, &c.	21,310 91
Corresponding Sec. and Gen. Agent, the Depository & three Assistants,	1,856 08
Travelling Agents,	1,932 52
Expenses of Gen. Depository, postage; fuel, taxes and other expenses,	1,806 06
Total expenses,	$45,134 58

It appears from this statement that all the funds received, have been expended, leaving the Society entirely dependent upon the Christian public for the means of carrying forward and extending its operations. On closing the accounts of the year, there were bills then due to the amount of $711 64; and the Society was under additional obligations, chiefly for paper, which must be met previous to October 1, to the amount of $10,220 92.

Work of Grace in the Society's House.

During several months of the past year, an interesting work of grace has been apparent among the females employed in printing, folding and stitching Tracts in the Society's House. Since the commencement of this refreshing, 41 different individuals have been employed in these departments of labour, 15 of whom were previously members of the church, of the remaining 26, 18 now cherish a hope in Christ, and most of them have connected themselves with churches of different evangelical denominations in the city. A similar blessing; and simultaneous in its progress, has been witnessed among the young women employed at the House of the American Bible Society.

Branches and Auxiliaries.

Among other Branches of the Society is one in each of the six principal

cities of the United States, Boston, New York, Philadelphia, Baltimore, Charleston, and New-Orleans. That at Boston has between 500 and 600 Auxiliaries: has procured from the Depository of the Parent Society, the past year more than 7,000,000 pages of Tracts, and remitted to its Treasury $7,229,78, including an unconditional donation of $1000, and donations for specific objects to the amount of $906 25 more.—The New-York City Branch distributed during the first year of its existence, 2,368,548 pages of Tracts; and its remittances to the Parent Society, during the year ending May 1, have been $1585 45. The Philadelphia Branch has already recognized 153 Auxiliaries, and remitted to the Treasury of the Parent Society $3,938 38. It has also resolved quite recently, that. with reliance on Divine aid, an Auxiliary Tract Society shall be formed in every inhabited township, and every congregation that will grant permission, in the States of Pennsylvania and Delaware, before the 1st day of Jan. 1830. The other Branches are also prosperous.

The number of new Auxiliaries, formed during the past year, is 268; making the whole number of Branches and Auxiliaries 640, exclusive of those connected with the Society's Branches and Auxiliaries. Of these, 76 are in Connecticut, 215 in New-York, 61 in New-Jersey, 77 in Virginia, 65 in States and Territories West of the Alleghanies, and the remaining 146 in other States of the Union.

AMERICAN EDUCATION SOCIETY,

Held its anual meeting at the Brick Church, Beekman street on Thursday evening the 8th inst. The Annual Report was read by the Corresponding Secretary.

TWELFTH ANNUAL REPORT.

Abridged for the New York Observer.

This Report, like several of the others, alludes with painful interest to the death of the late Dr. Payson, who had taken a very deep concern in the prosperity of the Society, had prayed for it in private, and pleaded for it in public. It also speaks of the sudden departure of the lamented Clinton, "around whose tomb the friends of humanity mingle their tears with those of the friends of science, and of art, and of human improvement."

Beneficiaries Received the past year.

It appears from the report that 91 young men have been received upon the Society's funds during the past year, making the whole number that have been aided in a greater or less degree by its patronage, 650. The number received during the previous year was 35. The highest number ever received in a single year previous to the past, is 65.

Aid granted to Theological Students.

Within the year past the directors have so far altered the plan of the Society as to extend its patronage to persons possessing the requisite qualifications, in their theological as well as academical and collegiate course. In consequence of this arrangement, between 40 and 50 members of Theological Seminaries have been received upon its funds, and the number is rapidly increasing.

Whole Number Under Patronage.

The whole number of young men now under the patronage of the Society and its Branches is not far from 300. They are pursuing their studies in 7 Theological Seminaries, 12 or 15 Colleges and a large number of Academies. The plan of supervision, which was mentioned in the last Report, has been carried extensively into execution during the past year; and while the information thus elicited has furnished new evidence of the decidedly promising character of the young men generally under the patronage of the Society, it has, nevertheless satisfied the directors of their duty to withhold assistance from *seven* young men who are found deficient in the qualifications required by the Constitution.

Branch Societies.

There are now Branches of this Society in Maine, New-Hampshire, Vermont, Connecticut and New-York; all of which are in successful operation.—The Presbyterian Branch, located in this city, has Auxiliaries in nearly all the Middle States; and a disposition to co-operate in the enterprize has long been manifested in the remotest sections of the Union.

Funds.

During the past year, the efforts of the Directors have been principally turned to other objects than the collection of funds, but notwithstanding this, it appears that the treasury is in a prosperous state. The receipts have amounted to $33,017 59; or if we include the revenues of the Branches not reported, $35,000. Of this sum $16,365 88 has been received on account of scholarships, and $5000 as a legacy from the late hon. William Phillips, who for twelve years was the active President of the Society. More than $1000 is money *refunded* during the year by former beneficiaries, who have thus, in their turn, become benefactors.

Efforts of Beneficiaries to help themselves.

It appears from the Report, that in their efforts towards their own support, the different beneficiaries of the society have earned, during the past year, an aggregate of *five thousand dollars*: more than $1100 of which was received for various kinds of manual labor, and the remainder for teaching school. In several of the Institutions where the young men are located, arrangements are making for systematic labor and exercise, which promise important advantages, both as it respects health and also the economy of procuring a public education.

Efforts to improve the Religious Character.

Feeling the unspeakable importance of unfeigned *piety* in the hearts of the beneficiaries, and believing that it may be cultivated and greatly increased, the Directors have instructed the corresponding Secretary to visit them as often as circumstances will permit, and endeavor by personal interviews with them individually and collectively, and by other means to awaken their minds to the duty of seeking a more ardent and devoted piety. With the same object in view, they have solicited and obtained from the Trustees of the Phillips' Fund in Massachusetts, 600 copies of a recent and very complete edition of the Life of Brainerd for distribution among them, and of several other works calculated to hold up to the mind a high standard of Christian character. Each beneficiary is supplied with 1000 pages of Tracts annually, for gratuitous distribution, the gift of the Am. Tract Society of Boston. A Concert of Prayer is also observed by them in places where they are receiving their education, which is regularly attended on the Tuesday evening following the usual Monthly Concert. More than 50 Societies, chiefly of females, have been formed within the past year, for the express purpose of observing this and at the same time contributing something in aid of the Society's funds.

General View of the Society's Operations.

Though the Society has scarcely passed the period of its infancy, it has lived to see *one hundred pastors* in the field, who once received of its bounty. Of 60 more who have become Ministers of the Gospel, some are raising the Standard of the Cross in the wilderness of America, or in the islands of the sea, or on the continent of Asia. Some are employed in remote regions of our own destitute population—some as Secretaries and Agents of Benevolent Societies, and some as Licentiates.—Between 70 and 80 are now pursuing Theological studies, about 50 are temporarily employed as instructers of youth; and as many as 200 are in earlier stages of their preparatory course.

Necessity of Greater Efforts.

At the rate in which we are now advancing, says the Report, centuries will waste away before the glad tidings of a Saviour will be spread through the world. A crisis is coming—and unless we entirely mistake the signs of the times, it is not far off,—when it must be decided whether the cause of foreign and domestic missions, as well as the general cause of Christian benevolence, shall be retarded, and the hopes of thousands destroyed, for want of laborers properly qualified to promote them. An enlightened and venerable Professor in one of our Seminaries, who has long occupied a high post of observation, has said, "that, taking into view the missionary as well as the pastoral service, if we had a thousand able and faithful men added at once to our present number of ministers, they might all be usefully employed."

Young Men can be Found.

Hitherto it has pleased God to take three-fourths of our Foreign Missionaries, and more than one half of our domestic missionaries, from among that class of young men whom it is the object of the American Education Society and other similar Societies to qualify for the ministry. Of 872 young men who have been educated at the Theological Seminaries of Andover, Princeton and Auburn, 555 have been indigent youth, who needed, and who have actually received, the benevolent aid of the Church. Since the holding of the convention at Auburn a few months since, when it was resolved to make a special effort for the education of pious young men residing in the Western District, more than 50 applications have been presented for aid. And the Directors express their confident belief that it is in the power of the Presbyterian and Congregational churches to bring forward for this great work 2000 young men in the course of a single year.

AMERICAN JEWS SOCIETY.

The annual meeting of the American Society for Meliorating the condition of the Jews, was held at Rev. Mr. M'Leod's church, Chamber-street, on Friday, the 9th inst.—Rev. Dr. Brownlee in the chair. Prayer having been offered by the Rev. Mr. Rogers, of Sandy-Hill, a letter was read from Chief Justice Savage, the Society's President, expressing his regret that on account of his engagements in the Supreme Court, he had found it impracticable to attend the present anniversary.

It appeared from the Report of the Committee to audit the accounts, that the amount of the Society's funds, at the beginning of the year, was $15,510 86. Received during the year, $816 99. Expenditures, $1,856 19. Leaving a balance of $14,471 66 in favor of the Society. Of this sum, $6,500 has been vested in a farm, and the remainder principally in stocks.

The annual Report was read by Dr. Piatt, of this city. After alluding to the death of Rev. Dr. Blatchford and his Ex. Gov. Clinton, two of the Vice-Presidents, a statement was given of the circumstances attending the purchase of the Society's farm. It is situated in New Paltz, on the West side of the Hudson, nearly opposite Hyde Park, and comprises 500 acres, 100 of which are cleared and fit for cultivation, with a good house thereon, together with a barn, orchard, &c. The remainder is valuable wood-land. The cost to the Society is $6,500; which the Directors and others suppose is considerably less than its real value.

In June last, a Committee reported in favor of sending an Agent to Europe, with a view to obtain information, and otherwise promote the interests of the Society, and recommended the Rev. Dr. Rowan as a suitable person to perform this service; but on further consideration the Board decided that it was inexpedient to appoint such an Agent at present. A Committee of Correspondence was afterwards appointed, who have exchanged letters with different persons in Europe, and obtained much of the information desired.

An outline of the proceedings of some foreign Societies was then detailed, particularly the Society at Berlin, in Prussia, which employs several missionaries, and enjoys the favour and patronage of the King. The number of recent converts to Christianity in Berlin and its vicinity, is said to be about 100; and in other parts of Continental Europe as many more. One of these was a very old man, who after attending the delivery of a Christian sermon, took the preacher by the hand and said, "I have lived in this world 115 years, and never heard the truth of religion before."

A system of rules in regard to converts was then presented, one of which is, that the Society shall not be at the expense of importing Jews from other countries, nor of supporting them when here, except they become actual residents at the farm. No Jew can enjoy the Society's patronage unless he possesses a good moral character. Provision is made for the compensation of Jews employed at the farm, in proportion to the value of their services. A system of gradation is to be established among them, and religious instruction provided. We did not understand that any Jew was at present under the patronage of the Society. *N. York Observer.*

AMERICAN SUNDAY SCHOOL UNION.

The 4th Anniversary of this Union was celebrated in the 1st Presbyterian church, May 20th. A. Henry, Esq, President of the Society, in the chair.

General Agency.

The Rev. H. Malcom having resigned, Rev. George Boyd was appointed General Agent, and commenced his labors on the 1st of January. During the year twelve other agents have been employed by the Board; who have labored in more than 16 of the United States, to collect funds, and disseminate information; and these efforts have been instrumental in awakening attention to the subject of Sunday Schools, and the formation of a number of Unions, some of which have become Auxiliary to the Parent Society.

Subscriptions and Donations.

The amount of Life and Annual subscriptions and donations to the General fund received during the year, principally through the General and other Agents is $3,342 07, to which if we add $760 53 received in the Missionary fund, and $15,381 94 received for the buildings, the total of donations, made to the Society in the fourth year, is 19,484 dollars.

General View.

The number of Auxiliaries to this Society at their last report was 362; during the year 50 have been added, 2 have withdrawn 5 have been dissolved, 20 have been united with county unions, leaving the present number 394. These auxiliaries have under their care 3,760 schools, 32,806 teachers, and 259,656 scholars, shewing an increase of 32 auxiliaries, 1,160 schools, 8,499 teachers, and 85,465 scholars.

If the increase of schools not auxiliary to this Society, has been in the same ratio during two years past, the total number of children receiving Sabbath school instruction in the United States may be estimated at 345,000, or about one seventh of that portion of our population which is between the ages of 5 and 15 years.

The most recent accounts from foreign countries, enable the board to estimate the present number of Sunday Scholars in the world at one million, three hundred and fifty thousand.

Publications.—The Society has issued during the 4th year 1,462,560 publications; making 5,212,309 since the commencement of the Society.

Philadelphian.

AMERICAN BIBLE CLASS SOCIETY.

The first Anniversary of this Society was held in Dr Wilson's church, May 22d. The Treasurer's Report, and that of the Executive Committee were read. Motions were moved and seconded by the Rev. Messrs. Brantly and Helfenstein, of Philadelphia, Eddy of Canandaigua, and Rev. Dr. Sargeant, of the Methodist church, Philadelphia. The second resolution was this: *Resolved*, That the attainment of the sublime objects of other benevolent Institutions, which are the glory of our age, demands of Zion's friends a remembrance of the American Bible Class Society, in their prayers and their patronage.

Foreign Intelligence.

FROM THE COLUMBIAN STAR.

INDIAN MISSION.

Dr. Carey's letter to Robert Ralston, esq. Dec. 31, 1827.

My Dear Sir,

I have received your kind letter by Mr. Blackie, and request you to receive my hearty thanks for the same. Through the great mercy of God I am still among the living, and am hitherto enabled to engage in some measure in the work of God. The translation of the Sacred Scriptures into the languages of the East is the work which has from the commencement of the Mission most of all occupied my time & attention, and I bless God that this work has, in several successive editions, been so corrected, that I can leave it to the Indian Churches, so far as regards the leading and principal languages of this country, with some degree of confidence. The work of conversion has been carried on more or less, in most parts of the country, and churches are formed in various places, some of these churches are in our connection, and some in that of other Christian denominations; I rejoice to say that the

different denominations of Christians, with one or two trifling exceptions, are of one heart in their exertions, and rejoice in each other's success.

The bearer of this is the Rev. Mr. Swan, who was Professor of Divinity in the Serampore College. He has resigned his situation, and is returning with his family to Europe. I greatly regret his departure from us, for he is truly a man of God. Sister Swan is also one of the excellent of the earth. I have no doubt but they will be received by the Brethren in America in a hospitable and kind manner, I believe they intend to take the first opportunity of leaving America for Liverpool or Edinburgh.

The very encouraging accounts of your missions which reach us through the Missionary Herald, a copy of which is kindly sent regularly to me by some kind friend, unknown, are very exhilerating. I trust I have read them with thankfulness, and feel a lively interest in all the details

I have had some severe attacks of illness from time to time, but am now, through mercy, in good health, a cold excepted. I am sixty-six years of age, and cannot exert myself as formerly, but hitherto goodness and mercy have followed me.

I have the pleasure of subscribing myself yours affectionately in our Lord Jesus. W. CAREY.

LATEST FROM BURMAH.

The American Baptist Magazine for May contains letters from the Burman Missionaries as late as October 2, 1827. Messrs. Judson and Wade, had concluded to abandon Amherst, having given up all hope of its becoming a large town, and remove to Mau-la Mieng, the head quarters of Sir Archibald Campbell, where Mr. and Mrs. Boardman were already stationed. They had already made preparations for building at this new location, and were soon to make their final removal.

The state of the mission in general was flourishing. On the 7th of June the boarding-school at Amherst contained 15 pupils. Dr. Judson was accustomed to preach on the Sabbath to small congregations of natives, and all the Missionaries were active in their several spheres of labor. They had received letters from Moung Ing, the native preacher, who, of his own accord, had proposed to go on a mission to his deluded countrymen in Mergui and Tavoy, dated June 12th, in which he says he is preaching the Gospel to all he meets,—in the streets—in houses—in zayats.—Some contradict—some revile—some say these words are good, but the religion is too hard for us

Among several little incidents, (says Dr. Judson) mentioned by Moung Ing, I select the following—'One day I met a woman who praised the meritorious efficacy of religious offerings. I preached to her the vanity of such offerings, and the truth of Jesus Christ. The woman repeated my words to her husband — Soon after, as I was passing by, the husband called me in, and invited me to preach there. Next Sunday I went to the house, and found they had invited about 15 of the neighbors to hear me preach. In the midst of preaching some rose up and went away, some staid and listened till I had finished, among whom there are 3 or 4 persons who continue to appear well. The householder's name is Moung Pyoo, and his wife's name Mah Thwaii." One Moung Nwai also a man of Portuguese extraction, appears to be a sincere inquirer.

One of us having been requested by a friend in Bengal to procure a collection of sea-shells, we mentioned it in writing to Moung Ing, to which he replies in a postscript: "In regard to what you say about sea-shells, if I can conveniently collect some, I will do so; but as this is a worldly concern, I shall not bestow any effort upon it, and probably shall not effect much"—a resolution not perhaps unworthy the attention of Missionaries of a higher order.

Western Luminary.

CEYLON.

The Missionary Herald, for May, contains a joint letter from the Missionaries in Ceylon, dated August 31, 1827, which is full of encouragement. Within the preceding six months, nearly 1000 native children had been added to the schools; twelve native members received into the mission church; and a printing press set in motion. The whole number of schools is now 87; the number of teachers 90, besides 12 superintendents and visiters; the number of scholars,

3,725, of whom 765 are girls. The high school contains 133 scholars. The average number of attendants on Sabbath mornings, at each of the stations, is about 500, including school-children; making at least 2000 in the whole. In addition to this, there are three preaching stations in the neighboring villages, which are supplied sometimes by the Missionaries, but more generally by the native assistants. Surely these facts should put unbelief to the blush

N. York Observer.

SOUTH TRAVANCORE.

From the Rev. C. Mault, of the London Missionary Society, Oct. 8, 1827.

In the South of Travancore, the Gospel is gradually making inroads upon Heathenism;—scarcely a week passes without additions being made to some of our congregations. During the past month, eighteen families in a village near to Cape Comorin have cast off the worship of idols, and solicited Christian instruction. The congregations at Tamarakollam and Agatesurum, are increasing. I have just had an interesting conversation with a person at the latter place, who joined that congregation three weeks ago. Being capable of reading, he has made considerable improvements in the knowlege of the Gospel, and appears to be much delighted with its contents; he speaks and acts as one who has passed from death unto life.—His wife, at present, is much opposed; but I hope that, by kindness and prudence, her prejudices will be removed. The converts from Mahomedanism, of whose piety and baptism I have given an account, I am happy to relate, conduct themselves with the greatest propriety, and I trust will be the means of doing much good to others. The cause derives much assistance from them and a few other active persons in the neighborhood. The congregation having greatly increased, the small chapel that was erected about three years since, was found to be too small to contain the people. They are now enlarging it, and, when completed, it will be one of the most commodious places in the mission. I would here just observe, that many of our chapels, during the year, have been greatly improved; so that many of them are now clean, neat, and convenient places of worship.

In the western division, in a village near to Amandavilly; several people have lately embraced a profession of Christianity; and many more, in the neighborhood and in other places, seem to be halting between two opinions; disgusted on one side with idolatry, and, on the other, bound to it by worldly and family connexions; but "great is the truth, and it must prevail."

The schools in most places are well attended, and the children progressively improving in Christian knowledge. In most of the schools, situated in places where there are people professing Christianity, several girls are brought under instruction. The good effects of knowledge thus attained, and which will soon be manifest, will, I trust, not only be the means of casting down the prejudice that exists against female instruction, but will soon bring it into general practice.—*London Even. Mag.*

DIGAH.

The recent accounts from India have been more than usually interesting, and give promise of a brighter day. The following is from the Rev. Mr. Burton, baptist missionary at Digah, 300 miles N. W. of Calcutta, under date of Aug. 28, 1827:—

"Since I last addressed you, some circumstances have occurred which are encouraging, and afford me solid comfort under every privation. I think I then informed you, that 13 persons had been united to our little Society, subsequent to my return from Calcutta. To these have been added an old Portuguese man, and six more European soldiers, from his majesty's 13th regiment of light infantry, and from a battalion of the Hon. Company's artillery. For these tokens of *His* mercy I would desire to be sincerely thankful, and from hence would take encouragement and hope, that the day is not distant, when "God will to the Gentiles also grant repentance unto life."

TRACTS PREACH JESUS CHRIST.

A Missionary in Cuttack represents India as a *peculiarly* inviting field for the circulation of Religious Tracts. Many of the Hindoos in the higher ranks of life

would consider themselves as contaminated by coming in contact with an European, but *to a book they have no objection.* We cannot enter their houses or temples, BUT TRACTS CAN. A Hindoo is all suspicion and alarm while in the presence of Europeans, but he will calmly sit down and *read their Tracts.* We cannot expose ourselves to the sun's heat to preach the Gospel to them, *but Tracts will travel every where.* They are fond of learning and disputation, and this renders them *desirous of reading our books.*

He also mentions the following anecdotes:—About a month ago, as I was preaching in the open Bazaar to the Ooreas, and speaking particularly of Jesus Christ, three strangers exclaimed with apparent pleasure, "O, that is the name! that is the name! And this is also the person who sent the books." It was a circumstance so rare and so pleasing, that such unusual joy should be manifested by these people at the name of Jesus Christ, that I immediately questioned them where and how they had heard of him; when the reply was, that they had heard about Jesus Christ, from *some books* that had been sent to Sumbulpoor, and would I be so kind as to give them some for themselves? I of course complied with their request and furnished them with books for themselves, and a few others for distribution. I asked the men particularly as to the use that was made of the books I had sent; and they answered that *they were read,* and their contents had become a subject of interest among their countrymen, but that *they wished for more full and complete instructions from us.*

As I was sitting in my study, a pleasing native youth brought me a letter, written on the tali leaf, from an Ooreah Brahmin, a resident of Jeorgopoor, a distance of 20 coss from Cuttack. It was to the following effect: "A year since I received one of your books. I have read it, and I approve of it, and have taught it to my own children and to those under my care. *But I have many children and only this one book;* I pray you, therefore, with my salaam, that you will send me five Gospels and ten Tracts, and *let them contain much about Jesus Christ.*" I accordingly sent several Gospels and Tracts for the Brahmin, accompanied with a letter on the subject of the Gospel of Christ. A school of Brahmins' sons learned the Gospel as a part of their daily work. These instances, though they do not prove conversion, do prove that the tracts which are distributed *are read;* that they are understood; and that they excite much inquiry favorable to Christianity.

FRANCE.

Paris Missionary Society.

The progress of this truly Christian institution appears to be highly encouraging, and the Society's quarterly publication, which commenced the year before last, has greatly assisted in exciting an interest among the Protestants of France for the conversion of the heathen. At Rouen a monthly service has been instituted at the church for the promotion of a missionary spirit. At these solemnities select portions of Scripture having been read, and prayers appropriate to the occasion offered up, interesting details are given from French & English publications of the progress of the Gospel throughout the world; the service concluding with hymns or anthems, which are stated to be of a higher musical character than the ordinary French Protestant Church music, and it is hoped will lead to its improvement. Many persons who had been hitherto either uninformed respecting Christian missions, or prejudiced against them, have become subscribers to the object in consequence of these monthly solemnities. Among the donors are some converted Roman Catholics. The truly excellent and amiable president of the Parent Society (Admiral Count Ver-Huell, whose affectionate greeting with the president of the Church Missionary Society, Lord Gambier, on the Bible Society's platform at Freemason's Hall, many years after a very different encounter on the ocean, will be fresh in the memories of our readers,] having been obliged to travel for the health of a beloved child, who now no longer needs any earthly solicitude, has zealously promoted the objects of the society wherever his visits have extended.—In one of his letters from the Netherlands, he says, that he finds in that country many zealous friends of missions, especially among the clergy.—Thus does it please God in so many

countries, and in every class of life, to stir up the minds of men to promote the extension of the kingdom of his Son!

GERMANY.

Wurtemburg Missionary Society.

The central committee of this Society is at Stuttgard ; but there are eight auxiliary societies in different parts of the kingdom, and numerous associations. The society continue to send every year to the Missionary Society of Basle 300 Louis for the support of 12 students, and 100 Louis for a Missionary among the heathen; 100 or 150 Louis to Hernhut, for the Moravian missions, and 14 Louis to the missionary institution at Berlin. These sums are not generally the contributions of the rich; for though some persons of rank and fortune assist the object, at the head of whom stands the Dutchess of Wurtemburg, the mother of the queen, the greater part of the contributors are farmers and peasants, who lay by small sums weekly, as God prospers their industry, to promote the extension of his kingdom throughout the world.

Poland.

Permission has been given to the English residents in Warsaw, to erect a church, and donations are being collected both in London and Warsaw for the purpose.

Saxony.

The king of Saxony has recently issued an ordinance, forbidding, under heavy penalties, any Saxon, under the age of twenty-one years, or of weak intellect, changing his religion, except in the article of death. A Saxon secretly professing a new faith, is condemned to pay a large mulct, and to lose forever his civil rights.—We had begun to hope that the era of such absurd and intolerant edicts had passed away. *Phil Rec.*

Lower Saxony.

[Communicated to the Editors of the Boston Recorder, by a gentleman of Hamburg, in a letter dated April 1, 1828.]

Gentlemen,—I send you the Circular of the Lower Saxony Tract Society, which was issued in November, 1826; having altered the different sums of money and the number of tracts issued, so as to bring down the account to the close of 1827.

"This Society was formed in Hamburg in the year 1820, by a few zealous English and German individuals, who, anxious for the spiritual good of all around them, and finding themselves excluded from almost every other means, resolved to form an association for the printing of Religious Tracts. An invitation for others to join them was accordingly published, and was attended with some success. The first Tract was the "End of Time" translated from Dr. Watts. The first year and a half they received about *l*54, the next year about *l*46; since which time the funds have gradually risen, so that in 1827 the sum of *l*177, was received, and *l*186 expended. Fifty two different Tracts have been issued, & the total number of those printed is 480,159. So small a part however of the work is done,—so pressing are the claims from various quarters,—and so limited are our resources, that we must look in all directions for assistance.

"To our friends in Great Britain it will be sufficient to mention, that the sentiments of this Society are in perfect unison with those of the Societies in London, Edinburg, &c. many of whose publications have been translated and published here. Its labors have not been in vain;the happiest results have followed, though only a small part has been discovered of the good probably produced. To shew the necessity of this institution, is to mention the well known state of Godliness on the continent,—especially in the kingdom of Hanover, in which the labors of Missionaries are entirely prohibited, by a recent order;—to point at the melancholy dearth of truly Christian instruction,—at the pestilential effects of Rationalism, Mysticism, and Infidelity—at the violent opposition raised against every the least appearance of evangelical piety,—and at the gross immorality every where prevalent.

[The members of the Committee of this Society, for 1828, are T. W. Mathews, Minister; J. G. Oncken, Missionary from the Continental Society ; J. O'Neil, Missionary to the Jews; R. G. Jackson, T. Beckitt, T. S. Williams, W. G. Wilkins. Philip Oakden, Sec.—We

subjoin the "order" mentioned in the Circular, as a curiosity. It is dated at Hanover, Oct 20, 1826.]

"The Edict of the 16th Oct. 1694, and of the 12th of Oct. 1740, are again enforced by a recent order of the Sheriff's Court at Stade. All unauthorised persons and particularly foreign Missionaries, are prohibited from preaching, and holding religious meetings. Offenders will be punished by imprisonment, and foreign Missionaries are sent beyond the frontiers."

Our correspondent proceeds.

The prevalence of Mysticism, &c. which is alluded to, is general—I cannot do better than to refer you, for information as to the nature and evil of these principles, to an able speech of Rev. D. Smith, of Homerton College, delivered at a meeting of the Continental Society in London, in 1826. The speech alluded to is particularly marked. The truth is there declared and nothing but the truth. Under such circumstances, it will not become a matter of surprise to you that every appearance of Gospel truth, should meet with the most powerful opposition, in whatever mode it is conveyed: whether it be in the public ministration of the Gospel, in the dissemination of religious tracts, or in a Christian's holy walk and conduct—the enemies of the cross alike appear. Such a conflict has raged these three last years especially, in this place, and our Society has stood exposed to all the malice, the scorn and abuse of spiritual wickedness in high places.—The daily and weekly papers have contained the most virulent attacks, penned by ministers of the church; the tracts have been, as usual, assigned as the cause of the frequency of insanity and suicide—in many instances, even of the grossest immorality prevalent. In fact every attempt has been made to hold up the society and its friends to ridicule and contempt—but though every artifice was employed, and numerous plans devised, even in a high quarter, to put down the society—it still pursues its even steady course, issues monthly its little messengers of grace, and through them disseminates the truths of the glorious Gospel of the blessed God, proclaiming to sinners far and wide the only way of salvation, and exhorting all to be reconciled to God.—We know that the scriptures alone shew how a man may be justified with God—it is therefore the object of the society to lead men to that blessed volume which is able to make wise unto salvation through faith in Christ Jesus. Relying on its promises we go forth, seeking not the praise of man but that of God; and when we are encouraged by pleasing intelligence from abroad, we join and say, "Not unto us O Lord, but unto thy name be all the glory."

We have met with some delightful instances of usefulness in this place even, but our expectations especially are raised, in the hope that much good is doing in the interior. Thence we receive numerous applications, and our friends there increase. A minister at some distance, recently remarks in his letter, "I could distribute thousands of Tracts in this neighborhood—not to those who for politeness sake do not refuse them, but to such as are really hungering for such food."

I will now briefly allude to the religious condition of this place; it can be but a very imperfect account. You must be an eye witness to judge correctly—a pious German, whom I recently asked what I should write to you, said, "if he were to write upon the subject at large, he could fill a good octavo volume."

The *Sabbath* is most awfully profaned. There are four times for divine service in the former part of the day—The *Haupt Predigt*, as it is called, is from 9 to 10 o'clock; during this hour, and from 2 to 3, the shops, &c. must be closed, but they may be and are open during the interval, and the remaining part of the day. All labors and business of a more public nature, such as is common in the harbor, and in building, is prohibited—but on paying a deodand, permission may be obtained from the police in case of urgent necessity; but this is usually a mere excuse, and adopted in the building of a new theatre, where for six months incessantly, workmen were employed. On certain *holidays*, however, of *human appointment*, permission cannot be granted. Profligacy is carried on to a great extent on this day. Theatres are open, and amusements of every kind are pursued. In one district, especially, the resort of our unhappy brethren of the sea and of the lower class of the people, vice

is exhibited in every alluring form.—There are public dancing houses, and *licensed* brothels, the miserable inmates throwing out their baits to catch the unwary stranger; there are exhibitions of various kinds, all tending to drown the senses in merriment, and to lead the soul to everlasting damnation. And oh! to see the CROWDS, male and female, young and old, all frequenting these scenes, and on that holy day, is enough to make rivers of waters flow down our eyes; how many seamen have *there* been ruined, how many coming from thence in drunkenness, have found a watery grave while going to their ships. Instances are very frequent.

The *Ministers of the Sanctuary* are for the most part *Socinians and Deists.* A few only among them are bold to declare the truth as it is in Jesus; they are of course held up to ridicule and contempt, but their ministry is well attended. Pity, however, that even there the excellent among them are frequenters of theatres, and thus by their example must destroy the good that their ministry is calculated to produce. God has evidently been in the midst of us of late—he has in his wise Providence, called three of the greatest opponents of the truth, (ministers,) to appear before him—we cannot follow them to hear the account they have rendered.

Sunday Schools are prohibited within the walls of the city. One has been established in one of the suburbs, and is patronized by an Evangelical clergyman; there are 500 children, and 22 teachers. At some distance is another, where are about 50 children and 2 teachers. At Bremen, one is established, at which about three hundred children attend, and the Senate has ordered the formation of another.

Private Meetings for prayer, &c. are prohibited; there are officers constantly on the look out.

This, Gentlemen, is a short sketch indeed, but it tells volumes. However, we are encouraged to pray for and expect an improvement, and there are means used which give a fair prospect of success, because we know that the hand of our God is upon us—it is His work, and it shall prosper.

There is a *Bible Society* here, and also a *Missionary Society.*

We have a missionary supported by the Continental Society in London, whose labors have been already greatly blessed, and also a missionary to the Jews, of whom there are about 12,000.

There are two English Ministers, one of the Establishment, the other a Dissenter. The Senate has favored the latter greatly, in presenting to the church a plot of ground adjoining the harbor, on which a neat edifice has been built. The situation is peculiarly suitable.—Sailors are thus invited to come, and in consideration of this class of people, a gallery has especially been erected. D. Raffles, of Liverpool, was here 2 years ago, and opened the place for divine worship, on the 16th July, 1826; we are expecting him to officiate here again, shortly, for a few weeks.

From the preceding statement, you will perceive how much we need the assistance of others—we bring bread to the people's doors, but they do not pay for it—shall we let them hunger? No. Come over then, and help us to feed them with the bread of life. Send to them for whom nothing is prepared.

With a letter from Messrs Van der Smissen & co. of Altona, Germany, we have received the Evangelische Kirschen-zeitung to the 27th Feb. inclusive. We translate the following:

N. Y. Obs.

LITHUANIA.

The religious spirit of the age seems to have left no corner of the earth unvisited. Tribes which are excluded from the rest of the world not only by their local position, but by the narrow circle in which their language is spoken, have nevertheless caught a portion of this God-like spirit. A remarkable instance of this kind is to be found in the religious excitement among the Lithuanians on the Russian frontier, of which we propose to give a brief account. Among this people, whose language renders them peculiarly isolated, but who are nevertheless intelligent, a sect has sprung up, or rather a society of lively, spiritual Christians, called *Swentegis* (saints) or *Maldeninker* (praying persons.) The origin of this sect is thus stated: Certain pious ministers in the Lithuanian parishes introduced the practice of repeating in a private assem-

bly during the week, the Sermons of Sunday. The blessing which attended this exercise, made them welcome in the houses of the virtuous shepherds, and in their assemblies the word of life became quick and powerful. Those who shared in this extraordinary refreshing, were country people, and all in humble life. They at first announced the truth in their own villages; then went into the neighboring places and collected every where a little company of believers, whom they visited from time to time, and strengthened them in the service of God. These persons are called *Vermahner*, (exhorters.) At length the number so much increased, that it amounted to thousands; in many places it even constitutes a majority of the population.

The outward appearance of these people is not at all peculiar. They are only known by their serious, discreet deportment; for example, they drink no ardent spirits, of which the Lithuanians are so fond; they clothe themselves with modest apparel, and avoid all worldly lusts. There is no vestige of sectarism among them; they attend the churches even of unbelieving preachers, and pray for their conversion; also they receive the holy Sacrament under ordained ministers. A peculiarity which obtained at one time, was defective notions of repentance. They considered a certain degree of penance to be as necessary as conversion; and accordingly provided a number of rules for proselytes, which were ill advised. But the wise instruction of their pious ministers has rescued them from these errors. They stand now as witnesses to the energy of the Word of Christ, in the midst of surrounding darkness. Notwithstanding all the persecutions and reproaches which they are called to suffer, they remain true to their acknowledged faith, read the Scriptures and religious books with deep interest; and confirm their doctrine by devout and pious lives. O that all the preachers may know how to lead these quickened souls aright, and carry them forward in the heavenly race.

SWITZERLAND.

Geneva, Feb. 27, 1828.

The population of Switzerland is at present about half Catholic and Protestant. It is an interesting fact which I have learned from several sources, that about three weeks ago, a Catholic priest in France, who had set himself to answer a pamphlet written by a protestant, was actually convinced of his error in the course of his investigation, and has openly renounced Popery, and come to this place to request ordination in the Protestant church. In the Canton of Geneva, there are about 17,000 Catholics, and 14 Catholic churches; but in the city, which contains 25,000 inhabitants, there is but one Catholic church, which includes not more than a tenth of the whole population.

I have already alluded to the well known fact that the Protestant church of Geneva has greatly departed from the faith of the early Reformers. Most of their present ministers are unquestionably Unitarians of the German school, though I have reason to believe that there are some exceptions. Here, as in most places in France, I understand that there is very little that charity herself can believe to be vital piety. It is difficult to conceive of a more distressing comment on the state of religion here, than is found in the fact, that not professors only, but ministers, think it a very innocent thing to spend part of the Sabbath in a party of pleasure, or in a ball-room? The Theological school, which is a branch of the Academy, numbers about 40 students, all of whom I understand, are the advocates of a lax theology. Two young gentlemen, who were connected with the Institution when Doctor Malan was ejected, having since decidedly avowed evangelical sentiments, have been expelled from the Genevan church, and are now, with two others, studying theology under his direction; so that he considers himself as having actually commenced an orthodox Theological Seminary. But while I have great pleasure in bearing testimony to Dr. Malan's piety and zeal in the cause of evangelical religion, I must repeat my conviction that he is not alone, as has been sometimes represented, in the good work; and that even in the church of Geneva, corrupt as it is, there are some who hold and love the truth as it is in Jesus.—*N. Y. Observer.*

POPERY IN ITALY.

A pious and intelligent Irish lady who resided in Italy from 1819 to 1822, and whose narrative has recently been pub-

lished in England, gives a just but melancholy view of the state of morals in Italy, where Popery has long triumphed in all its glory, and when its demoralizing tendency is fully demonstrated.—While she admires the wonderful specimens of painting and architecture exhibited in Rome, she is duly alive to the unprincipled impositions of the priesthood, and the grovelling superstition of the populace. To this day the common people are grossly deceived by false miracles; and the assassins and banditti, who infest almost every part of the country, observe the forms of the Romish Church, and have no doubt of finding their way to paradise by the masses, penances, absolutions, and purgatory which she prescribes.

Domestic Intelligence.

A Bright Example.—In our last we mentioned the interesting fact, that a single church in this city had resolved to support thirty young men through their whole course of studies preparatory to the Gospel Ministry, under the patronage of the Presbyterian Branch of the American Education Society. We are now able to add, that the congregation in Laight street (Rev. Mr. Cox's) have done the same;—as will be seen from the following resolutions passed at a meeting of gentlemen in said congregation on the 26th ult.

1. *Resolved,* That it is expedient to aim at obtaining patronage from the members of Laight street Church and Congregation, sufficient to carry forward thirty young men in their studies for the ministry, at the rate of 75 dollars per annum for each man; the money to be paid over to the Treasurer of the Presbyterian Branch of the American Education Society in this city, by the first of May annually.

2. *Voted,* That a Committee of six be appointed to solicit subscriptions for the above object.

D. H. Wickham, *Chairman.*

In this case, it is intended to raise the whole sum [$2270] by individual subscriptions, including what may be subscribed or obtained by a Female Education Society in the congregation, who have engaged to educate at least three young men for the ministry. Subscriptions sufficient to carry forward *twenty-five* young men have already been made; ten of the number by a single individual.

N. Y. Obs.

CONTRIBUTIONS

TO THE THEOLOGICAL SEMINARY.

By Rev. J. R. Reily, from the Young Men's Education Society, at York, Pa.	$50 00
From Mr. George Colliflower, Jr. at Smithsburg, Md. collected for a necessitous student.	2 00

We assent very cordially to the sentiment of our esteemed correspondent expressed in the letter which conveyed his donation. "It is but small, but if our members generally would exert themselves, many such sums would be of some advantage." How easy a matter would it be for a very large number of our church members to send us two dollars annually! How easy for a very large number to give more! If only two thousand members should contribute annually two dollars each, we should have an income of $4,000 a year. Which of them would feel this contribution at the years' end in the balancing of his accounts? Which of them would see reason to regret it, when he thinks of his duty to God and to his fellow man, reflects on the precepts and the example of Jesus, and considers that, in a short time, he must leave his earthly all and render his account to his God? How prosperous could these 2,000 individuals make our Theological Seminary, our Missionary Society, and our Church.—They could make them an honour to the German character in America, and wipe away the reproach that lies upon us, and aid in diffusing the precious blessings of knowledge, piety and virtue over our land. They now spend a much larger sum for useless purposes. At the years' end they have gained nothing with their

money: and they have not the consolation to know that God approves the manner in which it was spent; that it is producing an effect by which many will be blessed; that they have done something to imitate him who for their sakes became poor, that they through his poverty might be made rich; and that for this, at least, they will not be deprived of their confidence, nor be made ashamed before him at his coming. He that knoweth to do good and doeth it not, to him it is sin. James 4, 17. O! how much good might be done by zealous and generous efforts to promote our Redeemer's cause.—How many treasures might thus be laid up in heaven, where they would be safe from loss and injury! And how awfully are sins multiplied by the habitual neglect of these precious opportunities! Ye ministers of the church: ye who profess to be the disciples of Jesus; all ye that hope for heaven, and desire to be calm and joyful in the hour of death; meditate on the words of God, "*To him that knoweth to do good and doeth it not, to him it is sin.*"

Literary Notices.

German Bibles published before Luther. These Notices are gathered from F. A. Ebert's Bibliographisches Lexicon published at Leipzig, 1821; a German Tract by John David Michaelis, in his Syntagma Commentationum, published at Gottingen, 1757; Bengelii Apparatus Criticus, and Horne's Introduction. We have not access to other more satisfactory sources of information on this subject; viz: Le Long Bibliotheca Sacra, Adler Bibliotheca Biblica, Clement Bibliotheque Curieuse, Clemm Amœnitates Academicae, Steigenberger ueberdie zwey altesten Bibeln, and Panzer's Supplement zu seinen Deutschen Annalen.

1. Biblia Germanica. A folio German Bible, in the Gothic or black letter, without a printed date or signature, catchwords, or numbers on the pages, consists of 403 printed leaves, with 2 columns, and from 60 to 62 lines. Besides the canonical books, with the introduction of Jerome to each book, it contains the Apocrypha; and the spurious Epistle to the Laodiceans is inserted between the Epistles to the Galatians and the Ephesians. It has the disputed text 1 John 5, 7, concerning the three heavenly witnesses, but places it after the 8th verse concerning the witnesses on earth. The titles throughout the book are in manuscript rubricks. A Latin subscription in the same hand at the end of the volume, purporting to be written by John Faust, a citizen of Mentz, states that he had happily finished this noble work by the hand of his boy, Peter of Gernsheim, in the year 1462. The authenticity of this subscription is rejected by Steigenberger, who maintains that this bible was printed at Strasburgh by Eggesteyn about the year 1466. As we have not seen his work we cannot judge of the force of his arguments. He is followed by Ebert in his Bibliographic Lexicon. Bengel and Michaelis admit the authenticity of the subscription.—Clemm, who was co-temporary with Michaelis questioned it, but on futile grounds. The copy, to which this description refers, is in the Consistorial library of Stutgard in Wirtemberg.—Two other copies in the library of the chancellor Von Ludewig, at Halle, are described by Michaelis, and are considered by him copies of the same edition: they correspond in every other particular, but have not the subscription. Panzer, as Ebert observes, has shewn that some copies of this edition vary from others. A bible in the Consistorial library at Leipzig described by Michaelis, was found to be so similar to the Stutgard bible, that, though in the first edition of his tract he expressed himself doubtful about the identity of the edi-

tion, in the second he speaks of it as very probably the same. The date however of this bible is 1467, which agrees with neither of the dates assigned to the Stutgard bible. The first two verses in all these bibles are as follows: " An de Angang beschuff Got den Hymel un die Erde: wan die Erde wz eytel un lere. Un vinster waren auff dem Antlutze des Abgrundes: un der Geist Gotz ward getrage auf die Wasser.'

2. This is a bible in manuscript. It was written at Basel by John Lichtenstern for Mathias Eberler, and is dated 1464. It is described by Lambecius in his Bibliotheca Vindobonensi, (Library of Vienna) and by Clement in his Bibliotheque Curieuse; whence Michaelis has taken his notice of it. It is a different version from that of the Stutgard bible, as the first two verses sufficiently show, which are as follows: " In dem Angenge schuf Got Himel und Erden: aber das Erdrich was ytal und lere, und Vinsternusz was ob dem Antlutze des Abgrundes, und Gottes Geist ward gefuhret uber die Wasser." This bible is not noticed by Ebert in his Bibliogar Lexicon.

3. A folio bible in the Consistorial library at Stutgard, like the first in the Gothic letter, without signature, catchwords, or numbering of the pages. It has 405 printed leaves, 2 columns, and 61 lines. In a manuscript rubrick it is dated Strasburg 1466, and ascribed to Mentelin as the printer. A German bible of the same date is described by Dibdin in his Bibliotheca Spenceriana, i. e. the library of Earl Spencer, quoted by Horne in his Introduction, vol 2. p 228. It is probably a copy of the same edition. Ebert makes this the second German bible. Panzer considers it the first.

4. A folio bible, Gothic letter, without signature, catchwords, or numbering of the pages, ornamented with 57 wood cuts; has 456 printed leaves, 2 columns, and 54 lines. According to Braun it was printed at Augsburg by Jod. Pflanzman about the year 1475. Panzer thought it earlier than 1470. Ebert places it between 1474 and 1477.

5. A folio bible, Gothic letter, without signature, or catchwords, 513 printed leaves, of which 104 are numbered 2 columns, 57 lines, ornamented with 73 wood cuts. According to Ebert it was printed at Nuremburg, by Senseschmidt and Frisner, between the years 1470 and 1473.

6 A large folio bible, Gothic letter, without signature or catchwords, but has the pages numbered, 532 printed leaves, 2 col. 58 lines, ornamented with 73 woodcuts. According to Ebert it was printed at Augsburg by Gunther Zainer between 1473 and 1475. The copies of this edition have considerable variations.

7. A large folio bible, Gothic letter, without signature or catchwords, 321 and 332 numbered leaves, 2 col. 51 lines, ornamented with 73 woodcuts.— This is the first edition with a printed date. It was printed at Augsburg in 1477. The printer according to Ebert was G. Zainer.

8. A folio bible, Gothic letter, without signature, catchwords, or numbering of the pages, ornamented with woodcuts, 542 leaves, 2 col. 55 sometimes 54 and 56 lines Dated Augsburg 1477. Printed by Anthony Sorg.

9. A folio bible, Gothic letter, with wood-cuts The first volume of this bible is no where found. The second consists of 331 numbered and 12 unnumbered leaves, 2 col. 51 lines. It is dated Augsburg, 1480. The printer was Anthony Sorg.

10. A folio bible, Gothic letter, without signature or catchwords, ornamented with 109 large wood cuts, 583 numbered leaves, 2 col. 50 lines, sometimes 51. A copy of this bible is described by Michaelis in his German tract, and by

Clement in his Bibliotheque Curieuse. It consists of two volumes, one of which belonged to the library of the University of Halle, and the other to that of Chancellor Von Ludewig. A printed notice at the end states, that it was printed at Nuremburg by Anthony Koburger in 1483. The first two verses are as follows: "In dem Anfang hat Got beschaffen Hymel und Erden, aber dye Erde was eytel und lere, und die Vinsternusz warn auf de antlitz des Abgrunds. Und der Geist Gots swebete oder ward getragen auf den Wassern." It is a different version, and professes to be more correct than any former editions of the German bible. The difference of style between this version and that of the Stutgard bible led Michaelis to conjecture, that the latter was made long before it was printed, and that it had existed in manuscript, perhaps, even before the art of printing was discovered.

11. A small folio bible, with wood cuts, 921 leaves, 2 col. 43 lines. Printed at Strasburg 1485.

12. A small folio bible, with woodcuts, 799 leaves 2 col. 48 lines. Printed by Shonsperger, at Augsburg 1487.

13. The same printed in 1490.

Luther published his version at different times from 1517 to 1532 inclusive. At least three German versions were extant in at least one manuscript and twelve printed editions, before his version was commenced. These facts however do not detract from the merit of Luther's undertaking. All the versions which were in existence before his time were made from the Latin Vulgate, which they followed with a servile imitation, even in its most obvious errors; and these were only in a few hands.—Luther's was the first German version which was made directly from the Hebrew and Greek originals; and it was only after the commencement of the reformation that copies of the German bible were much circulated. These versions are useful; in criticism, to ascertain the readings of the Latin Vulgate in the copies from which they were taken; and in literature, to show the state of the German language at that time.

The following are specimens of the remarkable errors in which they have followed the Latin. Exod. 34, 29, speaking of Moses when he descended from Mount Sinai, it is said, "And he knew not that his face was horned;" where the Latin has: "Et ignorabat quod cornuta esset facies sua." Agreeably to this error the woodcuts in these editions represent Moses with two horns surmounting his face. 2 Sam. 23, 8, we have this strange commendation of the chief of David's heroes: "He was young or tender like a little wood-worm;" where the Latin has: "Ipse est quasi filius tenerrimus ligni vermiculus."

Sometimes the translator's ignorance led him into blunders of his own. Matth. 16, 13 we have: "And Jesus came into the parts of Philip's empire," where the Latin has Cæsarea Philippi. The German word Kaiser, formed from the Latin Cæsar, means an emperor. The translator supposing that Cæsar in Latin was the same as Kaiser in German, concluded that Cæsarea must be the same as Kaiserthum, an empire, and took Cæsarea Philippi to be an empire whose sovereign's name was Philip.

The Works of the Reformers. A magnificent plan is in operation in Germany to collect and re-publish the whole works of the Continental Reformers in a cheap form, including some of their unpublished writings. Four or five octavo volumes will be published annually, at one dollar a volume.

A publication, in parts, is in progress in France entitled, "The Evangelical Pulpit;" being a reprint of the best ser-

mons, many of them now very scarce of Protestant preachers of the two last centuries.

EDITORIAL NOTICE.

We have been very recently informed by one of our clerical brethren that great offence has been taken by some members of our church, both of the clergy and the laity, from several editorial articles which have appeared in this work. The article, which has been mentioned to us as prominent among the causes of offence, is that in our sixth number on the utility of German tracts. We have been told that the discontent is felt in a sister church as well as in our own, and that a clerical gentleman of that church has not only expressed his strong disapprobation of that article, but has declared that, if such statements should emanate from such a source in his own church, he would write the author a severe reprimand.

We are greatly obliged to our informant for this encouraging information; to our discontented brethren for the handsome reward they are giving us for all our toils and privations; and to our good brother with the rod for his fatherly care of the churches honour. But we have one or two questions to ask them, before we either submit to endure castigation, or consent to ask their pardon. They are these: Tell us seriously whether the statements contained in that article, or what we have said in any other, be true or false? If they be false, will you have the goodness to prove them such, that we may be instructed and convinced, and may ask forgiveness with rational submission, not in the style and manner of a subject of the Holy See.— If they be true, tell us why they ought to have been concealed, and in what consists the sin of having called to them the attention of our brethren? Tell us further, What is the legitimate object of the religious periodical of a Christian church? Is it to defend the creed and the practice of that church in all their parts, whether they be right or wrong? Is it to praise its institutions. to boast of its numbers, to talk in high strains about its improved condition and prospects, to eulogize its distinguished men, and, in a word, to give to it such an ideal form & colouring, that its members, may lift up their heads before those of sister churches, & before the world, proud of their connection with such a body, and unconscious of any thing which may humble them, and of any necessity of making those exertions for its improvement which they neglect? If this be the legitimate object of such a publication, we have been hitherto entirely in the dark, and are likely to continue so, unless our brethren can remove our ignorance by arguments and illustrations of which at present we can form no conception.— But if the legitimate object of such a publication be the *spiritual* improvement of the church, in what manner can this object be accomplished? and in what respects are the offensive articles in the Magazine inconsistent with it? Rational answers to these questions will greatly oblige us, and, we are sure, will do much more good than vague complaints and murmurs. We are persuaded also that as soon as our discontented brethren undertake seriously to prepare these answers, they will perceive that it is much easier to blame than to mend. If there be ignorance and irreligion in the church; if there be faults in the ministry as well as in the people; if the services of the sanctuary be often cold and unprofitable; if there be a spiritual apathy and deadness among us; does not the improvement of the church require the removal of these evils? and how are they to be removed? Is it the duty of the editor of such a work to cast over them the

mantle of oblivion, and to look out for other objects, of a pleasing nature, to be made themes of praise and subjects of gratulation, and by such a method to attempt the desired improvement? to endeavour by such flatteries to beguile and win over the offending portion of the church to a better mind? We might as well hope to resuscitate the dead by planting flowers upon their graves, or to reclaim a barren soil by singing rural songs. We must pursue the course which our Saviour took, and his apostles pursued; the course which the prophets went, in which the reformers trod, and which the faithful minister of God in every age has found to be the only one that leads to success; that is, we must expose to the sinner his sins, and warn him affectionately, solemnly, and fearlessly to flee from the wrath to come.—Will our brethren say seriously that the evils of which we have spoken do not exist in the Reformed church? or that they are not of much extent in it? Are not the facts every where, and are we not compelled by irresistible evidence to confess them? Is there a pious member of the church who does not grieve over them? Are they not confessed and lamented in the last Synodical report on the state of religion? If that report had attempted any thing like detail; if it had entered into the religious state of individual congregations and of private families; pray brethren, what would it contain? Yet such a report, and more, will be published when we shall appear before the judgment seat of Christ. We think therefore that our brethren would be much better employed, if they would labour, with all diligence, and by prayerful wrestling with God, as much as in them lies, to banish ignorance, impiety, lukewarmness, selfishness, and all the polluted offspring of the flesh, from the church, and to give it that purity and loveliness which it ought to exhibit.—We cannot but feel that it is absurd and sinful to take offence from a statement of undeniable facts, the sole object of which is to show the necessity of zealous exertion for the salvation of our brethren; and in an ill humor to depreciate our sincere efforts for the common good, and to excite in others unkind feelings toward us; instead of supporting us in these efforts by corresponding exertions.

We have been requested to publish in the Magazine a sketch of the history of the Reformed Church in this country; and if it were in our power, we would perform this work. But what do those who make this request expect such a history to be? Must it not contain an account of the origin and progress of the church in this country, and of the present state of learning and piety in it? Must not this account consist of a detail of facts, and a developement of their causes and effects? Any thing else, as we understand the term, would not be history. But is there an attentive observer who does not see that in treating these subjects, we must often say very disagreeable and humbling things; and, among these, some things which nothing but the historian's fidelity can induce him to mention? Yet we are censured for the very brief notice we have taken of the state of the German population in this country and of the causes which have produced it! Do these brethren know what they want?

The plain truth is that the church is in a most deplorable state, and needs the most active, devoted, and prayerful exertions on the part of its ministry to raise it up, to heal, and to adorn it. If it be neglected it must perish under the frown of an offended God; and if it perish, at whose hands will God require its blood? We cannot wait for the consent of others: whatever they may do, we shall endeavor to be pure from the blood of all men.

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Biography.

LIFE OF JOHN HUSS.

John Huss was born at Hussenitz, a village in Bohemia, about the year 1380. His parents gave him the best education their circumstances would admit.—Having acquired a tolerable knowledge of the classics, he entered the University at Prague, where he gave evidence of strength of mind, and was distinguished by his application to study. In 1408 he commenced bachelor of divinity, and was after successively chosen pastor of the church of Bethlehem in Prague, and dean and rector of the University. In both stations he discharged his duties with great fidelity, and became conspicuous for preaching the doctrines of Wickliffe, which he, with Jerom of Prague, cordially received as the truth of God's word.

Queen Anne, wife of Richard II, daughter of Charles IV, was a princess of great piety and knowledge, and had strongly patronized Wickliffe. Upon her death in 1394, several of her attendants returning into Bohemia, carried with them many of the books of Wickliffe, which were read with avidity and tended greatly to promote the reformation. The archbishop of Prague issued a decree to suppress the spreading of these writings; but this, so far from effecting what he expected, stimulated the friends of Wickliffe's doctrines to greater zeal, and almost the whole University united in propagating them. Huss had influence in the University on account of his learning, eloquence, exemplary life, and some valuable privileges he had obtained from the king in behalf of the Bohemians in that seminary. He strongly opposed the decree of the archbishop, who, at length, obtained a bull from the Pope, commissioning him to prevent the publication of Wickliffe's doctrines in his province. By virtue of this bull the archbishop condemned the writings of Wickliffe, and proceeded against four doctors who had not delivered up the copies which they held, forbidding them to preach to any congregation. Dr. Huss, with other members of the University, protested against these proceedings, and appealed from the sentences of the archbishop.

The affair being known to the pope, he commissioned cardinal Colonna to cite John Huss to appear personally at the court of Rome, to answer the accusations of preaching errors and heresies. Dr. Huss desired to be excused from a personal appearance; and king Wincesflaus, the queen, nobility and University, desired the Pope to dispense with a personal appearance. Three proctors appeared for Huss before cardinal Colonna, but in vain. The cardinal declared Huss contumacious, and excommunicated him. The proctors appealed to the Pope, who appointed four cardinals to examine the process. These confirmed the sentence against Huss, and extended the excommunication to all his friends and followers. Huss appealed to a future council, but without success. Though thus condemned, and expelled from his church in Prague, he retired to Hussenitz, where he continued to promulgate his doctrine both from the pulpit and with the pen. He wrote numerous letters, composed a treatise in favor of reading the books of Protestants, a defence of Wickliffe's book on the Trinity, and boldly condemned the vices of the Pope, cardinals and clergy of those corrupt times. He caused a writing to be fixed on the church of Bethlehem, charging the Roman Catholic clergy with saying, that we ought to pay adoration to the Pope—that the priest can remit the pain

and guilt of sin—that every one must obey his superiors, whether their commands be just or unjust—and that every excommunication, just or unjust, binds the excommunicated. He wrote many other books, with such strength of argument as greatly to facilitate the spreading of his doctrine. Cruel persecutions against the Protestants in England had been, for some time, carried on; and now they were extended to Germany and Bohemia, where Dr. Huss and Jerom of Prague were particularly marked out to suffer death.

In November 1414, a general council was assembled at Constance in Germany, at which Huss was summoned to appear; and to encourage him, the emperor gave him a safe conduct and permission freely to go and return from the council. Huss went, accompanied by two Bohemian noblemen, who were among the most eminent of his disciples, and followed him from respect and affection. He declared in all the cities through which he passed that he was going to vindicate himself at Constance. The civilities, and even reverence, which he received on his journey, were beyond imagination. He arrived at Constance. Stephen Palitz and Michael de Cassis appeared as his accusers—drew up articles against him, which they presented to the Pope, and the prelates of the council. Notwithstanding the emperor's safe conduct, he was arrested; and while he was in confinement, the council acted the part of inquisitors—condemned the doctrines of Wickliffe, and ordered his remains to be dug up and burnt to ashes.

The nobility of Bohemia and Poland interceded for Huss, and so far prevailed as to prevent his being condemned unheard. Before the council, above 40 articles extracted chiefly from his writings, were exhibited against him. But he was particularly accused of propagating the opinions that there was no necessity for a visible head of the church—that the church was better governed in the apostolic times without one—that the title of holiness was improperly given to man—that a wicked Pope could not possibly be the vicar of Christ—that liberty of conscience was every man's natural right—that ecclesiastical censures, especially such as touched the life of men, had no foundation in Scripture—that ecclesiastical obedience should have its limits—that no excommunication should deter the priest from his duty—and that preaching was as much required of the minister of religion as almsgiving from the man of ability.

Dr. Huss replied to these allegations with a manly eloquence, commending himself and his cause to God. A resolution was formed by the council to burn him as a heretic, if he would not recant. He was committed to a filthy prison, laden with fetters in the day time, and every night fastened by his hands to a ring in the wall of the prison. Many noblemen in Bohemia interceded in his behalf, and petitioned for his release; but the council paid no attention to their petition. A few days after, 4 bishops and 2 lords were sent by the emperor, to persuade him to make a recantation. But he called God to witness that he had not preached or written any thing against the truth of God or the faith of the orthodox church.

On the 4th of July, he was brought the last time before the council. After a long examination, he was desired to abjure; but he refused without the least hesitation. The bishop of Lodo then preached a bloody persecuting sermon—the prologue to his intended punishment; after which his fate was determined, his vindication disregarded, and sentence pronounced.

Huss heard his sentence without the least emotion. At the close of it, he kneeled down with his eyes lifted to heaven, and with all the magnanimity of a primitive martyr, exclaimed: "May thy infinite mercy, O my God! pardon the injustice of my enemies! Thou knowest the injustice of my accusations; how deformed with crimes I have been represented; how I have been oppressed with worthless witnesses, and a false condemnation. Yet, O my God! let that mercy of thine, which no tongue can express, prevail with thee not to avenge my wrongs."

These excellent sentences were deemed expressions of treason, and tended to inflame his adversaries. The bishops appointed by the council stripped him of his priestly garments, degraded him, and put a paper mitre on his head, on which devils were painted with this inscription. "A ringleader of heretics."—He received the mock mitre with dignified un-

concern, while joy beamed in his countenance. The bishops delivered him to the emperor, and he to the duke of Bavaria. His books were burnt at the gates of the church: and, on July 6, he was led to the suburbs of Constance, to be burnt alive. On his arrival at the place of execution, he fell on his knees, sung portions of the Psalms, looked steadfastly to heaven, and repeated these words: "Into thy hands, O Lord! do I commit my spirit: thou hast redeemed me, O most good and faithful God!" When the chain was put about him at the stage, he said with a smiling countenance:—"My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old rusty one?" When the faggots were piled up to his very neck, the duke of Bavaria desired him to abjure. "No (said Huss) I never preached any doctrines of an evil tendency; and what I taught with my lips I now seal with my blood." He then said to the executioner: "You are now going to burn a GOOSE, (Huss signifying Goose in the Bohemian language) but in a century you will have a SWAN whom you can neither roast nor boil." If he was prophetic, he must have meant Martin Luther, who shone about 100 years after, and who had a SWAN for his arms.—When the fire was applied to the faggots he sung a hymn with a loud and cheerful voice, until it was interrupted by the intensity of the flames. Thus he expired a faithful martyr of Jesus Christ.—The duke ordered the executioner to throw all his clothes into the flames; after which his ashes were gatheredtogether and cast into the Rhine.

Miscellaneous.

A NEW TESTAMENT SCENE;

or,

JESUS, JOHN, AND THEIR MOTHER.

From the Rev. F. W. P. Greenwood's "Lives of the Apostles." Published by Hilliard, Gray, Little, & Wilkins.

There is not much told of John, individually, till towards the closing scenes of our Saviour's ministry & life. At the last supper, which he and Peter had been sent to prepare, we are told that "there was leaning on Jesus' bosom one of his disciples whom Jesus loved." This disciple was John himself; who was so fond of the distinction which his Master's attachment conferred on him, or to speak more properly, was so gratefully sensible of the value of the attachment itself, that he continually speaks of himself, in his history, as the disciple whom Jesus loved; a title which he surely would not have assumed, unless it had been really conferred on him. His place at the supper is an evidence that he was very high in the favor of Jesus. He was leaning or lying on his bosom; that is, he was the next below him, and as it was the custom of the ancients to recline at their meals, his head was brought in contact with his Master's breast; a situation which used always to be reserved by the host at an entertainment, for the person whom he honoured or esteemed. It was while he was thus leaning, that Simon Peter beckoned to him, that he should ask of Jesus, who it was who should betray him. John did as he was requested, and Jesus showed him who the traitor was by giving Judas a sop. All this seems to have been done in private, and apart from the knowledge of the other disciples, and proves the great measure of condescension and confidence which was exercised by the Master toward this his favorite follower:

After Jesus was betrayed and seized; John is supposed to have been that other disciple, who went with Peter to the palace of the high priest, and gained him admittance there by means of his acquaintance with that dignitary. However this may be, he was the only one of the twelve who had the fortitude to attend his beloved Master to the cross. How touchingly is it manifested on this awful occasion, that the softest natures are often the noblest and most fearless too; and that those which are apparently the most daring and masculine, may yet shrink away in the time of peril and distress. Who, in that hour of darkness—darkness in the heavens and in the hearts of men; who, in that hour of abandonment, when even the Son of God cried out that he was forsaken; who, of all his followers, were with him then, to support him by their sympathy, and prove to him their love? In the midst of scoffing soldiers, and brutal executioners, under the lowering sky,

and just below the frightful cross, we behold four weeping females, and one disciple, the youngest and gentlest of the twelve, braving the horrors of this place of blood, braving the anger of those in authority and the insults of those who do their bidding, determined to be near their friend and Master in his agonies, and ready on the spot and at the moment, to share them. And what is it that braces up the nerves of this feeble company to such a singular pitch of fortitude and daring? The simple, but unconquerable strength of affection; the generous omnipotence of their attachment and gratitude. In the might of their love they ascend the hill of Calvary, and take their station beneath the cross; hearing nothing amidst all that tumult, but the promptings of their devoted hearts; seeing nothing but their dying Lord; remembering nothing but that he was dear to them, and that he was in misery.

O how loftily does courage like this rise above that ruder and earthly courage; which rushes to the battle field, and is crowned with the applauses of the world! It calls for none of those excitements and stimulants from without, which goad rough spirits into madness, but relies on those resources that are within, those precious stores and holy powers which are the strength of a single and faithful breast. That is the courage of the animal; this is of the soul. It is pure, it is divine. To say all in one word, it is such as moved the complacent regard of the Saviour himself, even in the height of his sufferings. Hanging on the cross, bleeding and exhausted, yet when he saw his mother, and the disciple standing by, whom he loved, he was touched by their constancy; his thoughts were recalled to earth; the domestic affections rushed into his bosom: and with a tender care, which provided at once a protection for his parent and a reward for his friend, "he saith unto his mother, Woman behold thy son! Then saith he to the disciple, Behold thy mother!" Where was there ever so affecting a bequest as that which was then made, when love and filial piety triumphed over suffering? Where was there ever so affecting an adoption as that which then took place, when attachment triumphed over fear? The last earthly care of Jesus was accomplished. His mother was confided to the disciple whom he best loved. The favorite disciple eagerly accepted the honorable and precious charge; for, "from that hour," as we are told by himself, he "took her to his own home."

The whole scene is one of unrivalled pathos. Had it taken place in a quiet chamber, and by the side of a peaceful death bed, it would have moved us; but how singularly and solemn does it come in, a sweet and melting interlude, in the midst of that wild and appalling conflict, under the open and frowning heaven, of passion, violence, outcry, shame and agony! It is like one of those hushed pauses between the fits of a midnight storm, when the elements wait, and pity seems pleading with wrath, ere the war and the turmoil begin again.

It would appear that the enemies of our Lord were satisfied, for that time, with his destruction; for we do not read that John, or the females who were with him, suffered any harm on account of their fearless exposure. It is probable also that the prodigies which succeeded the death of Jesus, deterred his executioners from pursuing any farther their work of blood. *Zion's Herald.*

PRIMITIVE CHRISTIANITY AND PAGANISM.

A. D. 324. The path of Providence is in clouds. The historian's eye is seldom suffered to see more than the results of that great agency by which the changes of nations are wrought; like the changes of the elements, their causes are hid in an upper region of grandeur and mystery beyond the reach of man. But Scripture sometimes gives the nobler privilege of penetrating beyond those clouds, and seeing the shapes and principles of events before they descend on man. The acknowledgment of Christianity by Constantine, might have seemed the promise of a boundless period of Roman prosperity. It had conciliated a vast multitude of faithful and high-minded subjects, whose gratitude to the Emperor, and whose conscientious obedience to authority made them pillars to the state. The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation

and splendour, she had been raised to the edge of a precipice. Her next step was to be downwards and irrecoverable.

The change of the government to Constantinople, still perplexes the historian. It was an act of direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates; but of an iron conqueror, born in the West, and contemptuous, like all Romans, of the habits of the Orientals. It was the work of a keen politician, yet was impolitic in the most palpable degree; it was the work of a bold and sagacious chieftain, who knew the infinite hazards of Italy, and who had seen the rising of that very inundation of barbarism, before which the northern and western barriers of the empire were so soon to melt away. Yet Constantine abandoned Rome, the great citadel and throne of the Cæsars, for an obscure corner of Thrace; and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of the empire; and degrading the capital into the feeble honors and humiliated strength of a colony.

For this there is one solution, and but one. Rome was purple with the blood of the people of God. Three hundred years of the sufferings of Christianity were to be at length repaid. It is no superstition, but a most solemn and authentic truth, that, on every nation which has shed that blood, it has been, and shall be, avenged. The purpose of the Roman greatness was done; the earth had been given to one sceptre, for the surer and more comprehensive diffusion of Christianity. The reduction of the civilized world had spread knowledge, laws, habits of obedience, an universal language. The golden weight of the Roman chariot-wheel, had, in its triumph, gone on levelling the road for the naked feet of the Gospel.

But the persecution of the faith had covered Rome with crime; and, in the instant when the church was to be free, the punishment began. The first act of Constantine had been to lay the foundations of the new Rome; in six years after A. D. 320, he declared it the seat of empire, and thenceforth the West was given over to all the variout work of ruin; to the extortions of vicerops, to popular feuds, to religious discord, all to be consummated in the invasion of the northern tribes, that drowned the land like the overflowings of the ocean.

Christianity was at length upon the throne. But Paganism had been too long embodied in the national customs, was too tempting to the sensual nature of the popular mind, and was too congenial to the bewildered philosophy of the ancient world, to be easily destroyed. Julian, the nephew of Constantine, A. D. 361, had the evil merit of retarding its fall. The apostate restored the heathen temples, and labored with the keenest artifice, to abolish Christianity. But the church was invincible; Julian was slain in the rash invasion of Persia; and his reign of twenty months was the last attempt to restore the name of Paganism.

A. D. 379. The triumph of Christianity was come. Theodosius, a statesman, a soldier, and a man of virtue, was called from obscurity to the empire.—The lingering reluctance of the throne to repress the ancient superstition, was instantly changed for a wise and a bold activity. A succession of decrees, like successive flashes of light from the sword of the Spirit, smote the worship of idols, shut the heathen temples, and established Christianity the religion of the Roman world. Thus fell Paganism, the great antagonist of truth, purity and wisdom; the pamperer of human passion and pride; splendid and stately to the eye, but made to be the oppressor and the murderer. At this distance the mind still contemplates it, like the ruins of one of its own temples, and, wondering at its stupendous extent, the depth and age of its foundation, the grandeur and costliness of the embellishment lavished upon it by the genius of antiquity, may well doubt that it was either raised or overthrown by the strength of man. But it was the house of darkness; vice and blood were the offerings on its altars; its fall was the freedom of nations, the beginning of a day which shall know no end; and loud and lofty be the thanksgiving for that fall which let light upon mankind.

The infidel historian [Gibbon, chap. xxviii.] acknowledges the singularity and completeness of this ruin, He had

already labored to prove that the progress of Christianity was accountable on natural grounds. His proof failed; for nothing lower than the mind of Heaven could have conceived Christianity in the darkness of Heathenism; and nothing feebler than a divine arm could have upborne it in the tyranny of Rome.

No conformity of circumstance can account for the origin of Christianity.

A Being, known to the world only as a Jewish peasant, delivered a system of doctrine which overthrew not merely some feeble philosophy, or some harsh and unpopular superstition; but both theory and establishment of the State Religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connexion with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment and of that obscure hope in which the Heathen saw a life to come. The noble families owed to it a large portion of their rank and influence. The Emperor himself was the High Priest. Old tradition, invigorated into living belief, made it the pledge of safety to the empire,—a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet against this colossal and haughty erection,—the consummate work of subtlety and strength,—stood forth a solitary Being, and at His word the whole pile, the great fortress that towered up to Heaven, came, wall and gate, to the ground. And by what means had this been done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid success, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresies. But the founder of Christianity cast away all those weapons of our lower nature.—He shrank from no declaration of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He declared that the cherished impurity of the Gentile was a deadly crime. He plucked up the temporal ambition of his followers by the roots, and told them that if they were to be great, it must be through the grave. In the full view of unpopularity, desertion, and death, he pronounced to the Jews the extinction of their national existence; to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despised province; and when it at length reached Rome, it was known only in contemptuous connexion with that of a crowd of unfortunate men, condemned to the rack and the flame. Yet, within the life of man, his religion constituted the worship of Emperor and people, his doctrines were acknowledged as inspiration, and the civilized world bowed down before him as the God whom the heaven, and heaven of heavens, cannot contain.

Those wonders are familiar to the Christian; but they are still wonders, the mightiest phenomena on which the spirit of man gazes, the stars of our moral twilight, and worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud.

A. D. 388. The destruction of Paganism was not left to the gradual and obscure work of time. It was made a great public act. In the senate, Theodosius put the question to the vote, "Whether the worship of Christ, or of Jupiter, should be the religion of the Romans." The old idolatry was sentenced. The subsequent conduct of the Christian emperor shows the noble superiority of the Christian principle.—Armed, as he was with unlimited power, and often offended with the stubborn prejudices of the Pagan, he yet kept his hands pure from persecution. Distinguishing between the misguided people, and the misguiding religion, he laid no infliction on the former, while on the latter he pressed with the vigor of justified authority. He even received some of the more eminent Pagans into his confidence, while he firmly commanded the closing of the temples.

But the victory of Christianity can scarcely be estimated, but by knowing the power of the hostile establishment. The ancient religions of the Heathen had for their main object, the support, not of doctrine, but of power. The religions of the East were chiefly political, and devised to strengthen the sovereign. Those of the West were chiefly military, and devised to animate the warlike

prowess of the nation. The religion of Rome, adopting the genius of both, but born in a later age, rapidly found the importance of combining its interests with those of the higher ranks. There is no instance on record of a religion so strongly embedded in the passions, prospects, and general influence of a government and nobility. In the Christian establishments, the church justly desires that natural protection which belongs to an alliance with the opulent and powerful of the state. But to this connexion there is a simple, yet impassable boundary. The cleric is a separated man; he abandons the whole field of that stirring and brilliant career which dazzles the eye of the young, the ambitious, and the high born. He cannot gather, and he must not even desire to put forth his hand into the harvest of such laurels as are to be won by martial or political renown.

But in Rome the connexion was at once of the most extensive, and the most intimate nature. The noble might be a Priest without relinquishing the sternest prizes of ambition. He might on one day lead the procession to the temple of Jove, as a pontiff; and, on the next, as a Consul, and a conqueror.—Emolument, influence, the sanctity attached to the official rank, all attached the nobles to the Pagan establishment.—There was no worldly penalty to repel the union. The ensigns of political power were not to be laid down by the hand that took up the augural staff; the armour might be worn under the sacrificial robe. The bloodshed of civil war, the ambition which usurped the state, even the deepest excesses of the luxury of Rome, were not incompatible with the exercise of the priesthood, by the long succession of fierce rivals for the throne.

The numbers and accurate subordination of the Pagan hierarchy rendered it, above all others, capable of combining with the passions of a nobility, struggling for popular honours. The rank of the chief pontiff was for life.—Augustus, when he had stripped Lepidus of all other distinctions, yet would not venture to outrage public opinion so far as to deprive him of the pontificate. And the power of this priest was worthy of all but imperial envy. He commanded the whole religious ministry. He appointed all the high priests of the various deities, the vestals, the formularies of religion. In conjunction with the college of pontiffs, originally formed of his secretaries, he ruled the calendar, the adoption of children, and matrimonial causes; the two latter constituting a highly important portion of the jurisprudence of Rome.

Next in consideration, were the sixteen Augurs. Their office was the idle one of observing omens, the signs of the skies, the flight of birds, &c. But this trifling included the material of great public power. The augur who was hostile to the newly elected consul could drive him from the ivory chair, by the simple declaration, that the heavens were unpropitious. This formidable influence rendered a seat in the College of Augurs of the highest importance to all who contemplated the high offices of state. Originally the candidate was proposed by the College, and elected by the people. But, under the Empire, the power was too menacing to be entrusted to chance, and the Emperors assumed the first rank, and the election.

The *Quindecim Viri*, the guardians of the Sybilline books, and general inspectors of the sacrifices, held the next, and scarcely less important, rank. The Sybilline books had been burnt in the year of Rome, 670. But new collections had been formed by order of the Senate; and on the College of fifteen had devolved the duty of their interpretation. In an age when an oracle determined the war, or a sacrifice decided the fate of a kingdom, the power of the fifteen was formidable. The rank was solicited by men of the first eminence.

Those chief Colleges were followed by a crowd of powerful subordinates.—The seven Epulones, Superintendents of the feast of Jove; the Arvales, Superintendents of rural sacrifices; the Sodales Tatienses, established by Romulus; the Salii, or Priests of Mars; the Fabians, the Julians, the Quinctilions, the Panites, religious Brotherhoods, all possessing extensive public influence; the college of the twenty Feciales, who superintended the declarations of war: the fifteen Flamens, who superintended severally the worship of the principal deities, Jupiter, Mars, &c.

All those classes reckoned among their members the leading men of the

state. We have an inscription of the Emperor Tiberius, in which he bears the titles of Chief Pontiff, Augur, Quindecemvir, and Epulo. Cæsar, Crassus, and Augustus, were chief Pontiffs.—Scipio Africanus, was one of the Salians. Mark Antony was a Julian. and had officiated as a priest in the Lupercalia. This brotherhood was chiefly composed of the young nobles. Dolabella, was a Septemvir, Epulo and a Tatian. The Feciales were chosen from the first families. Among the Flamens. the high priest of Jupiter had a seat in the Senate.

The Aruspices, though of a lower rank than the Augurs, were yet sufficiently high to be occasionally Senators.

Besides those officers, there were a vast number of individuals employed in the pompous ceremonial of Rome; and all, either in person or by patronage, connected with the nobles. Rome was divided into thirty curiæ, each of which had its priest; and at the head of the thirty was a chief priest, generally a noble, and always a man of public consideration. Subordinate to those, was a host of priests, officers, sacrificers, and attendants, forming a large and strongly compacted corporate influence in Rome, and throughout the empire.

Thus the priesthood of ancient Rome was cemented into the state. The nobility, instead of looking with envy at its wealth, with contempt at its pacific pursuits, or with hostility at its power, felt an interest in the great hierarchy, in whose honors they were to possess the principal share, and in whose strength was to consist so large a portion of their own. Yet this vast and solid establishment was to vanish like a dream; the gigantic growth of policy and power, rooted in the very centre of the Roman constitutions, shooting its fibres through every corner of the empire, and towering to a height and expansion beneath which all the other idolatries were at once sheltered and thrown into eclipse, was to be smitten into dust, almost without an effort. No human violence was to intervene; no blow from axe or sword, red with innocent blood; no popular phrenzy; no penal fire: like the barren fig-tree, it was to be withered to the ground, at the miracle of THE WORD.—*Croly.*

Zion's Herald.

SELFISHNESS.

In whatever degree selfishness operates on the conduct, it obstructs usefulness in an equal proportion. The truly humble Christian should always be ready to assist in every work of kindness and charity, without considering how far that work either may or may not conduce to his own particular credit or advancement. Blessed are they who seek the honor which cometh of God, rather than that which cometh from man. There are, however, but few characters which are not biassed in their conduct towards their neighbours by selfishness, or by that which differs only from absolute selfishness in a very slight degree. When a selfish spirit or a party spirit which is only a particular modification of a selfish one, creeps into any work of benevolence, that work will either be generally marred in its very appearance, or wholly deprived of its vitality and usefulness, even though its appearance may continue to be imposing; and it may often be remarked that a selfish and narrow-minded character, though in the main, desiring to act well, as often obstructs the good intentions of his neighbours as he promotes his own schemes, and thus, in the long run, he adds very little to the common stock of human happiness.

The various ways in which usefulness in general is obstructed by a selfish or party spirit cannot here be fully enumerated and explained; but we will, however, take occasion to point out a few of them.

There are many instances in which characters are, individually, so wedded to their own peculiar modes of doing good, that they either hinder or oppose the exertions of every other person whose operations of charity do not exactly coincide with their own; and thus much mischief is done or rather much good is prevented—could a well meaning, but selfish individual of this character, only examine an accurate calculation of all the good (humanly speaking) he had been the prevention of by this narrow spirit, the awful total would, perhaps, drive him to despair.

When a minister or teacher has, through jealousy, weakened the influence of another, whom he knows to be upon the whole a godly man, though differing from him in some

minor points, he is, in a certain sense, accountable for every soul which (humanly speaking) might have been benefited, but for his interference.

When a minister or teacher aims to display his own eloquence, learning, or talent, rather than to promote the glory of God, his instructions fail of the only end to which they ought to lead, and he thus obstructs his usefulness in the most material point. He may, indeed, procure to himself admirers and followers, but he is awfully accountable for the souls which he leads, not to the worship of the living God, but to the service of a perishing idol.

Wherever in minor points, an individual, through an overweening regard to self, neglects to add whatever degree of influence he may possess to an undertaking of his neighbour, the tendency of which is to promote the glory of God and the advantage of his fellow creatures, he must consider himself accountable for all the good that he may have thus prevented; and it is scarcely credible how much injury is in this way done in society by well meaning persons, and that through a spirit of selfishness or of party, of which the individual principally concerned, is perhaps by no means aware; so true it is that *the heart is deceitful above all things.* How wantonly often in common discourse do we cast our own individual influence into the scale which weighs against the projected benevolent designs of some friend or brother in Christ; thereby subjecting ourselves to a responsibility which we are not able to bear. For if I prevent my brother's usefulness in the least degree, I am bound to make up every tittle of that loss to my fellow men, and the more important the point, in which I have thus wantonly interfered, the more serious is my weight of responsibility.—*Mrs. Sherwood's Lady of the Manor, Vol. 5, Page 279.*

We recommend an attentive and serious perusal of the foregoing article on SELFISHNESS, which we have copied from the Religious Herald, to all our readers, and *particularly to those who are Ministers of the Gospel.* We believe that the characters described in the paragraphs which we have put into italics do exist in the Christian ministry. We are persuaded too that very few characters on earth are more displeasing to God, or worthy of more severe reprehension. A Christian minister who is governed by selfish motives, and under their misrule seeks to lessen the reputation and to weaken the influence of another, whose ministry he knows, or might know, to be profitable to the eternal interests of his fellow mortals, is certainly staining his hands with much blood, and proves that he is cloathed with an office of which he is not worthy. He may intend well, like Saul when he persecuted Christians, or like the popish zealots when they destroyed the Huguenots; but he is nevertheless a bad Christian, and a worse pastor. A Christian minister who makes use of his sacred office to display what he believes to be his own accomplishments, and to attract the gaze and the admiration of his hearers; who rises before them in the name of God, professing to deliver a message from him, and offering himself as the interpreter of his words in matters which concern their souls and involve their eternal destiny; and then shews by a parade of useless learning, by a straining after a polished and elevated style which few of his hearers can understand, or by a studied affectation of wit, or of elegance in his tone and manner, that it is not the Lord Jesus Christ, but himself that he wishes them to honour; and not the care of their souls, but his own gratification that he has at heart; such a Christian minister ought to be frowned into silence and shame, until he has deeply repented of such egregious sin and folly, and has received the humble, meek and heavenly mind which his office demands. It is certain at least that God frowns upon him, and disowns the relation which he claims as a servant, a friend and a messenger of his. His exhibitions in the ministry are a profane mockery: he

mocks the poor famishing souls whom he pretends to feed, giving them a stone for bread; and he mocks the awful Being in whose name and for whose glory he falsely professes to act, placing himself, like the golden calf, before the congregation, while he proclaims a feast unto the Lord, and calls for the incense and the sacrifice. Such men have their reward, like the Pharisees, in the praise of men. It is however not in the praise of the wise and the good, but of those whose Christian knowledge and piety are as low as their own. The wise and the good pity them: and if they knew how low they are in their esteem, and how low they deserve to be, they would hide their faces in shame and confusion.

There is another selfish character in the Gospel ministry which is not noticed in the extract, but which we cannot pass by without some animadversion. It is the covetous pastor. The man who enters the Christian ministry with no higher object than to live by it: the mere hireling who serves only for his wages; who therefore stipulates to perform so much service for so much money, and refuses or neglects to do any thing for which he is not paid.—With physical strength enough to fill up all his time with laboring in the word and doctrine, he chooses to spend in idleness that portion of it for which he is not remunerated; or to employ it in some secular business from which either profit or amusement may be derived: and all this while the scattered and faint of the flock, and those which are gone astray, are left to perish unsought and unpitied, unless God in his mercy gathers them by some other hands, and saves them from the effects of this cruel selfishness. There is something so repulsive in this conduct; in this cold calculating of profit and loss where the eternal interests of souls are at stake; something so utterly the reverse of the mind of Jesus who gave himself for the salvation of those very souls, and esteemed the anguish and the shame of the cross not too much to be endured for their redemption; something so totally unchristian, and so inexpressibly mean; that we cannot conceive it possible that such a man can be a serious believer in Christ, or that he can appear before the judgment seat of the son of God in any other character, and with any better hope, than that of the slothful and wicked servant, whose portion will be with hypocrites in darkness and despair.

If these lines should meet the eye of any one of the above described characters, let him not throw the pamphlet aside in anger and vent his indignation against the writer, but let him ask himself seriously before God what the prospect is that lies before him, and what meeting he can hope to have with the souls whom he destroys, and with the righteous judge who will avenge them.

SIR MATTHEW HALE'S REMARKS ON THE SABBATH.

"I will acquaint you"—said this eminent Jurist and Judge in a production of his, preserved in his works—"I will acquaint you with a truth that above 40 years' experience and strict observation of myself has assuredly taught me. I have been near fifty years a man as much conversant in business and that of moment and importance, as most men; and I will assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

"In all this time, I have most industriously observed, in myself and my concerns, these three things. 1. Whenever I have undertaken any secular business on the Lord's day, which was not absolutely and indispensably necessary, that business never prospered and succeeded well with me.

"Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed after-

wards, though such forecasts were just and honest in themselves, and had as fair a prospect as could be expected, yet I have been always disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they expected to succeed amiss, then they might desire my undertaking of it that day. And this was so certain an observation of mine, that I feared to think of any secular business that day, because the resolution then taken, would be disappointed or unsuccessful.

"That always the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my business and employment the week following. So that I could, from the loose or strict observance of the day, take a just prospect and a true calculation of my temporal success the ensuing week.

"Though my hands and mind have been as full of secular business both before and since I was a Judge, as may be any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found that it did further me less than if I had let it alone, and therefore, when some year's experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this way to make a breach upon the Lord's day, which I have now strictly observed for above thirty years. This relation is most certainly and experimentally true, and has been declared by me to hundreds of persons, as I now declare it to you." *Chr. Mirror.*

From the Wesleyan Methodist Magazine.

SUPERSTITIONS OF INDIA.

Returning one day from Calcutta, says the late Bishop Heber, I passed by two funeral piles, the one preparing for a single person, the other nearly consumed, on which a Suttee had just taken place. For this latter purpose a stage had been constructed of bamboos about eighteen inches or two feet above the ground, on which the dead body had been laid, and under which, as my native servants told me, the unhappy widow had been stretched out, surrounded with combustibles. Only a heap of glowing embers was now seen here, besides two long bamboos, which seemed intended to keep down any struggles which nature might force from her. On the stage was what seemed a large bundle of coarse cotton cloth, smoking and partially blackened, emitting a very offensive smell. This, my servants said, was the husband's body. The woman, they expressly affirmed had been laid *below* it, and ghee poured over her to hasten her end; and they also said the bamboos had been laid across her. I felt very sick at heart, and regretted I had not been half an hour sooner; though probably my attempts at persuasion would have had no chance of success. I would at least have tried to reconcile her to life. There were perhaps twenty or thirty people present, with about the same degree of interest, though certainly not the same merriment, as would have been called forth by a bonfire in England. I saw no weeping, and heard no lamentations. But when the boat drew near, a sort of shout was raised, I believe in honor of Brahma which was met by a similar outcry from my boatmen.

Suttees are more abundant in the district of Ghazeepoor, than even in the neighborhood of Calcutta, but chiefly confined to the lower ranks. The last yearly return amounted to above forty; and there were several of which no account was given to the magistrate. It has been, indeed, a singular omission on the part of government, that, though an ordinance has been passed, commanding all persons celebrating a Suttee to send in notice of their intention to the nearest police officer, no punishment has been prescribed for neglect of this order, nor has it ever been embodied in the standing regulations, so as to make it law, or authorize a magistrate to commit to prison for contempt of it. If government mean their order respecting the publicity of Suttees to be obeyed, they must give it the proper efficacy; while, if Suttees are not under the inspection of the police, the most horrible

murders may be committed under their name. This struck me very forcibly from two facts that were incidentally told me. It is not necessary, it seems, for the widow who offers herself, to burn actually with the body of her husband. His garments, his slippers, his walking staff,—any thing which has at any time been in his possession; will do as well. Brahmin widows indeed are, by the Shaster, not allowed this privilege, but must burn with the body, or not at all. This, however, is unknown or disregarded in the district of Ghazeepoor, and most other regions in India. But the person of whom I was told was no Brahmin: he was a laborer who had left his family in a time of scarcity, and gone to live (as we believed) in the neighborhood of Moorshedabad, whence he had once, in the course of several years, sent his wife a small sum of money from his savings, by a friend who was going up the country. Such remittances, to the honor of the laboring class in India, are usual; and, equally to their honor, when entrusted to any one to convey, are very seldom embezzled. Some years after, when the son of the absentee was grown up, he returned one day from a fair at a little distance, saying he had heard bad news, and that *a man unknown* had told him his father was dead. On this authority the widow determined to burn herself; and it was judged sufficient that an old garment of the supposed dead man should be burned with her. Now, it is very plain how easily, if the son wanted to get rid of his mother, he might have brought home such a story to induce her to burn; and it is also very plain, that whether she is willing or no, he might carry her to the stake, and (if the people are to take no cognizance of the matter) might burn her under pretence of a Suttee. How little the interference of neighbors is to be apprehended in such cases, and how little a female death is cared for, may appear by another circumstance which happened but a short time ago, at a small distance from Ghazeepoor, when, in consequence of a dispute which had taken place between two small freeholders about some land, one of the contending parties, an old man of seventy and upwards, brought his wife, of the same age, to the field in question, forced her, with the assistance of their children and relations, into a little straw hut, built for the purpose, and burned her and the hut together, in order that her death might bring a curse on the soil, and her spirit haunt it after death; so that his successful antagonist should never derive any advantage from it. On some horror and surprise being expressed by the gentleman who told me this case, one of the officers of his court, the same indeed who had reported it to him, not as a horrible occurrence, but as a proof how spiteful the parties had been against each other, said very coolly, "Why not? —she was a very old woman,—of what use was she?" The old murderer was in prison, but my friend said he had no doubt that his interference in such a case, *between man and wife*, was regarded as singularly vexatious and oppressive: and he added, "the truth is, so very little value do these people set on their own lives, that we cannot wonder at their caring little for the life of another. The cases of suicide which come before me, are double those of Suttees; men, and still more women, throw themselves down wells, or drink poison, for apparently the slightest reasons, generally out of some quarrel, and in order that their blood may lie at their enemy's door; and unless the criminal in question had had an old woman at hand, and in his power, he was likely enough to have burned himself." Human sacrifices, as of children, are never heard of now in these provinces, but it sometimes happens that a leper is burned or buried alive; and as these murders are somewhat blended also with religious feeling, a leper being supposed to be accursed of the Gods, the Sudder Dewanee, acting upon the same principle, discourages, as I am told, all interference with the practice. The best way, indeed to abolish it, would be to establish lazar houses, where these poor wretches should be maintained, and, if possible, cured; or, at all events, kept separate from the rest of the people: a policy by which, more than any thing else, this hideous disease has been extirpated in Europe.

All these stories have made a very painful impression on me. If I live to return to Calcutta, it is possible that, by conversation with such of my friends as have influence, and by the help of what additional knowledge I may have acqui-

red during this tour, I may obtain a remedy for some of them.

I was much surprised to find in such a situation so large and handsome a place as Banswarra; of which I knew nothing before, except as one of those states which have been noticed in India for the wildness and poverty of their inhabitants, and for their abominable custom of murdering the greater part of their female infants. This cruel and most unnatural sacrifice it has long been the endeavor of the British government to induce its vassals and allies to abandon. Major Walker, then resident at Baroda, thought he had succeeded with the greater part of them; but it is believed by most officers on this side of the country, that the number saved was very small in proportion to that of the victims.—Unhappily, pride, poverty, and avarice, are in league with superstition to perpetuate these horrors. It is a disgrace for a noble family to have a daughter unmarried, and still worse to marry her to a person of inferior birth; while they have neither the means nor the inclination to pay such portions as a person of their own rank would expect to receive with them. On the other hand the sacrifice of a child is believed, surely with truth, to be acceptable to "the evil powers;" and the fact is certain, that, though the high-born Rajpoots have many sons, very few daughters are to be found in their palaces; though it is not easy to prove any particular instance of murder, or to know the way in which the victims are disposed of. The common story of the country, and probably the true one,—for it is a point on which, except with the English, no mystery is likely to be observed,—is, that a large vessel of milk is set in the chamber of the lying in woman; and the infant, if a girl, immediately plunged into it. Sir John Malcolm, however, who supposes the practice to be on the decline, was told that a pill of opium was usually given. Through the influence of Major Walker, it is certain that many children were spared; and previous to his departure from Guzerat, he received the most affecting compliment which a good man could receive, in being welcomed at the gate of the palace on some public occasion, by a procession of girls of high rank, who owed their lives to him, and who came to throw wreaths of flowers over him, as their deliverer and second father. Since that time, however, things have gone on very much in the old train; and the answers made by the chiefs to any remonstrances of the British officers, is, "Pay our daughters marriage portions and they shall live!" Yet those very men, rather than strike a cow, would submit to the cruelest martyrdom. Never may my dear wife and daughters forget how much they are indebted to Christianity!—*Narrative of a Journey through the Upper Provinces of India.* *Zions Herald.*

LONDON MAY ANNIVERSARIES.

British and Foreign Bible Society.

A great crowd was present at this interesting meeting. The chair was taken by Lord Gambier. His Lordship addressed the meeting, and after some pertinent remarks, he said—

"It must be the greatest source of joy and gratitude to them to think that they had, through the agency of the British and Foreign Society, distributed since the commencement of its labors, no less a number of Bibles than five millions and a half, both British and Foreign copies, and that its funds had been so extensively employed in doing that work which was so calculated to make men wise, good, and happy. Great, indeed, had been the benefits conferred upon mankind by this Society; and they might estimate the value of this society, when he asked them what state would not many thousands of their fellow creatures now be in, had it not been for the existence of the Bible Society."

The Rev. Mr. Brandon, the Secretary read the Report, by which it appeared, that 5000 copies of the Polish Testament are now printing in Berlin; that the Turkish Bible had been completed—40,000 copies of the New Testament had been printed at Sulzbach The Finnish Testament was in good progress. Two thousand copies of the ancient and modern Testament had been sent to Greece; it had also been translated into the Albanian language. The total number of Bibles distributed the past year by the Society was 137,162, and of Testaments 199,108, being a circulation of Bibles and Testaments amounting to 42,264 over the distribution of the former year.

The receipts for the year amounted to eighty one thousand pounds, or $360, 000. After the Report was read the meeting was addreseed by Lord Harrowby, the Bishop of Winchester, the Bishop of Litchfield, Lord Calthorp, W. Wilberforce, Esq. the Bishop of Sodor and Man, the Rev. Dr. Patterson, the Rev. Daniel Wilson, the Rev. Mr. Bain, John Thornton, Esq., the Rev. Mr. Brandrum, the Rev. Mr. Alder of Montreal, Sir Thomas Dyke Acland, and the Rev. Mr. Allen, Rector of St. Paul's Church, Philadelphia.

Sunday School Union.—This Society celebrated its anniversary on the 13th May, and from its excellent Report we have made the following extract :—The total number of schools under this Union is 9223, teachers 92,866, and 916, 989 scholars in England and Ireland.—The receipts during the year were 6043*l.* 5*s.* 6*d.* At Hamburg and Bremen, prosperous schools have been formed. In Denmark a commencement had been made, and three schools formed. At Corfu the Greek school contains 40 scholars, who are taught by a priest. The schools in India are making rapid strides, and 2216 girls are taught in the female school of Bengal. In Ceylon 7734 scholars are instructed, and in New South Wales, Van Diemen's Land and Polynesia, the Sabbath School cause is progressing." Among the gentlemen who spoke at this meeting, was the Rev. Mr. Allen, of Philadelphia, who gave an interesting account of the progress of Sunday schools in the United States. The Rev. Gentleman's speech was received with unbounded applause.

Wesleyan Missionary Society.—The receipts of this Society the past year were $192,515, 42. The Report of the progress of the Missionary cause is highly gratifying. In Ireland 21 Missionaries are employed. The Continental and Mediterranean missions are very successful. In France the Missionaries receive great encouragement. In Gibraltar, the Sacrament of the Lord's Supper was celebrated in the Spanish language, and several Spaniards converted to the doctrine of the Gospel, were communicants. The mission to the Ionian islands was prosperous. In Ceylon, the stations are all prosperous, and the schools numerously attended. The institution founded at Colombia, for the purpose of educating native religious teachers, gives great hopes of important benefit. The missions established in the convict settlement of New South Wales have been attended with unexpected success. From New Zealand the Missionaries were, for a short time, obliged to withdraw, yet some of them have resumed their station on the invitation of the chiefs. The Southern African mission is making great progress. The West India and British American Missions are in a prosperous condition; the accounts from Demerara are particularly favorable. The number of their mission stations, in different parts of the world, is 138, and the number of missionaries employed is 188, exclusive of catechists, &c. The number of church members, embraced in these stations, is 34,894; being an increase of 2034 over the last year. Of the aggregate number, 27,606 are negroes and people of colour, in the West India colonies. The returns of the numbers of children in the mission schools, are not complete; but the number actually reported amounts to from 16 or 17,000, being several thousands more than were given in the Reports of the preceding year, and affording the most pleasing proof of the prosperity of the schools in general, and of the rapid advancement of youthful instruction. Among the speakers were the Right Hon. the Earl of Mountcashel, Sir George Rose, Capt. Gordon, and the Rev. Mr. Allen, of Philadelphia.

Port of London and Bethel Union Society —The anniversary meeting of this Society was held on the 12th of May. Lord Gambier being prevented attending in consequence of indisposition, Capt. Campbell, R. N. was appointed Chairman. After a suitable address from the gallant Captain, the Report was read by the Rev. T. Vautin. In the floating chapel, it was stated, that there had been two and sometimes three services on every Lord's day, and one on Thursday evenings—the number of communicant tickets issued monthly was 135. The attendance during the past year, amounted to 17,585, of which number 9014 were sailors. In the Society's school at Wapping, 180 boys and

90 girls were on the books, and the average daily attendance was 137 boys and 70 girls, who all received the benefit of Christian instruction. The Society has a library on board the floating chapel, and they have issued, during the year, 1715 volumes, 212 pamphlets, besides many thousand Tracts. The "Loan Libraries" contain about two dozen books each, and sixty-three of those boxes have been lent to sea-going ships, many of which have been returned with expressions of the liveliest gratitude.

The Bethel flag has become a rallying signal to sailors, all over the world, for religious worship, and this flag is now seen at China, Bengal, Bombay, Memel, the West Indies, America, the Pacific and Ionian Islands.

The Society has erected an asylum, called "The Merchant Seaman's Orphan Asylum." On the 3d of April, the first election of Orphans took place, five boys being then admitted. After the Report had been read, several gentlemen addressed the meeting, among whom was the Rev. Mr. Allen, of Philadelphia, who gave a brief history of the life of the late Rev. Joseph Eastburn, of the Mariner's Church, Philadelphia.

Prayer Book and Homily Society.—The sixteenth annual meeting of this institution was held on the 18th of May. Lord Bexley in the chair. During the past year, 1000 copies of the prayer book and select homilies had been circulated. The whole number since the formation of the Society, 154,980. The agents of the Society had visited 590 ships, and distributed 891 prayer books, and 6,500 select homilies. During the past year, the receipts were 2,770*l.* 3*s.* 2*d.* The Rev. Dr. Allen, of Philadelphia, was one of the speakers at this meeting, and gave a brief, but highly interesting view of the present state of the Episcopal church in this country.—He also mentioned some interesting circumstances which occurred on his passage from Philadelphia to England.

Society for Promoting Christianity among the Jews.—It appears from the Report of this Society, that the Receipts of the past year amounted to 12,727*l.* 7*s.* 3*d.* "The schools consist of 41 boys, and 47 girls. In the Seminary are 7 students, preparing to go out as missionaries. Three converted Jews have entered the missionary field the past year. *N. Y. Spectator.*

London Missionary Society.

Annual Meeting, May 15, at the City Road Chapel—W. A. Hankey in the chair. The meeting was addressed by the Chairman, Rev. Rowland Hill, Lord Bexley, Rev. J. A. James, Rev. Joseph Julian, Rev. Timothy East, Rev. Dr. Cox, Rev. Dr. Stewart, Rev. Mr. Ely, Rev. Jabez Bunting, Rev. Wm Patton, of New York, and several others. It appeared from the Report that the concerns of the Society were eminently prosperous. The following abstract embraces the principal items:

	Stations.	*Missionar.*
South Seas	30	16 and upwards of 40 native Teachers.
Beyond the Ganges	5	10
East Indies	18	28 besides 2 on their passage, and many native Teachers.
Russia	2	4
Mediterranean	2	2
Africa	15	19 with Catechists, Artisans, native Assistants, &c.
Madagasc. & Maurit.	2	5 with Artisans and native Assistants.
West Indies	2	1 and one appointed.
	—	—
	76	85

Making, with Assistants, Native Teachers, Missionary Artisans, Catechists, School Masters, &c. about 400 persons, more or less dependant on the Society, exclusive of families.

The number of Native Children instructed under the superintendence of the Missionaries, is between 16,000 and 17,000. The annual expenditure of the Society is about 40,000*l.* The amount of contributions this year, is upwards of 45,000*l.*—*N. Y. Observer.*

London Religious Tract Society.—The anniversary of this Society was held on the 16th May, at the City of London Tavern—Viscount Mandeville in the chair. Amount of *gratuitous* receipts during the year, 3,244*l*, 7*s.* 10*d.*—Amount of publications circulated, 9,649,507. Among the Speakers were Rev. Dr. Pinkerton, Rev. Edward Bickersteth, Rev. Dr. Henderson, Rev. William Patton, of New York, and Rev. Benj. Allen, of Philadelphia.

IRELAND.

Reformation.—We are allowed, says the Columbian Star, to extract the following intelligence, lately received through a respectable channel from Ireland:—

"The reformation is going on in this country, and there is great opposition. There is discussion after discussion, both public and private. The press and the platform are occupied alternately, and the people are beginning to read and think for themselves in general.—It is clergymen of the church of England and Roman Catholic priests who carry on the debate. There are talented men on both sides, and the only advantage which the Protestants have, is their cause being better. Sometimes one on each side discusses the subject; sometimes two or four. In general, the Roman Catholics shout victory, although they have no reason. We have at present a deputation from England, who have formed a reformation society in Dublin, and are proceeding to the different principal towns in Ireland. They are able and excellent men, and have withstood great opposition."

British Reformation Society.—The British Society for promoting the Religious Principles of the Reformation, have stated in No. 2 of the Quarterly Extracts, that they have authorised the employment of thirteen Scripture Readers, at a salary of £20 each; and have distributed in various ways, upwards of 100,000 tracts, besides Bibles, Testaments, addresses to their Roman Catholic fellow countrymen, and other smaller publications.

The authenticated statement of the number of converts up to September 30, 1827; Total, 2357. This number consists solely of adults who have publicly abjured the errors of Popery. The children of conformists are not included.

Roman Catholic Bishops.—This body, or at least a considerable number of them, have recently held a meeting in Dublin, for the purpose of establishing a periodical Magazine, to advocate the doctrines of the Church of Rome. How delightful it is to see such a system as Popery dragged to the light by its own short sighted advocates. We shall keep our eye upon this promised Magazine.

SWITZERLAND.

Basle.—The Bishop of Basle, in a letter to his clergy, expressed his profound grief, that "*the versions of the New Testament,*" which are forbidden by the Holy See, and "*the Heures Edifiantes,*" are circulated; as they metamorphose the good Catholics into a "*a jumble of Biblical Christians, with nothing but their conscience, and the Holy Scriptures, so called for their guide.* The clergy are exhorted to destroy these pernicious books, and to permit the faithful to read no work which is not allowed by the Pope.

ITALY.

Extract from the speech of Mr Van Vechten, of Schenectady, before the American Bible Society, May 8, 1828:—

I have had the happiness to witness the surprise and joy with which children of ignorance and superstition make their first approach to the heavenly treasure. It was among the peasants of Savoy.—They had never seen the light of life, but through the distorting media of human invention. As I was distributing tracts among them, and conversing familiarly on the idolatrous character of their religious rites, I requested them to examine the scriptures for themselves. They seemed never to have dreamed that they were endowed with faculties sufficient for the purpose. They seemed to have supposed that those writings were either too sacred, or too mysterious, for the immediate inspection of the laity. When I assured them of the contrary, and mentioned the fact, that in our country, we put them into every man's hands for himself to search, they listened with a gladsome kind of eagerness; and when I showed them certain passages in a pocket New Testament which I carried with me, they seemed surprised to find them so plain. They seemed to have made a new discovery, and to rejoice to find themselves in possession of faculties and privileges of which they had not before been conscious.

The counterpart of this scene I witnessed in the same province, when in

conversation with a number of priests, they again avowed the doctrine, that it is improper to put the bible into the hands of the common people. "They will not understand it right," was their apprehension; "they will make an improper use of it; it is better for the church to prepare books drawn from the bible, to show the people what it teaches." Travellers accordingly find papal countries filled with breviaries and catechisms, but destitute of the scriptures. The scriptures are not to be found among the people, and they are not to be found in the book-stores. I was anxious to procure an Italian bible for my own use; but I searched in vain, until after three months, I was enabled to procure one from an agent of the British and Foreign Bible Society, at Leghorn, which happens to be a free port.

BOHEMIA.

By a letter from Bohemia, it appears that the circulation of the scriptures in that country is prohibited, and that in consequence many families are leaving the Romish church and embracing the Reformed doctrines, as they cannot reconcile to their consciences to continue in a church that denies the fullest liberty of perusing the Divine Record.

FRANCE.

A correspondent of the New York Observer writes as follows.

There are in Paris two Reformed French Churches, and four pastors; two of whom are decidedly evangelical, and preach the Gospel faithfully and boldly. There is one Lutheran Church, and three pastors; also a Swiss minister, who was expelled from the church of Geneva, on account of his holding the doctrines of the Reformation, preaches to a small congregation assembled in a private dwelling. There is in Paris a Bible Society, which was established in 1818, whose Auxiliaries in different parts of France, amount to more than one hundred:—the Society for Evangelical Missions, established in 1823:—the Tract Society in 1822, which has distributed nearly seven hundred thousand tracts:—the Committee of Sabbath Schools, formed in 1826:—the Protestant Society "de Prevoyance," in 1825. This consists of several hundreds of persons, each of whom pays about three francs [sixty cents] a month, and whenever any one is reduced by misfortune in his worldly circumstances, he derives his support from the fund which is thus maintained:—the Society for Christian Morals, consisting of both Catholics and Protestants, the object of which is to suppress lotteries, to oppose the slave trade, to regulate prisons, to lessen the number of capital punishments, and to promote the cause of religious liberty.—In the course of the last year, a very able work has been written here on the subject of capital punishments which has produced a strong impression on the public mind, and promises to be followed by permanent beneficial effects.—There is also a Society for elementary instructions, which, like the one last mentioned, unites both Catholics and Protestants. Of these Societies, the first, second, sixth and seventh, in the order in which I have noticed them, publish a bulletin, or periodical journal. They have all their annual meetings during one week in April, which are conducted substantially in the same manner with ours in New York. Several of these Societies are principally indebted, not only for their prosperity but their existence, to Mr. W., a countryman of ours, whose name is associated with more than one benevolent enterprise, not only here, but on our side of the Atlantic. According to a recent estimate, there are in France 269 pastors in 90 Reformed Churches, and 219 pastors in 35 Lutheran Churches. The number of pastors has now probably increased by 30 or 40 more. There are among these a considerable number of decidedly evangelical men, and I am happy to learn that the number is increasing every year. There are two Theological Seminaries in France; one at Montauban, the other at Strasburg. The professors are said to be generally lax in their religious views, though at Montauban, there are 20 or 30 students who embrace the evangelical doctrines. I must not omit to mention a Society in Paris, of which I have had an interesting account, consisting of about 25 persons, who meet once a week, at four different houses in rotation, for conversation on experimental religion.

THE JEWS IN POLAND.

At Radom, Mr. Hoff was visited by several Jews, to whom he spoke earnestly on the demands of the law. Their consciences being convinced, they agreed to what was stated, and acknowledged their want of a Redeemer. On another occasion he preached a missionary sermon at the Lutheran chapel, which was crowded with Jews and Christians. Late in the evening three Jews called to converse with him on the truths of Christianity, one of whom an old man, appeared to be deeply interested. When his companions said they must go, he remarked that he should be willing to remain *all night!*

At Lublin, he gave to some Jews a number of Tracts. "By this means (he remarks) our arrival was made known, and thus our room became besieged by Jews, so that we were obliged to shut the door, and to allow only a certain number to enter at a time. A large number of tracts were distributed."

The next day he was visited by an old Jewish acquaintance, who communicated some interesting statements concerning what had happened in favor of christianity among the Jews in that place.

On the third day, a Jew, apparently sincere, called at his room, and after some conversation retired, taking with him a copy of the Jewish German translation of Isaiah. On reaching home, he spoke to his father-in-law of the fine translation he had received, and directed his attention to the fifty-third chapter, "Who hath believed our report," &c. The old man perused it, and it seemed to make a deep impression on him. When asked his opinion about it, he said, "The prophet speaks of a person who shall come, be rejected and despised, but who shall nevertheless be the Redeemer from sin." After having given this natural exposition of the chapter, the old man became very uneasy, exclaiming, "This is a difficult matter:" adding, "it is quite favorable to the Christians." Then he asked his son-in-law what we, the Missionaries, said on the chapter? The latter observed that we expounded it the same way he had done. The old man confessed he could not contradict the assertions deduced from this chapter; but he added, "Perhaps the Missionaries have purposely made a wrong translation." It was then proposed that they should compare it with the original: this they did, and the result was, the true translation was justified, and the exposition confirmed. The old man then became more uneasy, but at length took refuge in the commentary of Rashi. After a critical examination, however, of the chapter, the ill-grounded explanation of Rashi contributed only to confirm the old man in our view of the chapter, and he pronounced Rashi's explanation to be wrong.

We have great reason for gratitude to Almighty God, for the success which we have had with the Jews here. In no place have we found them so disposed to hear us. We may hope, assuredly, that the knowledge of the Lord their Redeemer is approaching them.

JEWS IN BAVARIA.

The Rev. J. C. Reichardt estimates the number of Jews in Bavaria at 53,400; who, he says, are more enlightened than in any other land, and are on the whole not unfavorable to Christianity.—*N. Y. Observer.*

There are found here many Jews, who, under conviction of their own insufficiency, and the insufficiency of the ground on which they had hitherto been building, feel a hunger and a thirst, after the righteousness of God, and a hearty desire that their souls may be at peace with him. Some of this class, whom I found really enjoying religious conversations, and the acquisition of German Bibles, which they were very anxious to possess, asserted that they themselves wished to become Christians, and that many of their friends and acquaintances had often expressed an equal desire. In Bavaria it is, indeed, not uncommon for Jews to turn Christians; but however pleasing this circumstance may appear, it is to be lamented that the Gospel, as the power of God unto salvation, has not been so inwardly effectual on the hearts of these new converts as one could wish.

One convert, however, a young minister in the Protestant church, whom I had the pleasure of meeting unexpectedly, I can happily state, is a truly pious

man, and a very zealous promoter of the Gospel among his brethren the Jews, and among Christians. His father, a very respectable Jewish merchant, had sent him to the University, wishing him to become a physician, but during his studies his mind was directed to think most seriously about religion, and he commenced attending regularly the divinity lectures, in order to prepare himself for the ministry. This important change, and new course of life, had not the least influence on his father to lesson his affection toward him; but on the contrary, he continued to support his son during his academical years, and has ever since, with the rest of his family, even after his baptism, and entering the ministry; nor has he ceased to live with him on the most friendly terms.

REV. JOSEPH WOLFF,

A Converted Jew, and Missionary to the Jews.

The London Jewish Expositor contains letters from Mr. Wolff as late as March 7th, at which time he was in the island of Cephalonia, being about to proceed to Corfu and Alexandria, to which latter place his lady had already gone.—*N. Y. Observer.*

JEWS IN TURKEY.

Extract from the Report of the Female Jews Society, Boston.

Mr. Brewer having been requested to transmit all important information concerning the Jews, mentions Salonica, the ancient Thessalonica, as an important station for a Missionary. The particulars concerning the Jews of that city were, he says, "obligingly communicated by Benjamin Barker, Esq. agent of the Bible Society in Smyrna." The number of Jews in Thessalonica is from 25,000 to 30,000; they have one chief Rabbi with a considerable number of others under him, 36 synagogues, a large school and several smaller ones; their language is the Jewish-Spanish, which they read and write with the Hebrew characters; and those who have had a superior education know likewise the Hebrew, in which language their sacred writings are kept. There are amongst them a few bankers and merchants, and the rest are divided into brokers, shopkeepers, &c. They are very industrious, and like the rest of the Jews in the Turkish empire, their chief aim is to amass money. On account of their number they enjoy a little more consideration than in other parts of Turkey, as their annual taxes are more considerable. In short, they are in commerce the leading wheel, for on their Sabbath nothing hardly is done in the city, and the streets and bazars appear to be deserted. I sold many books to them whilst I was there, of the prophets and even New Testaments, and distributed a great many Tracts, and excited in them the spirit of inquiry. One in particular, told me that he was persuaded that Jesus was the promised Messiah.—I had several interesting conversations with him, he appeared in good circumstances and earnest in what he advanced. In my opinion, if any thing can be done for the Jews in this land of barbarism, Thessalonica offers a fine field."

In the same Journal he mentions a little excursion to a Jewish village, accompanied by his teacher in Jewish-Spanish, and presents us with a glance at one of the Jewish superstitions.—"We were kindly received," he says, "at the residence of the chief Rabbi, where, notwithstanding the poverty of the house, the shelves were stored with 30 or 40 volumes, some in Jewish-Spanish, but principally in the Rabbinical character, and filled with Rabbinical legends. At the inner door also, as elsewhere, my attendant pointed out the name of Jehovah, written in Hebrew, and fastened as a charm on the door posts. It was contained in a cylinder of tin, through a small opening of which it was visible. This is universally regarded by these people as a security against evil spirits."

RELIGIOUS STATE OF GREECE.

The Rev. John Hartley, Missionary of the Church Missionary Society, under date of Nov. 2, 1827, writes as follows:

On arriving at Syra, (an island in the Grecian Archipelago) I had the pleasure of meeting my valued friend, the Rev. Josiah Brewer, one of the American Missionaries, and in his company made the remainder of the tour. We visited the islands of Myconi, Tino, Delos, Syra, (a second time,) and Hydra; and afterwards landed at Napoli di Romania,

and thence proceeded by land to Argos and Corinth We then crossed the Isthmus to Cenchrea, and at length arrived at Egina.

I am happy to inform you, that our travels have not been without benefit, and that they hold out the prospect of still greater. We have established depots for the sale of the Scriptures in almost every place of importance which we have visited; and are glad to find that there is an encouraging demand for them.

Such a revolution of mind has been keeping pace in Greece with political changes, that in the event it may produce consequences of incalculable importance. I do not believe myself exaggerating when I say, that by far the greater proportion of thinking men are no longer believers in the dogmas and inventions of men; every where I hear them speaking of the Reformation of Religion; & such a thirst for information is afloat, and such a free spirit of examination, that we cannot but hope for the most beneficial results. It cannot, however, be denied, that there is a strong tendency to Infidelity: yet from the readiness with which I find persons lending an ear to the Evidences of Christianity, an retracting error when made acquainted with their force, I conceive that scepticism is rather in Greece the result of want of information, than of opposition to truth.

The important public events which are taking place in this quarter will universally attract the attention of politicians; but they will, I trust, much more call forth the prayers and exertions of Christians. This is a crisis, on which the religious, no less than the political state of the East, for ages may depend. And while we rejoice to hear of the *yoke of the oppressor broken* and of the *captive freed*, in a sense which is but limited and earthly, shall we not be much more solicitous, that that freedom may be imparted to the people of Greece which no tyrant can ever violate, nor any period of time bring to a termination? How many will exult to find the classical recollections of Sphacteria and ancient Pylos associated with the brilliant achievements of the British Navy! And ought not Christians, impelled by a sacred patriotism towards that heavenly land of which they are denizens, and fired by a holy and ardent allegiance to that Sovereign whose blood has forever redeemed them, and whose Spirit is their constant support, to renew their efforts on an occasion like the present; and to watch that an opportunity may not be lost which perhaps will scarcely ever return? If there should be found, at present, a few faithful servants of Christ acting in the spirit of that resolution which was adopted by St. Paul in a large city not far distant—*I determined not to know any thing among you, save Jesus Christ and him crucified*—I feel persuaded that effects of a similar nature would not be wanting; *my speech and my preaching was—in demonstration of the Spirit and the power.*

On the 10th of January he adds—Things are very encouraging in Greece, though difficulties may be foreseen.—To-day a Greek Ecclesiastic has been with me, who appears deeply concerned for his salvation. May many others have a similar experience! Should the present most liberal Constitution be actually established in Greece, there will in a few years be a wonderful field in this interesting country.

[In connection with these facts, it is cheering to reflect that our worthy countryman, the Rev. Jonas King, is already on his way to Greece—richly furnished with Bibles and Tracts, and, above all, with an ardent desire to benefit the people to whom he is sent.]—*N. Y. Obs.*

INDIA.

Dr. Carey's Letter to Elder Joseph Maylin, Penn Township, near Philadelphia, dated Serampore, Jan. 7th, 1828.

My Dear Brother Maylin,

It is with no small pleasure that I received a letter from you, and find from it that you are still in sufficient health to continue engaged in the work of the Lord. That work is the most important work in which a human being can be employed, and the effects proposed to be accomplished thereby, the greatest that can be imagined, being nothing else than the reconciliation of lost sinners to God, the removal of the obloquy universally cast on the name of our Redeemer, and upon the whole general government of God by man's voluntary choosing the ways of sin, in preference to his commands, and remaining in a state of condemnation and ruin, rather than take refuge in the

death of our Lord Jesus Christ. The work of the ministry not only has for its object the salvation of individual sinners and the removal of the calumny thrown on the Divine government. but it aims at the universal destruction of all that opposes the character and government of God. the universal publication of free salvation through Christ, and the universal establishment of his kingdom through the whole earth. This great work is now going forward, and has made a progress already, such as might fill the mind of every one with pleasure and confidence, who has like me, seen the amazing events which have taken place within the last forty years. Still however, so much remains to be done, that we can only view what we see as a small shower preceding a great and fertilizing rain, or as the opening of the buds in spring, which presents the prospect of a fruitful season.

I have, unworthy as I am, and useless as I have been, been employed in the work of preaching the gospel for thirty-seven years; thirty-four of which I have spent in India, and now I see India presenting an aspect as different as possible from what it did when I first landed in it. I believe very little of the change in the circumstances of India, has arisen from my labors, but a change is evident on every part. The Gospel is not only preached. and in many instances received with delight among the natives at all the stations, from Hurdwar to Ceylon, but at all the military stations, particularly at Cawanpore, the place of your former residence in the province of Owd. And at many of the civil stations, it is sought after with eagerness, and heard with delight.

By our mutual friend, Mr. Blackie, I have the pleasure of sending you a copy of Martyn's Persian New Testament. I send you my own library copy, for I believe another is not to be obtained in India. I have also sent you several of the latest monthly numbers of a work, entitled, "The Friend of India," and two numbers of Periodical Accounts of the Serampore Mission, with the last Annual Report of the Calcutta Baptist Missionary Society, Auxiliary to the Baptist Missionary Society in England, formed in the year 1792.

I am, my dear Brother, very sincerely yours, WM. CAREY

SUNDAY SCHOOL IN INDIA.

You would be pleased, says a female Missionary at Oodooville, (Ceylon,) in a letter to a friend in this city, dated Nov. 27, 1827, to spend a little time in the Sunday School at Oodooville. especially if you should contrast the female department with what it was one long year and a half, when we could only get three girls to attend, and almost despaired of ever doing better The people seemed to retain their strong prejudices here longer than elsewhere,—but now, there are about 100 girls at the School, and at church every Sabbath. Few of them are yet able to read, having been at the school but a short time. They all learn more or less of a small catechism; some of them a second, and others a third, of a higher grade.

THE BIBLE IN MEXICO.

It was mentioned in the last Report of the British and Foreign Bible Society, that Mr. Thomson had been re-engaged as an Agent for the term of two years, to be spent in the city and State of Mexico. A letter from his pen. dated Mexico, Sept. 22, 1827, gives information that since his arrival in that capital, he had distributed about 400 Bibles and upwards of 500 Testaments.

At St Augustine de las Cuevas, 12 miles out of the city, and at present the seat of government for the State, he had several interviews with the Governor, the Rector of the College, and other individuals, all of whom were favorable to the distribution of the Scriptures and the advancement of education. The Rector, who is a Priest, even became of his own accord, a member of the British and Foreign Bible Society, by the payment of the requisite subscription. His name is Jose Maria Alantara. A short time after, two other Priests, in the city of Mexico, followed the same example.

On the 23d of October, Mr. Thomson set off for Queretaro, 80 miles N. N W. of Mexico, and arrived on the 29th. On the following day the sale of Scriptures began,—notice of the same having been given by a printed advertisement, in which was specified the number of books on hand, the price, and how long the sale would continue. At the end of eight days there had been sold 125 Bibles, 150 Testaments, 80

copies of the four Evangelists, and 95 of Luke and Acts. Total, 450 copies, (of all descriptions,) for which he received *seven hundred and forty-one dollars!* Consequently, the average payment for a *Bible* must have been about $4, and this, notwithstanding their supposed value was diminished by the absence of the Apocrypha. When it is considered that Mexico is eminently a Catholic country, these facts are truly surprising, and full of promise.

N. Y. Obs.

In the course of the sale several pleasing incidents occurred, which we cannot better relate than in the language of Mr Thomson.

On the second day, Father Cuevas paid us a visit, and brought with him the Prior of his Convent. The Prior bought some copies of the Scriptures; and he and his companion sat for about an hour and a half in our sale-room, conversing upon various subjects, and recommending to those around to purchase the Scriptures offered to them at so low a price. The following day in the morning, I went to the Convent, to pay my respects to the Prior and his friends. Whilst we were conversing, a message was brought to Father Cuevas that two ladies were at the door, wishing to speak with him. You will observe, that the lobby is the utmost length to which ladies dare go in a convent of Friars: of course then, our friend did not bid the ladies step up, but stepped himself down to speak with them. In a few minutes he returned, and told us that the ladies were persons of the first rank in the place, and that they were inquiring about the Bibles, whether or not it was right to buy them and use them, and of what kind, size, price, &c. they were. He returned to them immediately, taking those books with him which he had himself bought, to show as specimens. I sat about a quarter of an hour longer with the Prior, but our friend did not return to us. On coming away, and in passing through the lobby, I found the two ladies still engaged in close conversation about the Bible with our friend, and another Friar who had joined them. I stopped a few minutes, and had a share in the conversation, which ended with the Friar saying he would call on me about two hours after, to choose Bibles and Testaments of each kind, to be sent to the ladies for their inspection and choice. At the time agreed on, the Friar called, and sent a specimen of each kind, in the best binding. The ladies kept all that were sent to them and the Friar called next morning to pay for them, bringing at the same time, another order to the same amount, for some others of his friends; making, in all, thirty-five dollars.

Previously to putting up advertisements, the laws of the city require that leave be obtained from the Prefect to do so: I therefore called upon him for this purpose, and showed him what I intended to post up. He gave me full liberty; and in course of the day, he came himself and bought a copy or two of our books. A day or two after, he called again, and brought his family and a relative or two with him, and bought some other copies for himself and them. I was particularly pleased with the feelings expressed by a young lady, who, I believe, was his sister, or his wife's sister. She seemed greatly pleased with her purchase, when she had bought a Bible; calling it, with emphasis, *her* Bible: and she seemed, by what she said, to anticipate the pleasure she should have in reading it. In the course of the sale, there were several instances exhibited of this pleasing attachment to the sacred volume, and an anticipated enjoyment in its perusal. Such instances were truly gratifying; and may such individuals abide in their first love, thus manifested to the word of God!

There were several Priests who came to purchase, and took with them one, two, or more volumes. Friars, also, of various colors, (Black, Brown, Blue and Grey,) came to our sale, and went away with the same treasure: and all seemed to be pleased. One morning before breakfast, and before the usual hour of commencing sale, somebody knocked at the door; and upon opening it, in stepped a Grey Friar, saying, he had heard that I had Bibles to sell, and that he wished to see them. I showed them to him: he bought one, and paid for it, and courteously withdrew. A gentleman, the member of Congress who called, along with Father Cuevas, the first evening after my arrival, came many times and bought several copies for himself & friends. With this gentleman I had much conversation as to what is the

genuine religion of our Lord Jesus Christ, as it is unfolded in the New Testament. This same individual afterwards introduced me to the Governor of the State, and to some of his fellow-members of Congress.

The muleteers who brought the Bibles here from Mexico, upon taking leave to return home, earnestly petitioned me for a book to read in the evenings, when, on their journeys, they are encamped in the open air. I gave a New Testament to one of them, and a copy of Luke and Acts to another, with which they were very much pleased.

A native of Spain, who lives here, and goes about selling little articles, used to come almost every day to our sale room: one afternoon, when we were alone, he showed a strong desire to possess a New Testament; and said he would try if he could gather together the price of one, before the sale was over. I told him to try what he could do; intending to give him one, should he fail. In conversing further, I found his circumstances to be very low, and that he had a wife and two children. Upon rising to go away, he offered me some of the little articles he was selling, in exchange for a New Testament; manifesting, at the same time, an earnest desire to possess this volume. I gave him a New Testament, without receiving any thing from him in return; requesting him to read it frequently in his family, which he promised to do. He was truly thankful for what he received; and I hope this New Testament will prove a consolation to him and his family, in their low estate.

SANDWICH ISLANDS.

The Christian Church in this country, and the public at large, are acquainted with the hostility which our Missionaries at some of the Sandwich Islands have suffered from the hands of ungodly foreigners, principally Englishmen and Americans. Their lives have been more than once endangered by the violent attacks of seamen, merely because the progress of the gospel among the natives had induced the chiefs to adopt some new regulations, by which the licentiousness of the foreigners received a check. The Rochester Observer contains a letter from Mrs. Bingham to her friends, by which it appears that their sufferings and dangers were renewed near the close of 1827, and that they were felt at two of the stations; at Lahaina on Maui, and Honolulu on Oahu.

It appears that Mrs. Bingham left their station at Honolulu on the 10th of July, on account of the debilitated state of Mr. Bingham's health, & spent about two months on the Slope of one of the mountains of Hawaii. They spent a season at Lahaina on their return, and were there with Mr. and Mrs. Richards in October. In reference to this attack Mrs. B. says, under date of November 5.

"Perhaps you cannot well conceive that danger is seriously to be apprehended. We would that it were the noisy *words* of wrath alone, of which, in the retrospect of our history, we had to speak. But as you have before seen, it is not. It is now not two weeks, since to loud and boisterous words of wrath, which fell upon our ears, succeeded the terrific sound of canon balls flying over our heads. These were not acknowledged as aimed at the missionaries, nor were they threatened against them; but out of five, one or two passed so in the range of the house as to leave it difficult to determine on which side of it they flew. * * I will not here enter into particulars of this affair,—you will probably learn them in some other way. It was to us a serious night. We took up our five little ones, and dear Mrs. Richards* from her couch and retreated into the cellar. This retreat, however, afforded but little of the feeling of security, as the walls of the house were stone, so slightly constructed as to be easily demolished by cannon balls. A day or two after the firing, Mr. B. and R went back a little, and brought with them, on their return one ball. It weighed 9lb.

"It was, indeed, a trying hour; but then, as in seasons of peril before, we experienced a gracious deliverance from harm. What will be the result now, we cannot say. But this we do know—God's will, respecting us, is good. Oh, to be always ready to say, from the heart, "Let thy will be done !"

* Mrs. Richards was suffering much at the time from nervous irritably.

In reference to troubles at Honolulu she writes at the same date. She mentions the ship Daniel, from the crew of which, encouraged by their captain, the Missionaries suffered much at Lahaina in the fall of 1825. She adds: "The same ship and captain, with nearly 30 others, are now in port, at Honolulu.—Vengeance is threatened on the heads of those who have dared thus to expose to view the dark deeds which have so long claimed concealment in this distant corner. Early yesterday, (Sabbath morning,) an express arrived, by canoe, from Oahu, to the chiefs in this place, informing them of the agitated state of things there, and the vowed determination of capt. B. joined by some other English whalers to sail shortly for Lahaina, to punish the missionaries. In case of any interference from the chiefs or people, to protect them, the village is without ceremony, to be fired upon. A note from Mr. C. the only one of our number at present at Oahu, gave in substance the same information. In the course of the day a vessel arrived, by which we had more particulars. The whole deportment of the governor of this island, with his wife, the mother of the late queen, and the young princess, and indeed all the chiefs, is exceedingly interesting, and did they know how to act, would be equally encouraging. But the purport of the advice to them from the king and Boki, reminds us of the divinely inspired admonition, "put not your trust in princes."

On the 6th of November Mr. and Mrs. Bishop, who had been four days at Lahaina, sailed for Oahu. On the 7th, vessels arrived from Oahu, inviting all the high chiefs of the windward Islands to attend a general council at Honolulu.—The little band are now in great perplexity, and Mrs. B. writes on the evening of the 8th, as follows:—"Most of this day has been spent in consultation endeavoring to ascertain what, in God's holy providence, is required of us—whether we are called to go together to Oahu—or whether one or both families were to remain here—whether to remain quietly, making no particular provision for our safety in case of an attack, or whether to request of the chiefs some aid and flee with our little ones, into the interior of the island. No light has appeared to mark, distinctly, any course. The result of our deliberations, as the day drew to a close, seemed to be to impress still more deeply on our minds, the weight of our perplexities—the need we have of more light to direct our way, and of our absolute dependence on our Divine Leader for guidance, support and protection. We took our tea, put our little ones to sleep, and sought again to come before our gracious Master. There were but us four; but if met in his name, how exceedingly great and precious his promise! We sung, from the Village Hymns, "Give to the wind thy fears," &c., then read the 27th Psalm, knelt down and sought to commit ourselves and our work into his holy hands. We sung again, "God moves in a mysterious way," and once more presented our supplications before him. It has been a sweet season. *Oh, may my lot be with Jesus' little flock, in life and in death!*"

On the 12th Mr. and Mrs. B. left Lahaina for home. Concerning subsequent events we have no particulars, except those contained in the concluding paragraph:

"*Honolulu, Dec.* 18.—You will feel desirous my dear friends, to have the history of the little period between this and my last date, at Lahaina. But it is hardly possible for me to give it to you now—not even briefly. I must call upon you, however to praise God for his loving kindness—it is great towards us. We have been carried through one interesting scene and another, and are still the monuments of his kind and merciful care. Almost all the chiefs of the nation have been assembled here.—Some good has been done by it we hope. You will see accounts of this period, or I would exert myself, difficult as it is for me, to give you some particulars. The dark clouds have been, for a little time past, gradually breaking away—the sea still remains rough. What would my feeble spirit once have done, even in anticipation of the passing scenes of the present day? 'Tis God that gives me strength."

Two thousand and four hundred families were found destitute of the Bible in Philadelphia! They have since been supplied.

Domestic Intelligence.

GERMAN REFORMED CHURCH.

The stated annual meeting of the Synod of the German Reformed Church will be held at Mifflinburg, Union county, in this State, on the last Sunday in September next, ensuing.

The Missionary Society will hold its second annual meeting, agreeably to the constitution, at the same place, on Wednesday, the third day of the session, at such hour as the Managers may then appoint.

The examination of the students in the Seminary will take place on the Wednesday and Thursday next preceding the meeting of Synod.

Some subjects of peculiar importance will claim the attention of Synod. Among these are the proposed new constitution upon which this Synod must decide, and the Theological Seminary.

We can see no good reason to conceal the fact that the present state of this institution is extremely precarious, and that the most prompt and energetic measures are necessary to save it from dissolution. If an exposure furnishes matter of triumph to our enemies, it apprises our friends, at the same time, of the danger, and enables them to provide the proper remedies in season. Concealment may gratify a false pride, in which we see nothing of much value, while it perpetuates the evil and compels us to suffer without the hope of relief, and without the consolation even which the sympathy of friends might afford.

In the January number of the Magazine we gave a view of some of our difficulties, and suggested the mode in which it appeared to us that they could be easily removed.

Some of our brethren paid attention to our appeal: collections were taken up and Education Societies were formed in a few congregations for the relief of our necessitous students. By this aid, and the appropriation of a part of the missionary funds to the same object, the young men who were then in distress have been happily freed from their embarrassments, and will now soon enter, or have already entered the field of labor. These brethren are entitled to our thanks and to those of the Reformed Church; not because they have exceeded their duty; for this they certainly have not done: but because they have done what they ought to have done, and have shewn by their example both what can be accomplished by activity and zeal, and what every brother ought to do.—To them in part the church is indebted for the service which these devoted young men; for such we believe they are; will now be able with divine assistance to perform, and we trust that God will not suffer them to lose their reward.

But the other part of our representations, the fact that there is no money in the treasury to pay the current expenses of the Seminary, and to meet the demands which became due on the first day of April, has received no attention. Those demands therefore remain unsatisfied, except about one third part which was assumed and paid by an individual, the Rev. Mr. Reily. The remainder was assumed by two other individuals, who pledged themselves to the Board of Directors for that amount, but have failed to redeem their pledge. Of the causes of this failure we are not informed, as no communication has been made to us on the subject. Its effect upon the operations of the Seminary is extremely embarrassing. The presiding officer having exhausted his own resources, possesses none from which the existing deficiency can be supplied; and he is therefore now destitute

of the means of support. Another half years' expense will be due on the first day of October, and no measures, that we have heard of, are yet in progress to meet these accumulating demands.—What shall we say to these things? Our brethren know that we have a Theological Seminary, necessitous students, and missionary grounds to provide for; that the Seminary needs, *and, soon must have,* a second professor; that the buildings, *if they are conveyed to the institution,* require considerable alterations and improvements to fit them for use; that the library is in want of many additions, especially of English books; and that many incidental expences occur and must be paid: they know that the interest of the capital on hand cannot exceed 420 dollars a year, and may fall much short of it: they know that our dependence is almost entirely on their individual exertions in their own congregations; and that, if they neglect their duty, we must either expend what has been confided to us for a permanent fund, or cease immediately from our operations, abandon our institutions, and give up the church to destruction. Are they prepared for this result? will they take upon themselves this responsibility? will they answer for this catastrophe to the Christian public and to God? We assure them that this result is all they can expect from the course they have pursued, and that they must now make up their minds either to act vigorously for our institutions or to abandon them. To purpose to do something *after a while* is worse than useless: it serves to quiet the conscience of a negligent man for the present, and by keeping him composed and satisfied with himself, it effectually prevents him from doing any thing at all. These promises, though coming from professed friends, are as fatal to us as the hostility of avowed enemies: the latter would kill us by stabbing, and the former by famine. Which of these is the most cruel? Doubtless that which is the most lingering. Yet the author of this murder conceals the turpitude of the act from himself by always *intending* to bring us some food before we die.

The critical time is at hand when the friends of the Seminary and the Church must support their cause by prompt and vigorous action, or suffer an irretrievable overthrow. They must make the funds and the other interests of the Seminary a serious business, and set about the doing of it without further delay, if they desire the institution to subsist any longer. We are heartily weary of being told to trust in Divine Providence while no adequate means, or no means at all, are employed to ensure success. We know of no promise of Divine aid in the Bible which does not require a diligent and faithful use of all accessible means for the attainment of our end, however laudable and pious that end may be. Even a Heathen fable, without the Bible, taught us in our childhood, that those who would succeed in any enterprize must put their shoulders to the wheel; and that God will regard their supplications for his aid only when they are themselves faithfully employed. Unless we adopt this method, our trusting in Divine Providence is a vain conceit which neither honours the Deity nor benefits ourselves: it is in truth nothing better than a foolish desire that God may come and do for us what we have no inclination to perform. We cannot perform the duties of the Seminary and at the same time procure the means for its support. To the former we have attended. The professor has devoted to it all his time and strength: he has sacrificed to it his pecuniary interest and his personal comfort; and what is more, he has very seriously, and perhaps irretrievably impaired his health

The latter is the duty of our brethren.—Let them determine whether they will perform it or not. A continuance of the present deplorable state of things will very soon bring the question to a decision: and if it be decided against our cause, we call God to witness that we have been foiled only by the negligence of those who ought to have aided us, and that the sin of such a failure with all its disastrous consequences lies at their door. They may censure our freedom or charge us with harshness or with weakness, and pronounce all we have said,—what they please; but the truth remains the same: it is by their fault that the opening and lovely prospect of the church is destroyed; and upon them the responsibility lies.

The Board of Missions who may be elected at the ensuing meeting of the Society will appoint another Editor of the Magazine. The present Editor is compelled by his ill health to devolve this labour upon other hands. Having already sufficient employment in the Seminary he would not have been persuaded to undertake it, important as the object appeared to him, if he had not received assurances of assistance which would have made his own labour comparatively easy. The expected assistance having totally failed, the Editorship has been to him a most oppressive burden, and the principal cause of the rapid decline of his health. It has been attended also with very vexatious circumstances which have not a little increased its burden.

We hope that efficient measures will be taken to increase the subscription.—In very many of our congregations we have not one subscriber; in most others but few; a considerable number of our clergymen do not take the Magazine.—This surely is not as it ought to be. We know too that nothing but the exertion of the pastor is wanting in many instances to procure subscriptions from his people In other instances we acknowledge with gratitude that the pastor has done his duty, though the success has not been equal to the ability of his people. To these brethren we say, It is not according to your success, but according to your faithfulness that God will judge you.

The German Periodical has not been commenced, because sufficient encouragement has not been obtained. We hope the Board of Missions will take effectual measures to procure the needful patronage, appoint a German Editor, and commence the publication without delay. We learn that the Lutheran Church has it in contemplation to publish a similar work. We hope they will undertake it in good earnest. The two publications ought to co-operate cordially and zealously in the same great and holy cause; and we trust that God will give us intelligence and piety enough on both sides to see that the interests of true godliness are all that we ought to pursue, and that whatever has not a tendency to promote these ought to be avoided.

If both these publications cannot be supported, we hope that the two churches will unite in supporting one. Our object, as we have already declared, is not to benefit our own church as such, but to promote as much as possible the great and excellent cause in which Christians of all denominations are engaged, namely the cause of true vital godliness.

AM. EDUCATION SOCIETY.

It appears, from a communication of the Secretary of this Society to the New York Observer, that he has recently secured in that city, by subscription or pledges, 106 temporary scholarships; some of which have been announced before. The form of subscriptions is that of annual sums of $75, to be continued

for 7 years. Brick St. Church and Congregation subscribe 30; Laight St., 30; Cedar St., (including donations of $741,) 20; Broome St., 10; Rutgers' St., 9; Bleecker St., 5; Female Education Society in another church, 2. Total 30, $7,950; making in 7 years, $55,650.—The Secretary adds:

"In the two last mentioned churches, the subscriptions are not yet completed; and the hope is entertained that further aid will be received. The object has been presented to several other churches in New York, and the encouragement given that something will hereafter be done in aid of it. The three Presbyterian churches in Newark, it is hoped, will, by their joint efforts, provide for 20 young men more.

"The clerical members of the Board of Directors of the Presbyterian Branch of the American Society have consented to undertake agencies, for the purpose of presenting the object to other churches; and the Rev. William T. Hamilton, of Newark, has been appointed to an agency of three months for this purpose, and his people have generously consented to relinquish his services for that period, that he may accept the appointment. In the mean time, applications for aid are increasing; and taking into view those which are made to the Parent Society and its various Branches, they are more numerous than can be met without a large increase of the funds. May every friend of Christ, and of the souls for whom he died, join continually in earnest prayer to the Lord of the harvest that he will send forth faithful laborers."

Education among the Methodists.

The impression has very generally prevailed, at least in this section of country, that the Methodist Society pays no attention to literature and science.—How totally groundless this opinion is appears from the report of the committee on Education, which was read to the late General Conference, and published at length in the papers of this denomination. We have read the report with much interest and pleasure in Zions' Herald, a well conducted Methodist paper published at Boston. It is too long for insertion in this work. The following abstract is from the Vermont Chronicle. We are, however, not a little pained by the information contained in the last clause of this article, viz: that the Conference have resolved to decline all co operation with the American Bible Society. We cannot see that any thing is gained for the cause of Christ by such a course. On the contrary it does appear to us that harm will be done by it: it tends to destroy that concert in operation which is so powerful and so necessary to produce the greatest effect with the smallest means: it impairs the harmony and the elevated liberality of sentiment, which the union of the different denominations in our general institutions is so happily adapted to produce and cherish, and on the contrary nourishes all that is narrow and selfish in sectarian feelings. That a denomination so numerous, so powerful, and so respectable for piety and zeal, should thus resolve to retrograde, appears to us of bad omen, and awakens none but the most painful reflections.

During the late meeting of the General Conference, a long Report was made by Rev. W. Fisk, Chairman of the Committee on Education, from which we gather the following facts.

The Mississippi Conference has under its care the 'Elizabeth Female Academy' at Washington, Miss. A similar institution has been commenced at Tuscaloosa, Alabama. In Illinois, two literary institutions are in progress, both settled on Trustees for the Methodist Episcopal Church. The Ohio and Kentucky Conferences have under their care the "Augusta College," a chartered institution, with funds to the amount of $80,000, besides a valuable Library, &c. It is situated at Augusta, on the Kentucky side of the Ohio, and numbers about 140 students, including those of

the preparatory schools connected with it. The College proper is under the care of a President and three Professors. Madison College, Union Town, Fayette county, Pa. is under the care of the Pittsburgh Conference. It was chartered last year, and has received a grant of $5,000 from the state. It has five Professors, and 107 scholars, 45 of whom are in the College classes. A subscription is open, and now amounts to $6,000, for the establishment of a College in the Virginia Conference.—Tabernacle Academy, Mt. Ariel, S. C. is under the care of the South Carolina Conference. It is incorporated—respectably endowed—has four teachers and 140 scholars. The New York Conference have an Academy in the city, with 80 or 90 students; and at White Plains there is another under Methodist influence. The Genesee Conference has an incorporated Academy at Cazenovia, with funds to the amount of fifteen or twenty thousand dollars. The Maine Wesleyan Seminary is under the care of the Maine Conference. It numbers about 140 scholars. The New England Conference have under their care the Wesleyan Academy at Wilbraham, Mass. It has funds to the amount of $25,000 and more than 100 students. The establishment of a University for the whole connexion has been contemplated, but for various reasons is not thought expedient at this time.

The Conference have resolved to establish a Bible Society of their own, and in consequence to decline any co-operation with the American Bible Society.

Vt. Chronicle.

INDIAN MISSIONS.

Third Annual Report of the Canada Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church.

The third anniversary of the Canada Conference Missionary Society of the Methodist Episcopal Church, was held in the Methodist Chapel in the village of Hamilton, Gore District, on the first day of September, 1827.

Besides a large congregation of the white inhabitants, about forty natives were present, who came from the Grand River, and the River Credit.

The Rev. Dr. Bangs was called to the chair.—He delivered a very able and affectionate address on the rise, progress, and importance of Methodist Missions in North America, after which several other interesting addresses were delivered.

As instances of the solicitude of natives to obtain information, the Rev. W. Ryerson stated the following incidents:—

The head Chief of the Simcoe Indians came to solicit a missionary for the purpose of instructing his people. He had built a house on an island in Lake Simcoe, which he offered for the use of the Mission. He said that he and his people were very willing, as far as was in their power, to aid in supporting a Missionary.

As a further demonstration of the generous disposition and ardent desire of these humble enquirers, to have their children instructed, the women, Mr. Ryerson stated, had presented him with a quantity of their ear rings, broaches, breast plates, and trinkets, requesting him to sell them and purchase books for their children. This jewelry, the token of Indian benevolence and effect of Gospel influence, was presented to the Assembly, and appeared to inspire a liberality of feeling in the minds of those present, which will no doubt be beneficial to the cause of Missions.

About 14 children from the Credit School, exhibited specimens of their writing, read to the Assembly in the New Testament and English Reader—spelt very correctly, (out of the book) in four syllables, repeated the Lord's Prayer and Ten Commandments both in English and Indian—and concluded by singing the following Hymn in Chippeway and English:

The praises of my tongue,
I offer to the Lord;
That I was taught and learnt so young
To read his holy word.

After the sermon and ordinations by Bishop Hedding, on Sabbath, Mr. Davis, an aged Chief, addressed his brethren in the Mohawk, after him the son of a Cayuga Chief, (William Doxtater,) read a portion of the Mohawk Gospel of St. Luke, and expounded it to his brethren. This youth, of about 20 years of age, was lately converted,

since which he labors with much perseverance and fervent zeal, watering the word with his tears, and promises great usefulness to his nation: Peter Jones then gave a short address, both in the Chippeway and English, and was followed by another Indian youth, and one of the Scholars, who related in broken English his awakening and conversion. The exercises were highly interesting, and great attention and solemnity prevailed throughout the meeting.

Kingston Adv.

Baptist Indian Mission.

We take much pleasure in laying before our readers the annexed communication from the Honorable Richard M. Johnson, of Kentucky.—The interest which that philanthropic gentleman has manifested in the cause of Indian reform, will entitle him to the respect of good men every where. His efforts have been as persevering as they were well directed, and the happy results are beginning to be realized to an unexpected extent.—*Col. Star.*

Choctaw Academy, Blue Spring, June 24, 1828.

It is already known to you that the Choctaw Nation has located a school at this place under the name of the Choctaw Academy, under the superintendence of the government of the United States and the Baptist Missionary Society. The School consists of one hundred students from the following tribes, the Choctaws, Creeks and Pottawattamies.

The whole establishment is supported by their own funds according to the number of scholars from each tribe.

Upon my return home, about the first of June, I was very much gratified that there existed a most extraordinary revival of religion in this neighborhood; about two hundred and fifty new converts have already joined the Crossing Baptist Church, about two miles from the school. I am not able to speak with precision as to the vast number who have joined the adjacent churches.—The most pleasing part of my narrative is yet to be told, I mean the influence which this stir of religion has had upon the students of the Choctaw Academy. Before my return home, a number had been baptized and joined the church at the Great Crossings, and the respectable Methodist Society at Georgetown, about four miles distant. I had the satisfaction myself to see other students added to the Crossing Church, a few days since, at which time fifty were baptized. This solemn ceremony was performed in the presence of several thousand admiring and deeply affected spectators. The interest of the scene seemed greatly to be increased by the fact that the native sons of the forest composed a part of the subjects for baptism; thirteen or fourteen have joined the baptist Society, and eight or ten are members of the Methodist Society in Georgetown. These converted students are composed indiscriminately of the young men and boys down to nine years of age. The son of the Creek chief Opotho-lo-hola, about nine years old, gave in an experience before he was received by the church, which astonished every beholder, and is the theme of conversation in every private circle. The experience of many others has not been less extraordinary and interesting. The students have their prayer meeting this night in my house, by invitation, and they have their regular weekly prayer meetings at their school rooms; and in their devotion they would not be disparaged in comparison with their white brethren for interesting and correct views on the subject of religion. The greatest pleasure that I experience from a communication of these facts arises from the conviction of my own mind, that the change is real and of Divine origin, judging from the change in their conduct, in their temper and in their dispositions. Their humility and meekness would do honor to any christian community. The Christian may rejoice in the full confidence that God, in his Providence has smiled upon this institution, and intends it for the useful and desirable purpose of c[illegible]izing and christianizing our red brethren within the United States. That the wilderness may blossom as the rose is the prayer of your sincere and devoted friend.

R. M. JOHNSON.

N. B. Since finishing this very rapid sketch, the Rev. Mr. Vardeman has paid us a visit, and he informs me that within the last six months he has baptized about 500 persons. The Rev. Silas M. Noel has the care of the church at Great Crossings. R. M. J.

CHEROKEE INDIANS.

The following law of the National Council, in a late number of the *Phœnix*, while it shows how far they are in advance of their *civilized* neighbors in their endeavors to arrest the progress of intemperance and its kindred vices, at the same time furnishes wholesome reproof to our Legislatures and courts of Justice, for suffering their very Halls to be surrounded by those whose vocation it is to furnish the means of reducing their fellow men many grades below the brute creation. A march, so rapid, from the unrestrained barbarism of the savage, to the rule and order of the civilized and christian life, as is here exhibited, is without parallel perhaps in the history of nations.—*Christian Mirror.*

New Town, Nov. 3, 1828.

Whereas the great variety of vices emanate from dissipation, particularly from intoxication, and gaming at cards, which are so prevalent at pub lic places, the national committee and council, seeking the true interest and happiness of their people, have maturely taken this growing evil into their serious consideration, and being fully convinced that no nation of people can prosper and flourish or become magnanimous in character, the basis of whose laws are not founded upon virtue and justice; therefore, to suppress, as much as possible, those demoralizing habits which were introduced by foreign agency,

Resolved by the National Committee, That any person or persons whatsoever, who shall bring ardent spirits within three miles of the General House, or to any of the court houses within the several districts during the general council, or the sitting of the courts, and dispose of the same so as to intoxicate any person or persons whatsoever, the person or persons so offending, shall forfeit his or their whiskey, the same to be destroyed: and be it further

Resolved, That gaming at cards is hereby strictly forbidden, and that any person or persons whatsoever, who shall game at cards in the Cherokee nation, such person or persons, so offending, shall forfeit and pay a fine of twenty-five dollars; and further, any person or persons whatsoever, who may or shall be found playing cards at any house, camp, or in the woods within three miles of the general council house or any of the court houses of the several districts during the session of the general council or sitting of the district courts, such person or persons so offending, shall forfeit and pay a fine of fifty dollars each, for every such offence; and that any person or persons whatsoever, who shall bring into the Cherokee nation and dispose of playing cards, such person or persons being convicted before any of the judges, marshals, or light-horse, shall pay a fine of twenty-five dollars for every pack of cards so sold; and it shall be the duty of the several judges, marshals, and light-horse companies, to take cognizance of such offences and to enforce the above resolutions.

RELIGION IN LOUISIANA.

We have heretofore published *ex parte* statements respecting the moral and religious condition of this portion of our country. These representations have usually emanated from young men connected with missionary institutions at the North East, who have been taught to disallow the claims and the standing of what they have been pleased to think an *uneducated* ministry. We are happy to have it in our power to correct in some degree their crude statements and to exhibit many facts which are calculated to produce a very different impression from that heretofore made. We find the following highly respectable names of Baptist ministers in a region of country where we were taught to believe twelve months ago, that no minister of the gospel was to be found.

Col. Star.

Extract from the Minutes of the Louisiana Bap. Association for 1828.

The following are the names and places of residence of the Ministers of this Association, viz: Parish of Nachitosh, James Brinson; of Washataw, John Impson, Arthur M'Farland, Haywood Alford; Catahoula, Henry Humble, John Hill;* St. Landry, Joseph Willis, Isham

Nettles, William Wilbourn; St. Maries, P. W. Robert, Baynard C. Robert, R S. S. H. di la Thules.* Licentiates marked thus (*)

Extract from their Circular Letter.

"Dear Brethren, when we reflect that 15 years ago, but one Baptist Preacher, and a few scattered members (and they rather cold or drooping their heads,) were all that were to be found scattered over our bounds of 350 miles in length, and 125 wide, and contrast it with the present, it is enough to fill us with joy and gratitude—Even at our constitution in 1818, three Ministers and fifty-one members were all that were to be found to associate and call on the Lord—now in the lapse of 9 years we have increased to 10 Churches, 220 members and 12 Preachers—is it not enough to cause us to cry out and say, surely this is the Lord's doing, and give him glory? We take courage and press on Preaching Christ Jesus, the Lord, and him crucified for the salvation of believers—for it is by grace we are saved through faith and not of ourselves; for we know it is the gift of God, through our Lord Jesus Christ, to whom be glory and honour for ever, Amen.

MEETING OF FRIENDS.

The Friends' Yearly Meeting of New-York was held in this city on Monday, May 26th. From an account in the last number of "The Friend," it would seem that the characteristic coolnes of the members was put to a severe trial. After the Clerk had read the opening Minutes, a Friend stated that he could not consent to proceed with the business of the meeting, while there were several present who had departed from the doctrines of the Society, and been regularly disowned therefor. This became the signal for the Hicksites to rally; and after a discussion which at first bore some show of decorum, but afterwards became tumultuous, a proposition was made, and united in by the sound Friends generally, to withdraw to another room. A Minute to that effect having been made by the Clerk, and he being about to read it, such a confusion ensued from the opposition, that it was with the utmost difficulty he could be heard at all. The sound Friends then quietly left the house, about 400 in number, and proceeded to Rutgers' Medical College, where the usual business was transacted.

Such, says the account, is "a faint sketch of the conduct of the followers of Elias Hicks. It is agreed by all that the violence and uproar of which they were guilty, baffles all description. The heavy sound of confused noises was heard at the distance of many hundred feet like that of distant thunder. Our Christian brethren will hear with amazement and credulity, that professors of the meek and non-resisting principles of Fox have been engaged in a scene of outrage and tumult, which political meetings among an excited populace seldom exhibit. For ourselves we rejoice in trembling for this great deliverance, and hail it as the children of Israel formerly hailed their deliverance from bondage and oppression."

We cannot but feel a deep interest in this matter—for we view it not as a contest between men of the same character but between truth and error. Our acquaintance with a number of the orthodox Friends has convinced us, though once full of prejudices against the sect, that they hold to all the essential doctrines of Christianity, and many of them exhibit unquestionable evidence of true piety. On the other hand, we believe the Hicksites are all Unitarians—and we need not say that with the rejection of the Supreme Divinity of Christ are connected other kindred errors, which, altogether, form a sufficient ground of separation in any denomination of professing Christians.—*N. Y. Observer.*

Poetry.

FROM THE WESTERN RECORDER.

Ah when shall Judah's harp awake,
To sing her sacred songs once more?
Ah when shall Israel's slumbers break?
Her night of sin and bondage o'er.

Arise, O Sun of Righteousness,
With light and healing in thy beams;
Shine o'er the ocean isles, and bless
The heathen—lost in error's dreams.

Then shall all earth's united voice
Ascend in praise to thine abode;
Then shall all nations' hearts rejoice
And bless the ever-living God. H. M.

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Biography.

JEROME OF PRAGUE.

The time of his birth is uncertain He studied in the Universities of Prague, Paris, Cologne and Heidelberg, and obtained the degrees of Master of Arts and Bachelor of Divinity, as also the honor of knighthood at the court of Wenceslaus, king of Bohemia, about the year 1399. He was the faithful companion of John Huss, whom he supported with the utmost zeal in his efforts to reform the church, maintaining the same doctrine and sharing in the same sufferings. He excelled his friend in learning and eloquence, but was inferior to him in moderation and prudence. The reputation of his learning was such that Wladislaw II. king of Poland employed, him in 1410 to organize the University of Cracow, and Sigismund, king of Hungary, sent for him to preach in his presence in Ofen. His attachment to the doctrine of Wickliffe subjected him to a short imprisonment by the University of Vienna, from which he was delivered by the interference of the citizens of Prague. He contended vehemently against the worship of relicks, trod them under his feet, caused Monks who resisted him to be arrested, and even went so far as to have one of them cast into the river Muldaw. The Popish indulgences together with a Popish bull he committed publicly to the flames in 1411.

When he had learned that Huss was arrested at Constance, contrary to the letter of safe-conduct granted by the Emperor Sigismund, and the solemn promise of the Pope John XXIII. he went to that city with the generous design of defending him; but discovering that plots were laid to apprehend him, he departed on the next day to Ueberlingin, an imperial city, 12 miles north of Constance, and on the opposite side of the lake of that name.

From this place he addressed a letter to the council earnestly requesting them to grant to him a safe conduct, and promising, if he received it, to appear before the council and to answer to all the accusations of his enemies. This request being denied him, he on the next day sent to Constance a number of placards which he caused to be posted upon the gates of the city, the doors of churches, and monasteries, and in other public places; the tenor of which was this: "Unto the noble Emperor, &c. I Jerome of Prague, Master of Arts of the University of Paris, Cologne, Heidelberg and Prague, by these my letters, do notify to the King and Council, and to all others, that because of many crafty slanderers, back-biters and accusers, I am ready of my own free will to come to Constance, there to declare openly before all the Council the purity and sincerity of my faith and my innocence: but this I will not do in corners, secretly before any private or particular person. Wherefore if there be any of my slanderers, of whatever nation, who will charge me with error or heresy, let them come forth openly before the Coun-

cil, and in their own names object against me, and I will be ready to answer them: and if I be found guilty of any error or heresy, I will not refuse openly to suffer such punishment as shall be meet for a heretic Wherefore I humbly desire a safe-conduct as before: but if, (seeing I offer such equal terms) before any fault be proved against me, I shall be arrested, imprisoned, or shall have any violence done to me, that then it may be manifest unto all the world, that this council doth not proceed according to the rules of equity and justice; the rather seeing that I am come hither freely and of my own accord, &c."

Notwithstanding all this no safe-conduct was granted On this account, the Lords of Bohemia having given him their letters patent, he returned again on his way to Prague; but in Hirsaw or Hirschaw, a town of the Dutchy of Sultzbach in the Circle of Bavaria, more than half way between Constance and Prague, he was arrested by the Duke's orders and carried back to Constance in chains. For the greater ignominy an iron bolt with a long chain affixed to it was fastened to his wrists, and by this he was led throught he streets of the city, to the Cloister of the Friars Minors, where a host of ecclesiastics were assembled to receive him. Being reproached with attempting to run away when the Council had cited him to appear before them, he disclaimed all knowledge of their citation and declared that, if it had been known to him, he would have obeyed it. A rabble of priests now raised a clamor against him, and the Chancellors of the Universities of Paris, Cologne and Heidelberg charged him with errors delivered in those institutions. To these he answered that he would justify whatever he had delivered there; but if any one could convince him of errors, he would willingly receive information from him. No attempt was made to convince him by argument, the only reply which was made to his reasonable demand was a cry from some of the priests, *Let him be burned, Let him be burned;* upon which he was delivered to the officers to be put into prison.

He was confined in a tower where his hands and feet were fastened in the stocks in such a manner that he was unable to sit erect, or to stand or lie down, and consequently could neither have the benefit of exercise, nor enjoy a refreshing rest. In this situation he continued about five months, being fed on bread and water. His prison was dark and filthy. The stench of the place, added to his confinement and want of rest, affected his health, and his affliction was increased by the addition of disease.— He was unable to read, if he had been even supplied with books, or to distinguish objects, on account of the darkness; and his sufferings prevented him from pursuing a train of thought, which might have procured some relief by diverting his mind, in some measure, from his situation to some less distressing subject: it was therefore absorbed in the sense of his misery: and, unable to support these accumulated and lingering sorrows, of which he could perceive no termination, it sunk gradually under their wasting influence. His persecutors were resolved on his destruction, as they had been on that of the unfortunate Huss, and no concessions on his part could have saved his life; but their purpose was to procure a triumph for their cause by forcing a recantation from the pretended heretic. as well as revenge for themselves by shedding his blood; and they wanted neither ingenuity nor cold blooded cruelty to devise and execute the most effectual measures for the accomplishment of their object A lingering torture, in a dark and solitary place, where no sound strikes the ear and no object meets the eye which can create a

momentary diversion of thought, and suspend or mitigate the sense of misery, must eventually succeed, if any thing can overcome the fortitude of a mind which is conscious of having truth and justice on its side. The instruments of papal tyranny have thoroughly studied the nature of human woe, and the avenues by which it can be made to reach the soul; and they have not failed to apply their knowledge to practise, when it has been necessary for the protection of their superstitions, or the support of their ill-gotten and ill-used power, or the gratification of their revenge;—except only when a stronger arm has prevented them. Of this description was the method they employed against the unhappy Jerome; and not entirely without success. In all his examinations before them he had answered their demand to confess himself a heretic and to abjure his doctrine, in the same firm and rational manner of demanding a reason from the word of God for the submission which they required; and when the tidings of the dreadful fate of his friend and associate, Huss, were communicated to him, and his appointment to the same destiny was thus brought home with penetrating force to his feelings, he sustained even this shock with constancy: but at length enervated and unstrung by a long confinement amid such horrors, he yielded to the violence of his sufferings, and subscribed a recantation on the 11th of September, 1415, two months and five days after the burning of Huss. This treachery to the cause of truth however did not procure his release. He was remanded to prison where he was kept eight months longer, guarded by soldiers, but not so closely bound as before. He enjoyed indeed some mitigation of his bodily sufferings; but now a new source of anguish, to which he had been hitherto a stranger, was opened, and poured forth its streams through his soul: remorse of conscience for his faithlessness to a just and holy cause arose and afflicted him, and humbled him much more deeply before God than he had fallen before men. His sufferings were now greater than in any former period, but their character was changed. Mental agony had superseded the sense of bodily pains, and the fear of an offended God had raised him above the notice of earthly terrors. He cared for nothing now but to obtain forgiveness of his sin, and to recover his peace of mind; and, having found mercy at the hand of God, he was desirous to wipe away from the cause he had maintained the foul reproach which his weakness had brought upon it, and to close his life in a manner worthy of a witness of Jesus.

On the 26th of May, 1416, he was brought before the Council in the expectation that he would there confirm the recantation he had subscribed eight months before in private; and false witnesses were at the same time produced to support accusations against him, if he attempted a justification. But now all his former courage revived and rose to a height of daring which nothing could surmount. He vindicated his doctrine, and his conduct in opposing a corrupt and worthless clergy, with a freedom, an eloquence, and a force of argument which confounded and silenced his accusers, and drew admiration from his enemies. He concluded his discourse with a declaration that he would hold and defend, even unto death, all that Wickliffe and Huss had written against the enormities, the pomp and the disorder of the prelates; and that, of all the sins which he had ever committed, none distressed him as much as that pestilential act of recantation, and of consenting to the wicked condemnation of Huss; of which he repented with all his heart. This discourse so enraged the council

that they condemned him to be burned alive, and their sentence was executed four days afterward, on the 30th of May. He heard this awful sentence unmoved, and solemnly cited them to answer him before the most high and righteous judge after a hundred years. It is remarkable that both Huss and Jerome seem to have had a presentiment of some great event which would take place in the course of another century, and would involve a heavy judgment upon the papal hierarchy; and that the reformation began in 1517, one hundred and one years after the burning of Jerome.

On his way to the place of execution he maintained a calm and cheerful frame of mind, devoutly singing hymns. He was tied to the image of Huss, having a long paper cap painted with devils upon his head; for it was usual with the Fathers of that communion, in their tender mercy, to deliver up the souls of heretics to the devil before they sent him into eternity, and to take pains to have the imaginations of the sufferers haunted, in their last moments, with the ideas of hell and of infernal spirits; but the chief design of this part of the tragedy probably was, to impress upon the public mind the ideas of the enormous guilt of heresy, and the power of the holy church; and to terrify the senses and the reason of men into silence, while the priesthood were conscious, that neither their doctrines nor their works could bear the light.

Jerome's fortitude was unhurt by all these impotent assaults. Supported by the hope and the consolations of the Gospel, he looked with calm resignation upon the horrid preparations around him; and seeing the executioner pass behind him with the fire to kindle the pile, he bade him kindle it before his face. He then commended his soul to the Divine Redeemer in a fervent prayer, while the flames raged around him, praying until his utterance failed, and he expired.

His ashes were gathered and cast into the Rhine, that no remains of him might preserve his memory; but posterity has done him that justice which the rulers of his own time denied; and multitudes venerate in him a martyr, who, indefatigable in his life and truly great in his death, aided nobly in preparing the way for the Reformation, and earned for himself immortal honour.

Poggius, who was secretary to the Council of Constance, writing to a friend, speaks thus of him: "I profess that I never saw a man, who in discourse, (especially in a case of life or death) came nearer to the eloquence of the apostles and the ancients, whom we so much admire. It was a wonder to see with what words, with what eloquence, arguments, countenance, and with what confidence he answered his adversaries, and maintained his own cause. It is to be lamented that so fine a genius strayed into the way of heresy, if that be true which was objected against him." And again,

"When every article of his accusation was read publicly and proved by witnesses, they asked him whether he had any thing to object. But it is almost incredible, how cunningly he answered, and with what arguments he defended himself. He never spake one word unworthy of a good man: so that, if he thought in his heart as he spake with his tongue, no cause of death could have been found in him, neither was he guilty of the least offence.

"He said that what he was charged with by his adversaries, was false and feigned by them. He declared his own studies and life full of virtues. And he spared not to commend John Huss, calling him a good, just and holy man, who

had spoken nothing against the church of God, but only against the abuses, pride and pomp of the clergy and prelates. For, said he, whereas the revenues of the church should be employed upon the poor and strangers, he judged it unworthy that they should be bestowed upon strumpets; upon feasting; upon feeding horses and dogs; upon superfluous apparel, and such other things unworthy of the Christian religion. He quoted many doctors for the maintenance of his opinions." And finally Poggius observes: "He was a man who deserved everlasting remembrance."

The unanswerable defence and the magnanimous death of Huss and Jerome left similar impressions upon the minds of many others besides Poggius. They threw a light upon the public mind which called forth and promoted a spirit of inquiry and prepared the way for the glorious reformation in the following century.

Miscellaneous.

From the Religious Magazine.

ON SINCERITY.

How sweet upon the sparkling stream,
The calm, bright heaven's reflected beam!
But sweeter still when Truth divine
Does in the Christian's spirit shine:
And when Sincerity is shown
By actions—not by words alone.

Were we asked the question, "What is Sincerity?" we should simply reply—Truth in speech—truth in action; a definition with which few persons, perhaps, would be disposed to cavil: but, unhappily, truth in the abstract, and truth in practice are so widely dissimilar, so much at variance with each other, even amongst those who would shrink from the thoughts of falsehood, and indignantly repel an accusation of insincerity, that the mind is naturally led to inquire, "Is there any standard by which we can form a charitable, and at the same time, an equitable judgment?" This inquiry, though highly interesting and important, is not so easy to be answered as might at first be imagined; for we think it must be admitted that to merit the appellation of *sincere*, or to deserve the odium of being deemed *false*, must depend upon circumstances: for that which is an imperative duty upon one individual is not incumbent upon another—as; for instance, in the case of giving advice; the fault may be equally discerned by both, but neither duty nor propriety equally sanction the mention of it. And, indeed, unless prudence and delicacy actuate the character and manner. Sincerity itself will remain an isolated virtue, at least as regards its effects upon others. Bacon justly remarks, "He that is only *real*, had need have exceeding great parts of virtue; as the stone had need to be rich, that is set without foil." And it may be equally asserted, that he knows very little of human nature, who is not aware that the faults of mankind must be approached not only with "a little address," but with a great deal of tenderness. The hand that rudely and unceremoniously unveils a wound, is not calculated to heal it. Reprehension can never be a duty, unless prompted by love, and those who are animated by its spirit will avoid expressing painful truths when not called upon to do so.—This delicacy of feeling is quite consistent with the most perfect integrity of conduct, and has nothing in common with a temporizing spirit, or that sensitive foresight which weighs consequences with the utmost exactness—but only in relation to *self*. It is equally remote from a regulating disposition prompt to advise and ready to censure, which generally has its origin in a want of diffidence and an insensibility to the feelings of others.

Sincerity is in itself so estimable, we are afraid so rare, that in pointing out its excellence for imitation, we would gladly invest it with all the loveliness of truth. But whilst we would unite courtesy—Christian courtesy with Sincerity, the true basis of which is humility, let us beware of its counterfeit—let us neither impose upon ourselves nor others by empty profession. Yet, how lamentably this is the case in some circles, let fashionable language and fashionable practice, declare What professions of joy with the most icy feel-

ings, not to say repugnance; what courteous reception contrasted with, "I am rejoiced they have taken their departure! What a deliverance!" What urbanity of manner, and apparent deference to opinion, mingled with the most perfect disesteem.

Persons moving in such society will perhaps say, "This is not insincerity. Insincerity is speaking and acting with an intention to deceive. Such professions deceive no one—they are mere words of *convenience*—civil expressions which have no meaning, and are received as such." Has truth no meaning? Is the abuse of speech no sin? Is the use of language to give false impressions? Base coin, when circulated, lessens the value of sterling gold; but when once the sacredness of truth is willingly violated, who can limit its future debasement?

Language should represent truth:—but alas! we may well exclaim in the language of the poet,

"Sacred interpreter of human thought,
How few respect or use thee as they ought!"

Christianity admits of no temporizing. Wherever the Spirit of our blessed Redeemer reigns, there *must be truth in speech, truth in action;* and all those who are redeemed from the world find it so. The crooked paths of human policy are both difficult and dangerous to walk in: perhaps there is no slavery so rigorous as the slavery of deceit—no intercourse so oppressive as the *heartlessness* of insincerity. But how refreshing and delightful is the frank and open conversation of those Christians, who in any degree, resemble Nathaniel of old, of whom it was said, "Behold an Israelite indeed, in whom is no guile!" Their spontaneous expressions of affection, of gladness, and of sympathy, have a reality in them—a reality which is felt and confided in.

Sincerity has nothing *recherchee*—all is ease, simplicity and candour; where affection is not felt, there is no attempt at profession; where sympathy is not awakened, condolence is not feigned, and silence brings no condemnation:—where hospitality is due, welcome, not gladness, is all that Christianity requires; for there must be guests of duty as well as of pleasure; but the sincere in heart will not lavish those expressions of affection and joy upon the one, which can only be truly bestowed upon the other. In conversation there will be no *seeming* acquiescence with contrary sentiments, when the subject involves principle; no cowardly silence when truth is attacked, or opinions broached which have an injurious tendency.

Every age and period has some temptation peculiar to itself; the danger of the present day seems to be that of sacrificing principle to *expediency.* The very circumstance of bodies associated together for benovolent purposes, where great difference of opinion must necessarily exist, brings this temptation along with it.

Under the plausible pretext of *liberality,* the standard of truth is not unfrequently lowered, at least as relates to individuals. The desire of pleasing all parties, the ambition of standing high with the world (so fatal to purity of purpose) is the rock on which too many split. In vain shall we seek to promote the well-being of society, whilst we remain unfaithful to the dictates of conscience. Those who are "all things to all men," would do well to consider whether their motives are equally single, equally pure with those of the Apostle: we do not find that, when he saw a sin upon his brother, he kept silence for fear of offending, for fear of (to make use of modern language) "doing more harm than good;" on the contrary, he reproved Peter and withstood him to the face.

The rebuke of Christian love may, from the infirmity of human nature, grieve the object of it for a moment, but it will never separate those who are upright in heart. The air, though divided as the arrow passes through it, is instantly re-united.

David said, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil." The reproofs of a Christian will always be attempered with kindness; for those who love truth most, will feel most tenderly for their fellow creatures; they will not only avoid all rudeness of dissent, all contradiction, where difference of opinion is immaterial, but they will concede trifles, and rejoice that they can do so, as by such concessions they gain an increased influence in things of real importance; for the love of a Redeemer, whilst it constrains to *faithfulness,* does

touch the spirit with kind—with sympathizing feelings.—It is indeed the anointing oil of truth and grace!—and it is by this grace alone we can be enabled to be "*Sincere* and without offence, until the day of Christ." A. H.

From the Religious Herald.

PURITY OF THE GOSPEL.

Let us pause here, and admire the history of the Gospel, as a record of wonders. What impurities has it not cleansed? What is there unholy that it has not dedicated? What is there noxious in human character, that it has not converted into use? It forgives all manner of sin and blasphemy, against the Son of Man! It pardons the exactions of the publican, and the self-righteousness of the Pharisee. It chooses patterns of its power from persecutors, like Saul: and from revilers, like the thief on the cross. It stoops to the very refuse of society, in the conversion of Onesimus, and in the pardon of Mary Magdalene. Mark the furious persecutor, preaching the faith which he had once destroyed! Hear the reviler vindicating with his dying breath the character which he had before set at nought; and imploring to be remembered by him, when he entered his kingdom! Observe, at the feet of Jesus, behind him, weeping, washing his feet with her tears, and wiping them with the hairs of her head, that very woman whose notorious prostitutions had marked her as *a sinner!* Admire its moral efficacy, in rendering the unprofitable, and perhaps, dishonest Onesimus, not only profitable to his injured master: but, when begotten by the word of truth, profitable to the apostle of the Gentiles.

The conclusion from the whole is this—that if the Gospel had even reached us, unaccompanied by the history of its first promulgation, there is enough in the wisdom of its discoveries, in the grace of its provisions, in the purity and comprehensive utility of its precepts, and in the disinterested benevolence of its spirit, to warrant our sending it to the Heathen, if it were only as an experiment for bettering their woful condition: but when we combine with its intrinsic excellence, the consideration of what it has achieved; we not only feel ourselves warranted, but bound to recommend it to the nations, as *the wisdom and the power of God.*—*E. Burn.*

CURIOUS METHOD OF REFUTING A POPISH PRIEST.

King James the Second, hearing that the Duke of Buckingham was somewhat out of order, thought that a proper season for working upon his credulity and making a convert of him to Popery; and accordingly sent Fitzgerald, an Irish priest, to him, to use his utmost endeavors for that purpose. The Duke, who had been apprized of the intended visit, as also of the motive to it, and was consequently prepared for the reception of the priest, was no sooner informed of his arrival, than he gave orders for his introduction with great ceremony, which the Father thought an happy omen: and the usual compliments having been passed, he desired him to sit down. An inquiry into the Duke's health followed then of course; and he owning himself indisposed, the father, after expressing himself greatly concerned about his future welfare, declared the design of his coming, and by whose order he came. His Grace pretended great willingness to be better instructed, if he was in any error; but desired that they might drink a glass of wine together, previous to their entering into a conference: to which the priest agreeing, a bottle was called for and brought. But, guess the poor father's surprise, when, after having drank a glass or two, the Duke, [a man of incomparable sense, and a celebrated wit,] taking the cork out of the bottle, and stroking it several times with great gravity, asked him very seriously, how he liked that horse. He was confounded to the last degree at such a question; and yet more so, when His Grace, finding him continue silent, repeated it again without changing his countenance in the least; but persisting, on the contrary, in stroking the cork, in calling it a horse, and launching into the most extravagant encomiums on its goodness and beauty: he at last, however, answered, he found His Grace had a mind to be merry, and that he had chosen an unseasonable time, and he would therefore come again, when his Grace was better disposed to hear what he had to offer.—"Merry!" cries the Duke, in a seeming

surprise; "I'll assure Your Reverence, I was never more serious in all my days. Why is not Your Reverence of the same opinion ? Do not you think it as fine a steed as ever you saw in your life ?—What fault can you find with it ?" "I beg Your Grace would compose yourself a little, and consider," says the father. "Consider what ?" answers the Duke. "What objections have you against him ? You certainly have not sufficiently observed him." "Ah ! my Lord," replies the father, "do not you see that it is but a cork ? and do you not know, that you took it but a few minutes ago out of that bottle ?" "A very pretty story, indeed," says the Duke, "What! would you persuade me that this fine courser, whom I have been so long commending and stroking, is but a mere cork, and that I am under a delusion ?" "Nothing more certain my lord," answers the father. "I would not be too, positive of any thing," replies the Duke calmly: "perhaps my illness may have discomposed me more than I am aware of: but I wish that you would convince me that I am mistaken. I say this is a horse; you affirm it is a cork : how do you prove it to be so ?" "Very easily, my lord : if I look at it, I see it is a cork; if I take it in my hand, I feel it is a cork; if I smell it, I find it is but a cork; and if I bite it with my teeth, I am assured that it is the same : so that I am every way convinced thereof, by the evidence of all my senses." "I believe Your Reverence may be in the right," says the Duke, [as just recovering from a dream] "but I am subject to whims : let us, therefore, talk no more of it, but proceed to the business that brought you hither."

This was just what the father wanted, and he accordingly entered upon the most controverted points between the Papists and us; when the Duke cutting him short, told him, what was most difficult of digestion with him was their doctrine of transubstantiation; and if he could but prove that single article, all the rest would soon be got over. Hereupon the Priest, not doubting but he should soon make the Duke a proselyte, enters upon the common topics used by all those of his persuasion on such occasions, insisting, above all, greatly upon the words of consecration, "This is my body," and "This is my blood," &c.—To all which the Duke replied, that these were but figurative expressions, and no more to be understood literally, than those others, "I am the vine," and "I am the door;" besides which, continued he, the bread and wine still remain unchanged as before, after the words of consecration. "No, my lord," cries the father, with humble submission, "there is only the appearance or form of those elements; for they are actually changed into the very real body and blood."

"Nay," says the Duke, "I will convince you to the contrary, father, by your own argument : I look upon it, and find it is bread; and I taste it, and I find it is but bread, mere bread still : remember the cork, father, remember the cork." This answer silenced the father.—*Western Luminary*

From the Wesleyan Method. Magazine. Oct. and Nov. 1827.

THE INQUISITION.

The Inquisition was given into the hands of the Dominicans about 1217. It was more fully authenticated and formed in 1227, in the Pontificate of Gregory IX., who had been the protector of Dominic. It was introduced into Spain in 1232, which from that time became its chief seat. In 1486 a new model of the Inquisition was sanctioned by Innocent VIII; a royal council was created ; its inferior tribunals received authority ; a new code of horrible laws began ; and, with Torquemada at its head, the Inquisition of Spain, the most powerful of European kingdoms, & about to assume the sovereignty of the new world, planted its branches in the most remote dependencies of the empire, and became the scourge of mankind.

The slaughters committed by the Inquisition are now beyond any accurate calculation ; but they stand a fearful rivalry with the most prodigal expenditure of blood by war. The tribunal went on its course of plunder, imprisonment, torture, and burning, for six hundred years! During the last century, the common feeling of mankind had so far penetrated even within the walls of the Inquisition, that the chief cruelties were kept from the public eye. Yet a Nun was burnt alive by the Spanish Inquisition so late as the year 1781. But what

calculation of the slain can give us the true estimate of the evil, the myriads of the broken hearts of orphans, widows, parents deprived of their children, families banished & beggared; the life of perpetual fear in the presence of a tribunal against which no man at any hour was secure; in whose hands torture, death, or an imprisonment of a length and severity that made after-life useless, and from which no man came, but as hardly escaped from the grave? And what are we to think of the religion that could create, sanction, and triumph in this tribunal? What of the abject and desperate prostration of mind which that religion must labour to produce, before it could venture to lay the weight of Inquisition on the world? What of the hideous repulsion of all the principles of Christianity, in the establishment of this formal and cold-blooded system of murder? We may presumptuously doubt, if we will, the Scripture that declares the existence and hostility of the evil spirit; but on what other conception can human reason account for the horrors of the Inquisition? We are driven back to the revealed word, and forced to see, in this triumph of torture and death, a cruelty beyond man, the form of the Fiend enveloped and enthroned in the circle of agony and flame.

The spiritual supremacy of Rome had, almost in the moment of its birth, been disowned, even in Italy. The arch-diocese of Milan, consisting of the 7 provinces, Liguria, Æmilia, Flaminia, Venetia, the Cottain and Greek Alps, and Rhetia or the Grisons, the ancient government of the Lieutenant of the Western Prætorian Præfect, had long pursued their own ritual, and established the Ambrosian Liturgy.

But their first open separation from Rome was in the year 553. It became still more distinct in 590, when nine of the bishops rejected the communion of the Pope as a heretic, and refused obedience to the command of the Emperor Mauritius to be present at a council at Rome, denying that they could communicate with Gregory the First.

A. D. 817. The Prelates of the Milanese had struggled, at the council of Frankfort, against the general corruption of Papacy. But an eminent man suddenly arose to embody their resistance, and to take the lead equally in enlightening the church, and breaking down the Romish supremacy. Claudius, a Spaniard, had been one of the Chaplains of Lewis the Pious; who, on his accession to the German empire, had appointed this able and learned man to the bishopric of Turin. The rank was high, for Turin was a metropolitan see; though the title of archbishop was not yet introduced. The Romish idolatry had made rapid advances in the north of Italy; and the appointment of Claudius was the honorable testimony to talents and virtues which made him the fittest champion of the truth. He instantly unsheathed that only legitimate and irresistable sword, which is put into human hands by the Spirit; he spread the scriptures. He wrote for the people successive explanations of Genesis, St. Matthew, the Epistle to the Galatians, the Ephesians, Exodus, and Leviticus. The chief points of his teaching were all in direct opposition to the Papal theology. He declared that,

Christ is the only Head of the Church; —the Apostles were all equal—and the only primacy of St. Peter consisted in his having had the sacred honour of founding the Church among the Jews and Gentiles;—the Romish doctrine of merits is altogether unfounded in Scripture; tradition in religion is of no value; —man is to be saved only by faith in the Saviour's sacrifice; the church among men is liable to error;—prayers for the dead are useless; image worship is sin.

The reputation and doctrines of this great man soon spread through Italy, and even into Spain. The Papal court, not yet daring to persecute the favoured Bishop of the Emperor, turned its pen upon him; and the chief memorials of his opinions are now to be found in the writings of his adversaries. But even in those suspicious depositaries, they exhibit a manliness and vigour which realize the character of the man. He had broken the images in his diocese, and had written, in defence of this bold proceeding, a treatise against image-worship, pilgrimages, and the adoration of saints and relics, &c. Its force distinguishes it strikingly from the loose & heavy perplexity of the old controversial style.

"But, mark what the followers of the false religion and superstition allege: they say, it is in commemoration and

honour of our Saviour, that they serve, honour, and adore the Cross. They witness thereby that they perceive of Him only what the wicked perceived, whether Jews or Heathens, who do not see his resurrection, nor consider him but as altogether swallowed up by death; unminding what the Apostle saith, 'We know Jesus Christ no longer, according to the flesh.'

"God commands one thing, and those people do the direct contrary.—God commands us to bear our cross, and *not to worship it*. But those are all for worshipping it; whereas they do not bear it at all.

"If we ought to adore the Cross because Christ was fastened to it, how many other things are there which touched Christ? * * * * *

"Why not adore fisher boats, because he slept in one of them, and preached to a multitude, and caused a net to be cast out, wherewith was caught a miraculous quantity of fish? Why not adore asses, because he entered Jerusalem upon the foal of an ass? And lambs, because it is written of him, 'Behold the Lamb of God, that taketh away the sins of the world?' Yet those men would rather eat lambs than worship their images! Why not worship lions, because he is called 'the Lion of the tribe of Judah?' Or rocks, because it is said, 'And the Rock was Christ?' Or thorns, because he was crowned with them? Or lances, because one of them pierced his side?

"All these things are ridiculous, and rather to be lamented, than to be written. But we are forced to write them in opposition to fools; and to declaim against those hearts of stone which the arrows and sentences of the word of God cannot pierce. Come to yourselves again, ye miserable transgressors; why are ye gone astray from the truth? And why being become vain, are ye fallen in love with vanity? Why do ye crucify the Son of God afresh, and put him to open shame?

"We know well that this passage of the Gospel is very ill understood; 'Thou art Peter, and upon this rock I will build my church; and I will give unto thee the keys of the kingdom of heaven:' under the pretence of which words the stupid and ignorant people, destitute of all spiritual knowledge, betake themselves to Rome, in hopes of obtaining eternal life. For the ministry belongs to all the true Superintendants and Pastors of the church; who discharge the same, as long as they are in this world: and when they have paid the debt of death, others succeed to their places, who enjoy the same authority and power.

"Return, O ye blind, to your light; return to him who enlightens every man that cometh into the world! If we must believe God when he promiseth, how much more when he swears, and saith that if Noah, Daniel, and Job, were in it, that is, if the Saints whom you call upon were endued with as great holiness, as great righteousness, and as much merit as those were, they shall deliver neither son nor daughter. And it is for this end that he makes this declaration; viz. That none might put their confidence in either the merits or the intercession of Saints. Ye fools, when will ye be wise; ye who run to Rome to seek there the intercession of an Apostle?

"The fifth thing with which you reproach me is, that it displeaseth you that the Apostolic Lord (for so you are pleased to call Pope Paschal deceased) had honored me with this charge. But, forasmuch as the words, 'Apostolicus dicitur quasi Apostoli custos,' may intimate as much as the Apostle's keeper; know that he only is Apostolic, who is the guardian and keeper of the Apostle's doctrine; and not he who boasts himself to be seated in the chair of the Apostle, and in the mean time doth not acquit himself of the charge of the Apostle; for the Lord said, 'the Scribes and Pharisees sit in Moses' chair.'"

Those who have glanced over the dreary volumes of the Romish apologists will best feel the wonder of this noble vigour in the ninth century, the spirit of eloquence and life which is administered by the defence of the truth of God. The mind that then could pour out this lofty and hallowed reprobation of Idolatry and Rome, was visibly touched by the coal from the altar.

But the increasing temporal power of the Papacy, and the blind submission with which the German Emperors lent themselves to the violences of Rome, gradually destroyed the independence of the Milanese Church. The Scriptures perished, or were borne away with the exiled Christians to the vallies of the

Alps; and the seven provinces were added to the gigantic diocese of Rome.

The last embers of the faith in Italy had been scattered, and the Popedom had turned to its secondary work of territorial aggrandizement, when the flame was discovered to have been rekindled in the Alps. Persecution was let loose upon the people of the vallies, and a multitude were driven to take refuge in the southern provinces of France. Under the protection of the Count of Thoulouse, and the principal lords of the south, their converts multiplied, until they amounted to so large a number, that the Papal order, commanding their expulsion, found the Count Raymond determined to support the cause of the Albigenses.*

In the year 1160, Peter, surnamed Waldensis, (of the vallies,) a Barbe,† or Preacher of the Vaudois, had come into France, distributing the Scriptures, and converting the people of Provence to the faith. But the origin of the Vaudois system of doctrines was known to be even then of great antiquity. There are extant copies of their Belief, dated A. D. 1100. The inquisitor, Reinerius Sacco, computed it to be five hundred years old. He might have justly ascended still higher, and placed it in the age of the Apostles. The first effort of the Papal Missionaries was, to calumniate the doctrines; the next, to destroy the people. The Waldenses were charged with Manichæism. Their creed is the irresistible proof of the utter futility of this charge.

The Manichees, an Asiatic sect, who had risen in the third century, totally perverted the Gospel, by mingling it with the fabulous and metaphysical corruptions of the East. They held two eternal principles, a good and an evil.—They rejected the entire of the Old Testament, and nearly the entire of the New. They condemned marriage.—They conceived the creation of the earth and man to have been the work of the evil principle. They denied free-will They denied the mortal existence of our Lord, his death, & his resurrection. They denied the resurrection of the body.—They rejected baptism; they rejected the cup in the communion.*

The creed of the Waldenses must be taken not from the Romish Divines, who alternately slaughtered and libelled them, but from their own public expositions at the time. From those documents it appears incontestably, that they received the whole Scriptures of the Old and New Testament, and those alone;—they believed in one Mediator between God and man, and denied the mediation and worship of saints—they believed in the hope of eternal life, only through the sacrifice of the Lord Christ, and without purgatory;—they allowed of but two Sacraments, Baptism and the Lord's Supper; they denied the efficacy of the Mass, tradition as equal to or fit to be associated with the authority of Scripture, and the scriptural necessity or suitableness of the fasts, feasts, and general hierarchy of the Romish Church.†

It is evident that those are the doctrines of Scripture, and that they are equally and irreconcileably opposed to Manichæism and Romanism. But it was the Popish outcry of the day. The denial of tran substantiation was pronounced to be a denial of the Lord's real existence,—Manichæism. The refusal to worship the Virgin and the Cross, was pronounced to be a denial of the actual birth of Christ, and of his crucifixion,—Manichæism. But the charge was useful to involve the Reformed in the persecution of those unfortunate enthusiasts. The decrees of the eastern and western Monarchs had already gone forth against the Manichees; and it required only to combine the Christians in the scandal, to combine them in the execution.

Yet it is unquestionable, that some extraordinary sects were generated from the sudden freedom of the Scriptures.—Opinions started forth, whose extravagance excited the pity and astonishment of the Christian. The first burst of light is often too strong for the eye accustom-

*The name was not general, till after the Council of Albi, 1254. It was given from the principal district of the Reformed, (Albi being the chief city,) which lay between the Garonne and the Rhone.

† Barbe is uncle in the Vaudois dialect, a name of affection given to the Preachers.

* Allix.

† Ranken. Hist. France, vol. iii. 202. Perrin, &c. &c.

ed to darkness; the consciousness of liberty has often maddened the prisoner; and there is no instance of a revival of religion in which the truth has not been humiliated by those sectarian wanderings which prove at once the ardour of the human heart, and the weakness of the human understanding. Beghards, Cathari Arnoldists, Free Brethren, & a crowd of enthusiasts, nameless, or named only in contempt, scattered themselves through Europe. But the evil was transient.—They had the Scriptures in their hands. The word of sacred soberness subdued their extravagance, while it confirmed their Christian fortitude. They went out like colonists of the desert; but they gradually softened down into civilization; and some of the noblest seeds of the church were sown by these bold and irregular hands.

The preaching of the Waldenses was the era of the Reformation. Wickliffe, Luther, and Calvin, were but the successors of the Barbes, in a nobler and more fortunate time. Literature, civil freedom, the balance of the European governments, were the splendid auxiliaries that made their triumph at once comparatively easy and secure. The art of printing, that scarcely less than miracle, went before them like the pillar of fire through the wilderness; and the rest was conquest and possession by the command of Heaven.

The efforts of Rome to crush the infant Church, showed how keenly she felt her danger. A general rescript was issued by Innocent III., to all the Lords of the south, to the French king, and to the nation, to take up arms against the Reformed. A crusade was proclaimed, with the promise of the privileges, temporal, and spiritual, hitherto confined to those who fought for the recovery of Jerusalem.* An army of half a million of men marched under the papal banner, led by the abbot of the Cistercians. Count Raymond was overwhelmed by this flood of desperate fanaticism. He was forgiven only on the insulting conditions, of standing naked to the shirt at the gate of the cathedral; prostrating himself at the feet of the Legate; and taking the cross against his own people.

But the sword must be fed. Raymond the nephew of the Count, himself Lord of an extensive territory, had refused to abandon his subjects to the mercy of the Pope. The whole weight of the crusade was flung upon him. Beziers, his capital, was stormed, and its twenty-three thousand inhabitants were put to the sword. On this occasion was uttered one of those memorably ferocious expressions which pass into portraitures of men and their times. Some hesitation had arisen before the assault, as to the fate of the Romish inhabitants who might have remained in town. "Kill all," was the comprehensive answer of the Abbot; "God will find out who belongs to him."

The Count of Thoulouse was at length forced into the field. His nephew had been taken prisoner, and was dead.—Simon de Montfort, a man of blood, had resolved on the seizure of Raymond's territory, and entered it with fire and sword. But the whole south suddenly rose against him; he was defeated; and the war became fierce, general, and doubtful. The south was covered with slaughter; the deaths of the Albigeos were often sternly repaid. De Montfort was killed in 1218, at the siege of Thoulouse. Count Raymond died, and, dying, left his wrongs, and more than his resolution to his son. But the whole power of France, headed by Lewis VIII., at length closed upon him; and, in 1229, hostilities ended by a treaty, which merged the territory of the Counts of Thoulouse in the Royal dominions. The war cost a million of lives.

In our fortunate country the power of the Romish Church has so long perished, that we find some difficulty in conceiving the nature, and still more in believing the tyranny, of its dominion. The influence of Monks, and the murders of the inquisition, have passed into a nursery tale; and we turn with a generous, yet rash and most unjustifiable, scepticism from the history of Romish authority.

Through almost the entire of Italy, through the Flemish dominions of Germany, through a large portion of France, and through the entire of Spain, a great monastic body was established; which, professing a secondary and trivial obedience to the sovereign, gave its first and real obedience to the Pope. The name of spiritual homage cloaked the

* Rankin Vol. III.

high-treason of an oath of allegiance to a foreign monarch; and whoever might be king of France, or Spain, the Pope was king of the Dominicans. All the other monastic orders were so many Papal outposts. But the great Dominican Order, immensely opulent in its pretended poverty; formidably powerful in its hypocritical disdain of earthly influence; and remorselessly ambitious, turbulent, and cruel in its primitive zeal; was an actual lodgment and province of the Papacy an inferior Rome, in the chief European kingdoms.

In the closest imitation of Rome, this spiritual power, had fiercely assumed the temporal sword; the Inquisition was army, revenues, and throne, in one.—With the racks and fires of a tribunal worthy of the gulf of darkness and guilt from which it rose, the Dominicans bore Popery in triumph through Christendom, crushing every vestige of religion under the wheels of its colossal idol. The subjugation of the Albigenses 1229, had scattered the Church; the shock of the great military masses was past; a subtler and more active force was required to destroy the wandering people of God; and the Inquisition multiplied itself for the work of death. This terrible tribunal set every principle, and even every form, of justice at defiance. Secrecy that confounds innocence with guilt, was the spirit of its whole proceeding. All its steps were in darkness. The suspected revolter from Popery was seized in secret, tried in secret; never suffered to see the face of accuser, witness, advocate, or friend; was kept unacquainted with the charge, was urged to criminate himself; if tardy, was compelled to this self-murder by the rack; if terrified, was only the more speedily murdered for the sport of the multitude. From the hour of his seizure he never saw the face of day, until he was brought out as a public show, a loyal and festal sacrifice, to do honour to some travelling Viceroy, some new-married princess, or, on more fortunate occasions, to the presence of the Sovereign. The dungeons were then drained, the human wreck of the torture and the scourge were gathered out of darkness, groups of misery and exhaustion with wasted forms and broken limbs, and countenances subdued by pain and famine into idiotism, and despair, and madness, to feed the fires round which the Dominicans were chaunting the glories of Popery, and exulting in the destruction of the body for the good of the soul!

But there were instances in which the power of truth gave vigour to the dying moments, and the victim put his torturers to shame. Of those but one shall be alluded to, from its comprehending the chief features of those dreadful sacrifices. On the return of Philip II from Flanders in 1559, by Valladolid, the Inquisition of the city determined to give their king the highest indulgence of his nature and of their religion. The whole pomp of the Spanish court was displayed.—the King, his son, his sister, the Prince of Parma, three Ambassadors, a crowd of Dukes, Commanders of military orders, Bishops, Grandees, women of rank, with the tribunals, councils, and other authorities; and, as the Grand Master of the ceremonies, the Archbishop of Seville, Inquisitor-General. The first martyr was Don Carlos de Seso, a nobleman of Verona, son of the Bishop of Placenza, distinguished for learning, an eminent servant of Charles V., and a Judge. The German Reformation had converted him, and he had devoted himself to spreading the Gospel; he was seized, thrown into a secret prison, and after a confinement of a year & a half, was suddenly told that he was to die. He called for pen and paper, and wrote his belief, which was completely scriptural. He said that "the belief of the Church of Rome was corrupted for centuries; that he would die in the faith of the Gospel; and that he offered himself to God in memory of the sufferings of Christ"—"It would be difficult," says the narrator, himself a Spaniard, a Priest, and an Inquisitor, "to express the vigour and energy of his writing, which filled two sheets of paper."*

De Seso's conversion was attempted twice that night by the Monks; but he was firm, and his manliness was so much dreaded, that he was brought to the pile gagged, lest he should preach to the people. As he was fastened to the stake, a last effort was made to convert or to disgrace him: he was exhorted to acknowledged Popery. To this insult he replied, with noble constancy, and in a firm and uplifted voice, "If I had time, I should

* Llorente, Hist. Inquis.

convince you that you are lost by not following my example. Now be quick, and light the wood that is to burn me." The pile was lighted, and he died.

In the original establishment of the Inquisition in 1198, it had raged against the Vaudois and their converts But the victims were exhausted, or not worth the pursuit of a tribunal which looked to the wealth as keenly as to the faith of the persecuted. Opulence and heresy were at length to be found only in Spain; and there the Inquisition turned with a gigantic step. In the early disturbances in the Peninsula, the Jews, by those habits of trade, and mutual communion, which still make them the lords of commerce, had acquired the chief wealth of the country The close of the Moorish war in the fifteenth century had left the Spanish monarch at leisure for extortion; and he grasped at the Jewish gains in the spirit of a robber, as he pursued his plunder with the cruelty of a barbarian. The Inquisition was the great machine, the comprehensive torturer, ready to squeeze out the heart and the gold. In 1481, an edict was issued against the Jews; before the end of the year, in the single diocese of Cadiz, two thousand Jews were burned alive! The fall of the kingdom of Grenada, in 1492, threw the whole of the Spanish moors into the hands of the King. They were cast into the same furnace of plunder and torture. Desperate rebellions followed; they were defeated, and in 1609, were finally exiled. "In the space of one hundred and twenty-nine years, the Inquisition deprived Spain of three millions of inhabitants."*

In the death of Leo X., in 1521, Adrian, the Inquisitor-General was elected Pope. He had laid the foundations of his Papal celebrity in Spain. "It appears according to the most moderate calculation, that during the five years of the ministry of Adrian, twenty-four thousand and twenty-five persons were condemned by the Inquisition; of whom one thousand six hundred and twenty were burned alive."†

In 1517, Luther began to preach the Gospel. The earliest violences of the Inquisition had been directed to the Bible; and the edict of the Council of Thoulouse, in 1229, had forbidden the laity to read it in their own tongue.—The Bible, thus shut up in a dead language, had passed away from the hands of man, or was retained only by refugees at the hazard of their lives. Luther had at length found it, and flashed this living torch of light and hope in the eyes of Popedom The Inquisition was instantly up in arms. All the translated Scriptures, all the commentaries suspected of the pollution of a Protestant pen, were prohibited. But the rage was not confined to Lutheran translations. The Bible itself was the enemy, in whatever language. The oriental professors, in the chief seat of Spanish Theology, Salamanca, were commanded, on pain of excommunication, to give up their Greek and Hebrew Bibles to the Holy Office! In the year 1558, the terrible "law" of Philip II. was published, which decreed confiscation and *death* for all who should sell, buy, keep, or read, any of the books prohibited by the Holy Office.* Even penitents at confession were compelled to denounce the transgressors of the edict; and in this hideous aggravation of tyranny, which turned a professed act of religion into an act of blood, and armed child and parent against the life of each other, the Pope was a fellow conspirator with the king and the Inquisition: the law was sanctioned by a bull issued in 1559.

This was an era of activity. An additional document of the utter darkness and slavery of conscience demanded by Popery, was furnished in the ordinance of Valdez, the Inquisitor-General, in the same year. His "catalogue" prohibited "all Hebrew books, and those in other tongues treating of the Jewish customs; all Arabic, or treating of Mahometanism; all works written or translated by a heretic, or an individual condemned by the Holy Office; all works in Spanish with a preface, letter, glossary, comment, &c. by a Heretic; all unpublished MSS., sermons, writings, treatises on Christianity, its Sacraments, and its scriptures," &c "Such is the age," says Perez del Prado, the successor of Valdez, "that some men have carried their audacity to the *execrable extremity* of demanding permission to *read the Scriptures in the vulgar tongue*, without fearing to encounter *mortal poison therein*."

* Llorente. † Ibid.

* Llorente.

The Inquisition claimed independent authority and was already too strong for even the Pope. Sixtus V., a wild and tyrannic man, but a scholar, in one of those fits of eccentricity, which in such men sometimes strike across the whole settled order of things, had published an Italian Bible. The Spanish world was on flame. The Cardinals of Spain demanded the King's interposition against this inconceivable breach of the constitutional law of Popery. From the time of Leo X., by the Index of the Council, and by the Inquisitions of Rome and Madrid, all works of doctrine in the vulgar tongue had been prohibited. Philip ordered his ambassador, Olivarez, to remonstrate with the Pope on the fatal effects of publishing the Scriptures. Sixtus furious alike in good and ill, threatened to hang Olivarez on the spot. But his resistance was subdued in a more noiseless way, familiar to the land of absolutions and Inquisitions. The Pope was poisoned and the poison was said to have been administered by order of the King. The Sixtine Bible was condemned.

The Holy Office was now the Dictator of Europe. No matter what was in the field, it fell before the mace of the Inquisition. The eight Bishops, and nine Doctors of Theology, sent by Spain to the Council of Trent, as the elite of her scholarship and Church, were all seized by the Tribunal on the moment of their return. The sound of the Lutheran preaching was presumed to have polluted their allegiance to the infallibility of Rome, and persecution. The Archbishop of Toledo, the first ecclesiastic of Spain, the celebrated Carranza, was cast into prison, and died after a confinement of eighteen years, and a trial of nearly the same duration.* But Popery had a still higher mark. Neither the most eminent rank, nor even the most unhallowed zeal, could be a shield against the all-grasping ambition of Rome: Charles V., the greatest monarch of Europe, and Philip II., the darkest of all bigots, were struck by the same blow.

It is the constant sophism of those who would cast Christianity bound hand & foot at the mercy of her enemies, that the Pope desires to exercise no interference in the internal concerns of kingdoms; that if he had the desire, he has not the power; he would be resisted by the whole body of the national Clergy. For the exposure of this traitorous delusion, we are to look to the times when it was the will of Popery to put forth its strength; not to the present, when it is its will to lull us into a belief of its consistency with the constitution, in defiance of common sense, common experience, the spirit of British law, and the loud warnings of insulted and hazarded religion.

In 1555 Paul IV. was raised to the Papal throne. Ambitious of forming a house among the Italian Princes, he determined to overthrow the Emperor and his son. At the age of seventy-nine, he plunged into negotiations with France, for the invasion of Italy, Sicily, and the empire; and prepared bulls of excommunication against Charles as a heretic, and favourer of heretics, depriving him of the Imperial crown, and his son of the kingdom of Naples; and further releasing the people of Spain, Italy, and Germany, from their oaths of allegiance.

Charles, feeling his danger, collected the opinions of the famous Melchior Cano, and other Jurists, to sustain him against the anathema. They decided that it was lawful to resist the Papal ordinances. The Pope ordered the Jurists to be seized by the Inquisition. His order was sustained by almost the whole body of the Spanish Prelates, with the Archbishop, who had been Philip's preceptor, at their head. They obeyed their Master, and rebelled against the King.

Philip, then in England, wrote upon this occasion to his sister, the Regent of Spain, a letter remarkable for its relation to the English Protestantism. "Since I informed you of the conduct of the Pope," says he, "and of the news from Rome, I have learnt that his Holiness purposes to excommunicate the Emperor and me; to put my States under an interdict, and to prohibit Divine service. Having consulted learned men on the subject, it appears that it is only an abuse of the power of the sovereign Pontiff, founded on hatred and passion, certainly not provoked by our conduct; but that we are not obliged to submit in respect of our persons on account of the

* The documents fill twenty-four volumes in folio, of from a 1000 to 1200 pages each.

great scandal which would be caused by our confessing ourselves guilty, and the great sin we should commit in so doing. In consequence, it has been decided, that if I am interdicted from certain things, I am not obliged to deprive myself of them, as those who are excommunicated; though a censure may be sent to me from Rome, according to the disposition of his Holiness. *For after having destroyed the sects in England, brought the country under the influence of the Church, pursued and punished the heretics without ceasing*, and obtained a success which has been constant, I see that his Holiness evidently wishes to ruin my kingdom."* The letter concludes with forbidding the reception of the rescripts in Spain.†

Paul IV. had tempted the French King to war; but the ruinous battle of St. Quintin, in 1557; broke up the league; and the Pope was left to the wrath of the Duke of Alva, who marched from his vice royalty of Naples full on Rome. Alva habitually forgot his superstition when he put on his sword; and would have made a memorable example of the hoary disturber, who now deserted by every ally, was crouching at his feet.— But Philip restrained the indignant grandee; made a treaty with the Pope on lenient terms, and once more put the chain round his own neck. Within less than six months, Paul flung the treaty and its author into public contempt, by an edict to the Spanish Inquisitor, to revive all his orders against heretics of every rank, "including *Princes, Kings, and Emperors.*" The names of Charles and Philip were not pronounced, but it was notorious that the brand was for their foreheads.

Of the multitudes who perished by the Inquisition throughout the world, no authentic record is now discoverable.— But wherever Popery had power there was the tribunal. It had been planted even in the East; and the Portuguese Inquisition of Goa was, till within these few years, fed with many an agony.— South America was partitioned into provinces of the Inquisition; and with a ghastly mimickry of the crimes of the mother state, the arrivals of Viceroys, and the other popular celebrations, were thought imperfect without an Auto-da-fe.* The Netherlands were one scene of slaughter from the time of the decree which planted the Inquisition among them. In Spain the calculation is more attainable. Each of the *seventeen* tribunals, during a long period, burned annually, on an average, ten miserable beings! We are to recollect that this number was in a country where persecution had for ages abolished all religious differences, and where the difficulty was not to find the stake, but the offspring. Yet, even in Spain, thus gleaned of all heresy, the Inquisition could still swell its list of murders to thirty-two thousand! The numbers burned in effigy, or condemned to penance, punishments generally equivalent to exile, confiscation, and taint of blood, to all ruin but the mere loss of a worthless life, amounted to three hundred and nine thousand.† But the crowds who perished in dungeons, of the torture, of confinement, and of broken hearts; the millions of dependant lives made utterly helpless, or hurried to the grave by the death of the victims, are beyond all register: or recorded only before HIM who hath sworn that "He who leadeth into captivity shall go into captivity; and he that killeth with the sword, shall be killed with the sword." (Rev. xiii. 10.)

Such was the Inquisition, at once the offspring and the image of the Popedom.

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* It is a striking exemplification of the honesty of this religion of the Jesuit and the Monk, that while Philip was laying up this store of merit with Rome, by secretly stimulating the persecution of the English Protestants, he was publicly the abhorer of all violence. In the midst of the burnings of Smithfield, his Confessor, Alphonso di Castro, was ordered to mount the pulpit, and exonerate his master. The Monk's sermon on the 10th of February, 1555, was a model of charity; he asked, "How is it possible that any human being, much less any Christian, can desire to force conviction? How is the sword compatible with human reason?" &c. The whole nation wondered, but were still incredulous. Philip's letter has unfortunately escaped the diligence of the English champions of Popery!

† Llorente.

* A public burning of a heretic.

† Llorente.

To feel the force of the parentage, we must look for the time. In the thirteenth century, the Popedom was at the summit of mortal dominion; it was independent of all kingdoms; it ruled with a rank of influence never before or since possessed by a human sceptre; it was the acknowledged sovereign of body and soul; to all earthly intents its power was immeasurable for good or evil. It might have spread literature, peace, freedom, and Christianity to the end of Europe, or the world. But its nature was hostile; its fuller triumph only disclosed its fuller evil; and to the shame of human reason, and the terror and suffering of human virtue, Rome in the hour of its consummate grandeur, teemed with the monstrous and horrid birth of the INQUISITION.!—

Amidst the tumults of France, in the year 1588, Spain had grown powerful beyond rivalry; and with her power, by the inevitable law of Popish States, had grown her religious cruelty. She was now to feel in a single blow the guilt of the Inquisition. England, raised to be the head of Protestantism, was marked out by Philip II. for vengeance. "The point," says the historian, "on which he rested his highest glory, the perpetual object of his policy, was to support [Popish] orthodoxy and exterminate heresy; and as the power and credit of Elizabeth were the chief bulwark of the Protestants, he hoped, if he could subdue the Princes to acquire the eternal renown of re-uniting the whole Christian world in the [Roman] Catholic communion."* The "Invincible Armada" was launched. Its building had occupied the treasures and the labours of the Spanish empire for three years.—Troops from Italy, Germany, Flanders and Spain, were embarked, or sent to the points from which they might be thrown on England. The Spanish nobles volunteered. Men of the highest rank in the Popish realms solicited employment; the first sea officer of the age, the Prince of Parma, marched the Spanish army, thirty-four thousand of the most celebrated troops in Europe, down to the Flemish shore for the invasion.—The fleet numbered one hundred and thirty ships of war, carrying thirty thousand troops and seamen. But it had a darker freight of Monks, Papal Bulls, and instruments of torture.

The heroism of England in that time of trial deserves a place among the noblest recollections of a land of liberty and valour But even then the victory was felt to belong to a higher arm The war was the assault, less of Spain than of Rome, against England; of religious tyranny against religious freedom; of sullen imposture, and sanguinary persecution, against Christianity. The inquisition not satiated with its dominion over the land, had lately usurped the sea. A tribunal was established on board the Spanish fleets.† England conquered would have been not simply the appanage of Spain, and involved in the general misgovernment, beggary, and ignorance of the native kingdom of sloth and superstition; it would have been the especial conquest of the Inquisition; the very victim which Monkery had longed, above all others, to lay bare, and cut to the heart; a vast untasted prey for the burning jaws on which the gore of the continent had begun to dry. The zeal of Philip would have then found a bolder witness than a letter. The Inquisition would have disdained the hypocrisy of the secret rack. The whole Popish vengeance would have been fearlessly developed in the death of law, liberty and religion. The Dominican would have sat upon the British throne; and sat in robes, crimson with the blood of all that was generous, and brave, and learned, and holy in the land. Rome would be all in all. England would be a funeral pile.

But, if in that hour the veil were taken from the eyes of man, he would, like the servant of the Prophet, have seen England guarded by the horses and chariots of fire. Wreck, burning and capture,—man, and the elements,—were let loose upon the gigantic force that had come to defy the living God.—The Armada was undone: and with it the crown of Spain was cloven. The intrinsic strength of Spain made decay tardy; but it was inevitable: and from the day of her defeat by England, she was marked for the alternate prize and victim of European power.—*Croly.*

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* Hume vol. v. p. 331.

† Chandler's Hist. of Persecution.

Religious Intelligence.

LONDON ANNIVERSARIES.

Irish Society of London.

The 6th Anniversary was held May 2d. Receipts of the Year, 1315*l.* 8*s.*; exceeding those of the 5th Year by 555*l* —Payments, 1305*l.* 10s.—Districts, 26; Schools, 434; Inspectors, 33; Pupils, 14,715; Adults, 11,067; being an increase in the year, of 13 Districts, 170 Schools, 18 Inspectors, 3762 Pupils, and 2221 Adults.—The issues of Irish Bibles, the past year, were 11,000 copies. Of the Irish residing in London and its vicinity, 646 have been taught to read the Scriptures. The object of this Society is, to address itself to the minds and feelings of the Irish people, through the medium of their own language.

Anti-Slavery Society.

The meeting was held May 3, the Duke of Gloucester in the chair. The Great Hall at Freemason's Tavern was crowded to excess at an early hour—Mr. Wilberforce, the Liberator of Africa, supported by other distinguished friends of that unhappy country, appeared once more, to show that the object which he espoused in his youth was still dear to him at the close of a long, active, and benevolent career.—The details of the Report were most interesting; proving, beyond all contradiction, the misery, the vice, and the utter impolicy, of slavery. Can it be possible, that the political advantages, of those men who hold 825,000 of his Majesty's unoffending subjects in bondage, are to be augmented at a time when they refuse to carry into effect the benevolent recommendations of his Majesty's government to improve the unhappy condition of their bondmen?

The Society passed the following Resolution, which gives a clear idea of the present state of the great cause in which they are embarked.

Resolved—That this meeting is desirous of expressing anew their disappointment and deep regret, that, through the pertinacious resistance of the Colonial Authorities, the recommendation of his Majesty, the unanimous Resolutions of Parliament, and the wishes and prayers of the Nation at large, have not hitherto produced their due effect, in abating the evils of that system of Colonial bondage, which has been so generally recognised, not only as injurious to the national interest, but as immoral and unjust, repugnant to the principles of British Law and irreconcilable with the genius and spirit of that holy religion which we profess—That, notwithstanding the contumacy of the Colonial Authorities, it is further to be lamented that no effectual means have been taken by Parliament to execute its Resolutions; but that on the contrary, the System of Slavery continues to be upheld and fostered by laws which protect the produce of Slave Labor against the competition of the produce of Free Labor, at a heavy annual expense to the people of this country, and to the serious injury of his Majesty's Asiatic Subjects, and of the population of the United Kingdom—That the Meeting therefore, feel it to be their duty again to approach Parliament with their earnest solicitations both to abolish those laws in favor of Slave-grown Produce, which, while at variance with all sound principles of commercial policy, tend to perpetuate and aggravate the evils of Slavery; and also, above all, to enact and enforce such legislative measures for the mitigation and ultimate extinction of Slavery, as may redeem the pledges which have been given, and fulfil the just expectations of the people of England on this painfully interesting subject.

The receipts of the past year, including publications sold, were about 1800*l.* The number of Copies of the Society's Monthly Reporter, sold and distributed monthly, is about 15,000. The principal object of the Society is, the diffusion of information.

Church Missionary Society.

The 28th Anniversary was held May 6th. The whole amount of the Society's income to March the 31st, was about 48,200*l.*; the excess of expenditures above the receipt was 9,500*l.* exclusive of 2,525*l.*, appropriated towards the buildings at Islington. The total expenditure for the year was 52,800*l.*—The excess of expenditure arose in great part from occasional charges; but the

Committee are constrained to state, that the Society's operations cannot be continued on their present scale, without an increase of the permanent income of the Society. The Report concluded by stating, that unless the funds of the Society permanently increased, the Committee would, however reluctantly, be obliged to contract their labors.

Summary View of the Missions.

Missions	9	
Stations	47	
Teachers	—	
European Clergymen		54
Laymen		35
Women		51
		140
Natives, Ordained		1
Catechists, Schmrs. &c.		339
Women		12
		352
Schools: Male		219
Female (70 in India)		75
General Schools		9
		303
Scholars: Boys		9574
Girls (1513 in India)		2355
Adults		645
		12,574
Languages in which the Gospel is preached and Youth taught		10

Missionaries and Students of the Year.

Missionaries &c. died	5
——returned home, or left	13
——returned to their stations	4
——proceeded to their labors	20
——ordained by Bp. of London	8
Candidates received	11

The Collection at the Church, including the usual Benefaction of 50*l.* was 289*l.* 14*s.* 1*d.*; at the meeting, the sum of 262*l.* 1*s.* was contributed for the special purpose of relieving the Society in the difficulties of its funds; and that of 177*l.* 11*s.* was received at the doors—the whole sum contributed at the Anniversary amounting to 729*l.* 6*s.* 1*d.* Nearly 200*l.* more was afterward added in relief of the deficiency of the funds.

Sunday School Society.

This Society was established in 1785. Its object is, to promote the establishment of Sunday Schools throughout the British Dominions; and to assist, by gratuitous supplies of Bibles, Testaments, and Spelling Books or Lessons, all Sunday Schools requiring aid. The meeting was held April 30th. Receipts of the year, 513*l.* Payments, 1078*l.* About 300*l.* had been withdrawn from the reserved fund, for current expenses.—Up to March 31, 1827, the Society had issued 8357 Bibles; 118,924 Testaments, and 668,999 Spelling-Books and Lessons: In consequence of the measures adopted in the last year, the issues have greatly increased. In Wales particularly, the Society had exerted itself successfully in the cause of Sunday School instruction.

British and Foreign School Society.

The 23d annual meeting was held May 12th. The report stated that the central schools were never in a more flourishing condition than they had been during the past year; and that the clean and healthy appearance of the children, the knowledge they had obtained, and particularly their acquaintance with the sacred Scriptures, had given the most unqualified satisfaction. During the past year a great addition has been made to the number of the schools, while it is still in contemplation to establish many new ones. In the Ionian Islands the cause of Bible instruction is rapidly advancing; and the king has given a donation of 50*l.* to assist in that immediate object. In Iceland, the British and Foreign School system has proved an immense blessing to thousands; and in the Highlands of Scotland its benefits are highly appreciated. In France, and throughout the continent of Europe, as well as in India, the cause of this Society advances with delightful tokens of success.

Irish Evangelical Society.

The 14th Anniversary was held May 13th.—The Report presented an encouraging view of the Society's stations, and of the extensive labors of its Irish Missionaries and Scripture Readers. A *more general* impression appears to have

been made throughout Ireland, during the past year, of the folly of "receiving for commandments the traditions of men," and the duty of all to search for themselves into the truths of the Word of God. Many have renounced the errors of popery, some of whom, it is hoped, have received "the truth as it is in Jesus;" and numbers are deterred, only by fear of persecution, from avowing their convictions, and openly relinquishing their connexion with the Church of Rome.

The Report acknowledged also the goodness of Almighty God, in providing for the *increased* necessities of the Society in an unexpected manner. An anonymous friend has presented the Committee, by the hands of the Rev. Marks Wilks, with the munificent donation of 500*l.*; and this with the liberality of other friends to the Society, has swelled its income to 3004*l.* 11*s.* 9*d.*, being an amount greater than that of any preceding year. Still, however, the Committee have deeply to regret that the regular income, which is ensured by Auxiliaries and Annual Subscriptions, falls very short of the sum required to conduct the operations of the Society, even on its present scale; whilst other fields of labor which invite their cultivation, their present resources render them unable to occupy.

Philo-Judæan Society.

The 2d Anniversary was held on the 13th of May. Lord Viscount Mandeville in the chair.—Receipts, 520*l.* The object and operations of this Society may be known by the following resolutions, which were adopted at the meeting:

Resolved,—That this meeting rejoice in every effort to recall the Jewish Mind to that state of contrition predicted in their own Scriptures, or which may in any respect tend to mitigate the afflicted condition of that people—captives as they now are among the nations, in consequence of their departure from the holy Law of God and from the faith of their forefathers.

Resolved,—That this Meeting contemplate with great satisfaction the rescinding of the "Standing Order" of the City of London, which declared it "inexpedient that baptized Jews should be admitted to the freedom of the city:" as being the first decided Public Act evincing a just return of liberal sentiment towards that people in this country, in which, during former ages, they had been persecuted; but this Meeting deeply lament that in the present age of the world, other nations should be found, in which ancient persecuting Edicts are revived and new Statutes promulgated in aggravation of their misery.

Naval and Military Bible Society.

The Anniversary of this Institution was held May 13, when W. Wilberforce, Esq. presided, who being compelled to retire at an early period, was succeeded by Captain Parry in the Chair. The Report, which breathed a spirit of ardent piety, was read by Major Close, the Secretary; and the intelligence it conveyed as to the state both of the Navy and Army, in reference to religion, was most reviving to the heart. The number of Bibles and Testaments distributed during the past year, were, to the Army (including the troops in India, New South Wales, and the Cape of Good Hope) and the Navy (including the men employed in the Coast Blockade of Sussex and Kent, to whom 260 copies were sold by the Society's agent) 11,706; making a total, since the Society's commencement, of 220,557 The receipts of the Society, during the past year, were stated at 3522*l.* 6*s.* 5*d.*; which sum had been exceeded in the expenditure by 312*l.* 11*s.* 9*d.*

Newfoundland School Society.

The 5th Anniversary was held May 14th. Lord Bexley in the chair. The receipts of the year were 2190*l.*; the expenditures 2385*l.*

Spanish and French Translation Society.

The 2d Anniversary was held May 14th. The receipts of the year were 313*l.*; the payments 164*l.*

The design of this Society is, to translate into the Spanish and French Languages some of our standard English Authors on the Evidences, Doctrines, and Duties of Christianity. The Society was formed in July 1825: it differs from other Societies, in being a small

and confidential attempt, under the direction of a very few friends, to see whether any good could be done in the vast regions of South America, and in the countries of Europe where the Franch language is spoken, by translating such works on the subject of religion as might aid the revival of pure Christianity among them.

As to the first division of their plan, Spanish America, they have printed in the Spanish Language, several practical treatises, and others on the evidences of Divine Revelation. The total number of copies printed in Spanish is 11,500: the greater part of them has been forwarded to Buenos Ayres, Lima, Valparaiso, Mexico, Guayaquil, La Guayra, Carthagena, Guatimala, &c. The accounts received from the correspondents to whom the books were consigned are encouraging; although they cannot be expected, in so early a period, to contain details of much distinct good actually produced.

In the French Departments, the "Commentary on the Gospel of St. Matthew," by the Rev. Thomas Scott, has continued to engage the attention of the Committee. The extreme care necessary in the correction of the Translation—various interruptions, arising from the illness of the chief Translator—the distance between Paris and London, where it was indispensable to send all the proofs—the defect of sufficient type for carrying on the printing during this delay—have kept the Gospel of St. Matthew eighteen or twenty months in the press. It is now, however, completed; and 1500 copies are published. The further prosecution of this Translation will depend on the manner in which the present essay may be received, and on the funds with which the Society may be furnished. In all probability the greatest benefit would result from the Translation of the Acts of the Apostles, or the Epistle to the Romans. It might be most desirable, also, to reprint some of the old French Authors, or part of their works; such as Mestrezat on the Hebrews, or on St. John; or Daille on the Epistles to Timothy: but this will be dependent on future circumstances. It may be interesting to add, that the Committee have voted a grant of 50 copies of the "Commentary on St. Matthew" to the Vaudois, in the vallies of Piedmont.

Seamen's and Soldiers' Friend Society.

The first Anniversary was held on the evening of May 15th, at the city of London Tavern. The concourse was so great, that another meeting was held in a lower apartment. The objects of this charity are the Sailors, Soldiers and Watermen of Great Britain. The receipts of the year were 1936*l.* 0*s* 6*d.*—This sum was all expended; and a debt has been incurred by the Society of 779*l.*

Hibernian Society.

The 22d annual meeting was held May 16th, the earl of Mountcashel in the chair. The collection at the meeting amounted to 53*l.* ($680.) The receipts of the year were 8439*l.* The expenditures amounted to nearly the same sum; and were principally for salaries of Schoolmasters, Readers, Inspectors and Agents; rent and repairs of School Houses, printing and stationary; with the purchase of a house in Dublin.

Continental Society.

The 10th annual meeting was held on the 22d of May. Receipts of the year, 2649*l.*: Payments, 1843*l.* The operations and spirit of the Society are discovered in the following resolutions.—

Resolved—That this meeting, deeply impressed with a sense of the Divine goodness, from friends having been recently raised up to support the Continental Society at home, and especially from a blessing having been vouchsafed to its agents on the Continent, do charge themselves to avoid every thought and appearance of glorying in man or in the things of man's device; and call upon themselves and all that is within them to bless and praise his holy name, who is the Author and Doer of all good.

Resolved—That this meeting, viewing the fallen condition of their brethren on the Continent, whether in the darkness of merely formal and unscriptural Protestantism, or in the slavery of the superstitious rites of Romanism, feel themselves not only bound to censure their systems; but also called upon

to commiserate and to help them, praying that God would enlighten their darkness, loosen their fetters, and bring them into the light and liberty of His dear children.

Resolved—That this meeting deeply sympathizing with those brethren in the Lord, who, in their attempts to diffuse religious knowledge over different parts of the Continent, have been the subjects of contempt and persecution, would beseech the great Head of the Church to strengthen them with his might, and to comfort them with His comfort; enabling them to pass through evil report and good report, not counting their lives dear unto themselves, so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus to testify the Gospel of the grace of God.

MORAVIAN MISSIONS.

We have prepared the following summary from the last "United Brethren's Missionary Intelligencer," which contains copious extracts from their correspondence.

LABRADOR.

Nain. A letter from the Misssionaries at Nain, dated August 10th 1827, says, "We now behold that which our first Missionaries in Labrador sometimes almost despaired of ever seeing, even a flock of Christ, consisting of Esquimaux, who from their hearts love the ways of the Lord, and, desire to keep His commandments, that they may walk worthy of their Christian profession.

The number of those belonging to the congregation is 231, of whom 90 are communicants, 50 baptized adults not yet admitted to the Lord's supper, 91 baptized children, and two candidates for baptism, and eight on trial: in all, 241.

Okkak. The Missionaries at this station write under date of August 20th.

"In regard to our Esquimaux congregation, we may observe, that it is not unlike a hospital, containing patients of various kinds, and that, according as each attends to the prescription of the good Physician, applies himself to the merits of Jesus' life, sufferings, and death, and takes out of his fullness grace for grace, in the same degree does he approach to perfect soundness; and, being purged from dead works, is enabled to serve the living God. All appear to be convinced of their lost condition by nature, and all from time to time assure us that it is their earnest desire to live to the joy and honor of their Redeemer; but many have still to learn, that the humble frame of a pardoned sinner, and the daily experience of the cleansing power of the blood of Christ, are altogether opposed to that spirit of presumption which says, "Let us continue in sin, that grace may abound."

"On the 13th September, 1826, we celebrated with our Esquimaux, a solemn and blessed jubilee, fifty years having elapsed since the commencement of the Mission at Okkak.

"During the past fifty years, 240 adults, and 210 children, have been baptized at Okkak, and 151 persons admitted to the Holy Communion; 165 have departed this life. The congregation consists at present of 97 communicants, 15 candidates for that privilege, 26 baptized adults, 119 baptized children of both sexes; in all 257 persons. To this number may be added, 31 candidates for baptism, and 51 persons, adults and children, who are receiving instruction, though not yet members of our Church. The total of individuals under our care, residing at Okkak, amounts to 353."

SURINAM.

Parimaribo, July 28th 1827. W. C. Genth, stationed at this place says—

"We may with truth, and with humble and greatful hearts, declare, that the Lord, by His Spirit, continues to give us abundant proofs of His Love and mercy towards us and our negro congregation. He awakens many souls to a sense of their spiritual wants, and they seek to obtain remission of sin through His blood, and deliverance from its dominion. The number of people is on the increase; and the doctrine of salvation, through the merits of our crucified Saviour, is heard with gladness, melts the hardened hearts of sinners, and creates in them a desire to partake of the blessing procured at so dear a rate.

"Fifty-one years ago, the first negro was baptized at this place, as the first fruits of the brethren's labors there; and now the gospel is preached to the negroes on eight different plantations.

The female part of our congregation, is considerably more numerous than the male, and there appears more spiritual life among them. The whole number of our negro flock is 1350."

West Indies.

Jamaica. The Missionary, at Fairfield writes—

"I mentioned in my last that new inquirers from among the Heathen, continue to come to hear the Gospel, and then call upon us, to have it further explained; and I am happy to say, this shaking of the dry bones still continues, but truly they are very dry, as well as very many. Since I sat down to write to you, one of this description called; and, on being asked if he had heard any thing about Jesus Christ, he answered in the negative, as he likewise did when a similar question was put concerning the bible and God; but added that he was come to hear what he had to tell him. Like many more in these newly settled mountains, he has had little opportunity to learn the language, and consequently can neither speak nor understand plain English words and phrases, even where it refers to every day's concerns, much less such as are used to express those of a spiritual nature. Did our duty require us to instruct such characters as these, in any human science, we should despair of being successful; but thanks be to that Spirit of Truth, who not only teaches such as shall become the heirs of salvation, but helps their infirmities, and especially leads them to Jesus, where the poor sin-polluted soul finds a fountain to cleanse, and by the power of His resurrection also strength to rise from the mire of sin."

St. Kitts. J. Jahansen, who is stationed at *Basseterre,* says under date of July 12th, 1827—

"Since the date of my last, we have celebrated a cheerful jubilee of the commencement of this Mission. On the 14th June, fifty years had elapsed since the arrival of the Brethren Gottwald and Birkby, the first Missionaries of the Brethren's Church, to the negroes in the Island of St. Kitts. Since the commencement of the Mission, there have been baptized or received into the congregation at both stations, 5088 adults; 2610 children; 2551 persons have been admitted to the Holy Communion; 2793 have departed this life. Of the 48 brethren and sisters who have been stationed here, during the same period, 4 Brethren have departed this life in the Island. At present, there are four married Missionaries employed in this extensive field of labor, under whose spiritual care there are about 5000 negroes. On the festival to which I have alluded, it was a subject of fervent prayer to the Lord, that He would by His grace and Spirit renew our days as of old, and especially grant to our young people, a large measure of divine life, that they may be enabled to adorn His gospel, by a godly walk and conversation."

Greenland.

Newherrnhut. May 18th, 1827. Extract of a letter from Brother John Lehman—

"I wish now to give you some account of our Christian Greenlanders.—The number of the whole congregation is 370; among whom 184 are communicants. I may with confidence call this division of our flock, a people of God. Their Christian walk and conversation have afforded us great joy during the past year. Several, who had left us, and were straying in the wilderness, have returned to the fold, and, as prodigal sons and daughters, sought and found re-admission to their heavenly Father's house.

"Our communicants, we may truly declare, are intent upon enjoying that fellowship with the Lord their Saviour, which, amidst many imperfections, supports them, and enables them, through His grace, to walk as children of the light. Every participation of the Holy Communion strengthens them anew in their spiritual course, and in the faith of the Son of God, who loved us and gave Himself for us. We have likewise cause to rejoice over our young people and children. They are obedient,

and listen to the serious and loving admonitions given them; and when they forget them, and fall into error, they are generally willing to own their faults, and to seek pardon and grace from the Lord. That the members of our congregation delight in the word and worship of God, was proved by their diligent attendance at church, whenever we met in His name; and their attention and devotion were manifest on all occasions."

Lichtenfels, May 12th 1287. Letter from Michael Eberle—

"As to our Greenland congregation, we have cause to rejoice over them in general. Most of them seek to spend their days in communion with God our Saviour, and those that are differently disposed are very few. They diligently attend church; and the Lord is present with us, which is felt in a peculiarly encouraging manner, on festival and communion days. These are, indeed, days of blessing, when young and old are again re-animated by the divine life."

South Africa.

Accounts from the Cape of Good Hope to the 2d November, 1827, state that the new establishment at Elim now numbers 94 inhabitants; 15 Hottentot houses are finished, and four more in a state of forwardness. There and at Gnadenthal the internal state of the congregations was highly pleasing, and at Gruenekloof the missionaries had been greatly encouraged of late by several circumstances proving the power of the spirit of God among the Hottentots.—Brother Halbec had been induced to repair to Cape Town, by a letter of the Governor, tending to remove all apprehensions of insecurity, in order to concert measures concerning the commencement of the mission among the Tambooki nation.

The Marriage of the Clergy Legalized in France.

We find in a late Paris paper, another decision of a French court establishing as legal, Matrimony among the clergy, with some remarks by the editor.

The tribunal of Cambria, on the 7th of May, gave judgment in the case of Sieur Druon, a Catholic Priest, as plaintiff against the civil officer who had refused to acknowledge his right to the marriage ceremony. At the opening of the hearing, M. Leroy, council for the plaintiff in reply to the public ministry, maintained that the marriage of priests was not opposed to the good of society nor to the doctrines of the church—He said "that although it was forbidden by the Council of Trent, it might be allowed by another council. The celibacy of priests, therefore," he continued, "is not, as has been erroneously asserted, a doctrine of our religion. The doctrines of the faith are immutable—it is merely a regulation, the work of men, which men can change." In the judgment pronounced by the court, they state that the civil law regards marriage only as a civil contract; that it recognizes no obstacles to it except such as it has formally expressed; that an engagement in sacred orders is not at the present day an obstacle to marriage; that if the laws of the church prohibit the marriage of its ministers, they are addressed only to the conscience;" &c. &. and decided in his favor.

"Thus," remarks the editor, "within a few months, three tribunals have successively decided this great question in the same manner. They are those of St. Menehould, Nancy, and Cambria."

Rel. Herald.

Religious Inquiries in Corsica.

A remarkable and unexpected spirit of religious inquiry has lately begun to be awakened in Corsica. An officer of the Customs who has been stationed for the last three years at Bonifacio, having held religious conversation with the natives, with a New Testament & some Religious Tracts in his hand, great numbers of them, it is stated, have become convinced of the errors of the Church of Rome, and have forsaken the mass, and have relinquished auricular confession and the use of images in worship; quoting the Scriptures to their priests in justification of the change in their opinions. They have sent in a petition to their government to be allowed to have Protestant pastors. There is a lamentable destitution of the Scriptures and religious books among them. The individual above alluded to, lately sent

them from some part of the continent, a chest of Bibles and Tracts, but many of them fell into the hands of the priests and were destroyed. The London Bible Society, we are happy to learn, has sent them a large supply of Bibles and Testaments. May this small germ prove, by the blessing of God, the beginning of a general religious reformation throughout the shores and the Islands of the Mediterranean! No part of the world more needs it.—*Vis. and Tel.*

Beneficence.—At the late anniversary of the London Missionary Society, there were devotional exercises in 10 different chapels, where the collections varied from 24*l.* to 448; & the total, including 332*l.* at the meeting for business, was 1405*l*, or about $6200 collected at the anniversary of one Society during the season of many great anniversaries The Wesleyan Methodists collected a little more than $6000 at their anniversary.

Domestic Intelligence.

THE GERMAN REFORMED CHURCH.

We do not know a respectable denomination of Christians in the United States whose situation calls more loudly, or more pathetically, for relief, than that of our own church. We do not say that other churches have not their faults. With some of them we cannot fully agree in doctrine, or in church government and forms of worship; and in all of them much remains to be done, in relation to practical piety, before any one can be said to be "a glorious church, not having spot or wrinkle, or any such thing; holy and without blemish." Least of all do we mean to authorize comparisons which, instead of generous sympathy and kind assistance, provoke only reproach and proud contempt. While we maintain that we ought to assume the attitude and the language of the contrite Publican, we do not mean that others have a right to speak in the tone of the Pharisee. We might have much to blame in other churches, but with them we have at present nothing to do. As long as there is so much need of improvement among ourselves, they may say to us, "*Physician, heal thyself.* We could not but feel the justice of their reply, and acknowledge that, in this sense, charity must begin at home.

We have never regarded the Magazine as a weapon of offence and defence in the war of religious sects, or as an instrument to aid the Reformed Church in a scramble for public favor and earthly interest. A religious periodical conducted on such principles can do no substantial good; and we care not how soon it sinks into silence and oblivion. We consider our editorship as an office in which we are the servants of God, and are charged with the eternal concerns of the soul; and we think it our duty to endeavor, as much as we are able, to reform the state of the church, wherever it needs reformation; by disseminating religious knowledge, elevating the standard of intellectual culture and Christian piety, reproving vice and folly, and exposing sin in its deformity and hatefulness wherever it is found. Whether such a course will be popular or not, we have yet to learn. We believe that, whatever the consequences may be, it is the course of duty. We shall therefore pursue it and leave the rest with God.

In our last number we called the attention of our brethren to the state of our funds, and the consequent embarrassments and gloomy prospects of our Theological Seminary, and adverted briefly to the Missionary Society and the Magazine. We now ask their indulgence to a few remarks on the causes of this unhappy state of things.

The cause is not in the novelty of these institutions, and the want of time for inquiry and reflection respecting their utility, their importance, and their necessity. Theological and Missionary institutions have been long known in the land of our fathers; and in this country have become so common within the last sixteen years, that they are now subjects of every days' notice. Our own Missionary Society has been in existence nearly two years, and our Seminary more than three years. The latter has been a subject of attention in our Synods since the year 1817. It has been frequently and fully discussed; attempts to bring it into existence were repeatedly made before the appointment of the present professor; and both before and since his appointment every Synod

has pledged itself for its support. In the mean time Theological Seminaries have risen up all around us, have collected funds and libraries, and established themselves upon firm foundations; or are striving with untiring zeal to complete the work they have once begun. The Dutch Reformed Church has a flourishing Seminary with three professorships, all endowed, at New Brunswick, N. J. The Episcopal Church has one Seminary in New-York City, with five professors, and another near Alexandria, Va. with two. A Theological professorship is also connected with Kenyon College, Ohio. The Baptist Church has a Seminary at Newton, Massachusetts, with two professors: one at Hamilton, N. York, wtih three; one at Rock Spring, Illinois, with one; and one connected with Columbia College at Washington City. The Lutheran Church has a Seminary at Hartwick, N. York, with two professors, and one at Gettysburg, Pa. with one. The Congregational Church has a Seminary at Andover, Mass. richly endowed, with four professors, one at New-Haven, Con., with three; and one at Bangor, Maine. with two. The Presbyterian Church has a Seminary at Princeton, N. J. with three professors, another at Auburn, N. Y. with three, another in Prince Edward Co. Va., with two, another at Maryville, Tenn. with three, another at Allegheny, Pa. with two, another at Columbus, Ohio, with one, and another in South Carolina The Unitarian Church has a Seminary with three professors at Cambridge, Massachusetts. The Roman Catholic Church has Seminaries at Baltimore and Emmitsburg, in Maryland, and, probably, elsewhere Except those at N. Brunswick, Princeton, Andover, and Bangor, and the Unitarian and Roman Catholic Seminaries, if we mistake not, all these institutions have been commenced since we began to agitate the establishing of our own; and, so far as we can learn, with but a single exception, or at most two, they have far surpassed us in their success

Can it then be said that this subject is yet too new to succeed according to our wishes? If it be very new to our congregations, it cannot be so to their pastors. If the people know nothing of it, it is because they have not been instructed, and their pastors have not done their duty.

The cause of our unhappy situation is not in the poverty of the Reformed Church.

We know indeed that many of our congregations are poor; but many of them also are sufficiently wealthy; and the poorest are able enough, if they are so disposed, to aid our funds with some contributions. There are few individuals in any congregation who have not something to spare in the course of a whole year; for they do spend a portion of their earnings in mere luxuries; perhaps in pernicious and sinful indulgences: even beggars will sometimes have their feasts; and, when we admonish them that they cannot afford them, return the petulant answer, that it is none of our business But leaving them out of the question, if the small sums, which are spent uselessly and perniciously in the bounds of a congregation, during the year, were registered, and were summed up at the years' end, there is no one who would not be astonished at the amount. If the half or the fourth part of this amount were contributed in collections and paid into our treasury, we would have no further reason to complain of want.

People are usually not so poor in means as they are in disposition. Where Christian knowledge and real piety exist, there is also a consciousness of power to do at least something for the cause of Christ; and the very poorest *will* do something. The widow, whose whole living amounted to no more than two mites, thought herself able to cast an offering into the Lord's treasury, and did so. But that widow was pious as well as poor: religion had given to her a spirit of liberality and a noble-mindedness which money never would have formed in her, and which nothing but the sublime influence of true piety could have produced.

If our brethren plead the poverty of their congregations as a reason for their neglect to aid our funds, we cannot but believe that their poverty consists chiefly in their want of Christian knowledge and serious piety. If there be one pious member in a congregation, that member at least will freely give his contribution. Is it so then, reverend brother, that there is not one pious member, not one plant of God's planting in the

field of your labor? Then truly it is a barren field, and there is reason to fear that your labor in it has been very unprofitable. Are you willing to have this testimony registered against your congregation and against yourself.

Even without serious piety, a little intellectual culture; a little enlargedness of vision and of feeling, mingled with respect for religion; will be sufficient to induce a member of the church to give something for the support of a Theological Seminary or a Missionary Society; and we can scarcely believe that there is a congregation in the Reformed Church in which there is not one individual of this description. Are you prepared reverend brother, to say that your congregation is an exception? Are you willing for your own sake to fasten this reproach upon them? We doubt whether they would not cast it from them with an indignation which you would not easily sustain.

The free people of colour in Richmond, Va. formed a Missionary Society, twelve years ago, to propagate the Christian religion among their coloured brethren. Having no suitable missionary, they laid up their funds from year to year, hoping that they would be able at some time to employ them. In five years they amounted to $700, and when Lott Carey, the coloured Baptist Missionary, went to Liberia in 1821, they applied these funds to aid that mission. This sum was raised among a few coloured people in one of our cities, who in point of numbers and of means cannot be much above one of our poor congregations.

The South Sea Islanders, who have been converted to the Christian faith within the last fifteen years, whom Christianity has so lately raised from the lowest barbarism to the rank of a civilized and religious people, and who are therefore still in great poverty, have formed two Missionary Societies, and employ nine or more missionaries, to spread in other islands the blessings of that Gospel with which missionaries have blessed them.

Is it so, reverend brother, that your congregations hold a lower rank in the Church of Christ than the free people of colour in Richmond, or the new converts of the South Seas? Is there less piety or less intelligence among them, or are they more destitute of means? Then indeed their situation is deplorable; and, we may add, you have done them little good.

But we are convinced that, for the most part, the true reason why nothing is received from our congregations is that nothing is asked; or that it is asked amiss. The German Reformed Church is not so destitute of intellectual culture and religious feeling, that there are not in every congregation some, and in many of them a large number, who would cheerfully aid in furthering any judicious measures for the improvement of the church, and the general interests of the Redeemer's Kingdom. But they want to know something about those measures, before they support them, and they expect their pastor to inform them. Many of them, though intelligent enough on other subjects which lie in their own province and meet them in their professional pursuits, need much information respecting these. They consider them as belonging to the proper business of a clergyman; and they expect him to throw light upon them, with the same confidence and the same reason with which we look to an attorney, a physician, or a philosopher for information on any subject belonging to his profession If he is unable to give the required explanations, they consider him an ignorant man, whose opinions and assertions merit no attention, and usually turn away from him, and from the object he proposes, with very little concern.

When a clergyman bounds upon his congregation with a request that they should contribute to the support of some institution, concerning which he has given them no information, and expects them to take his word as a sufficient proof that they ought to support it; or deals in mere cant, or declaims in a strain of ranting enthusiasm, instead of calm and rational argument; the discerning part of his audience will be disgusted, and the rest will go as they came, ignorant and listless: If any of them contribute something, it is because they previously knew and felt more than he has communicated. He must not be surprised if, in such cases, the collections taken up in his congregations amount to very little. He has asked indeed, but asked amiss.

It is much the same if a clergyman's previous conduct has made upon the minds of his people the impression that he cares little about their souls; or if the manner in which he proposes a collection shews that he cares little about its object; and still more if they have been brought to believe that he has nothing but his own interest at heart. The conduct of some preachers has been such as to make their very office odious, to bring suspicion upon the whole clerical body, and to make every measure emanating from it, or connected with it, suspected. Religion has suffered more from this cause than from all the attacks of open enemies: it is this indeed that has disposed the public mind in many places to listen with eager attention to the arguments and the railings of unbelievers, and has made numbers an easy prey to the destroyer. If a clergyman, whose intentions are the most upright, be unguarded in his conduct, his fault will not only be noticed, but it will be associated, in the minds of many, with what they have heard or seen of the vices of ungodly preachers, and will be regarded as a proof that there is little else than hypocrisy in the whole clerical order. Whatever he proposes will be suspected by this class of people; who will not fail to impart their suspicions to others; and, in a congregation not remarkable for intelligence, and fond of their money, a few influential men of this description, by throwing out some unfavorable intimations, may prevent the effect of any arguments which he has addressed to them

In order to ensure any success to his ministry, a clergyman must endear himself to his people, by giving satisfactory proof in all his conduct, that he has their spiritual interests truly at heart, and is actuated by no sinister motives. Having thus deservedly secured their confidence, they will receive his representations on every subject with candour and seriousness, and will be open to conviction: and as he will then be successful in his general ministry, he will always find them ready to contribute to the support of any judicious plans of improvement in the Church, and of any institutions which are really adapted to promote the cause of true religion. It is the want of this pastoral prudence, a prudence which requires serious and enlightened piety, and which even good men do not always sufficiently observe, that deprives the Christian ministry of so much of its effect.

We have congregations who would be able and willing to contribute liberally to our funds, if their pastors would ask it But the indifference of their spiritual guides is a damper to their generous sentiments, and stifles the spirit of active benevolence among them.— Their better feelings are evaporated, or turned into other channels; or their character is changed, and, instead of acting piously in promoting plans of benevolence, they are absorbed in that vain gaiety and profusion which the world calls liberality and elegance.

It is not so much our congregations as their pastors who are guilty of a dereliction of duty in neglecting to aid our funds. The remark has been frequently made to us by intelligent lay-men, "The people are always ready, if the ministers will do their duty." What our congregations will do may be seen by recurring to the contributions received from some of them. Germantown, a small congregation, contributed in one year $75, besides constituting its pastor a life member of at least one of our national societies. York, besides a collection of $80,25 at the meeting of the Missionary Society, has formed an Auxiliary Missionary Society and two Education Societies. The two latter have already contributed to the education fund in one year $100. Shepherdstown in Virginia, one of our poorest and smallest congregations, has an Education Society which has paid in two donations in one year $31,75; to which add a collection for the same object $6,58— making together $38,33. Martinsburg, in the same pastoral charge, still smaller, and but lately gathered again from a state of dispersion, gave in one collection 15 dollars; and Smithfield, in the same connexion, the smallest congregation of which we have any knowledge, contributed at the same time $6,58.— Many other congregations, from which nothing has been received since the opening of our Theological Seminary, formerly contributed from ten to fifty dollars in one collection, and would have done the same twice a year, if they had been asked and the necessity of it had

been seen. Some others which have never given a cent to our treasury, would be very able to do the same, and we believe willing too, if they were taught their obligation to do it, and were earnestly and affectionately solicited so to do. What the handful of members at Smithfield, Va. can afford, (and in former years when their circumstances were more favorable, their contributions were nearly thrice the same amount) the smallest of our 400 congregations, could do; and we have no doubt would, if the right method were employed, to bring them to discern and to feel their duty.

It is therefore certain that there are no insuperable difficulties to prevent our receiving all the funds we need for a fully organized Seminary, for necessitous students, and for efficient missionary operations, if the ministry of the church is faithful, active, devoted as it ought to be to the service of the Lord. Let the ministers of the church but have the spirit of their office, and all will be well. Our Seminary and our Missionary Society will operate vigorously, our waste places, will be occupied by laborers whom these institutions will send forth, the church will enlarge its borders, its means will increase, and what is infinitely better than the growth of numbers and of wealth, its internal state, its spiritual health and vigor and beauty, will be improved: the wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose.

Since such a prospect lies before us, why do we remain in a situation so dreary, so afflicting, and so fatal to our hope? Whence is it that our Seminary and our Missionary Society are suffered to languish, and to struggle in agony for a continuance of life, when health and vigor could be so easily imparted? How does it come to pass that from at least four fifths of our congregations nothing is received: and that those which contributed annually before these institutions were formed, have ceased to aid them since that time? Have the people suddenly changed their minds, and are they now opposed to the objects which they then approved? This indeed is true of a number of congregations in the eastern section of this state, who were misled, and filled with the most violent animosity, by a series of atrocious calumnies, which were uttered by men in the garb of Christian ministers in deed. but certainly not in their spirit; men who went out from us, and are not now of us; and who will learn at last that "their sin will find them out." But this happened several years before these institutions existed; & as far as we have heard, the church in every other section continues in the same mind still.

It is therefore not in the church but in its ministry that we must look for the cause of our difficulties. We say it with pain; but with irresistible conviction of its truth. There is very manifestly, a want of disinterested devotion to the cause of the Redeemer. What St Paul said of some of his fellow helpers is applicable to many of us, "All seek their own, not the things which are Jesus Christs'." Philip. 2. 21. Hence arises a want of zeal and activity in our general ministry, and of union and concert in measures by which we are not directly benefited. This is the canker that corrodes the heart and destroys the vitals of the Reformed Church. Hence is the general langour which is so manifest in all its movements, the low state of piety, the deplorable ignorance of divine things, the neglect of education, and the sickly aspect and feeble action of the whole body in spiritual matters. The cause of this fatal malady is traceable to various sources, but among these the chief is in ourselves. We, the shepherds of the flock, who ought to be willing after the example of Paul to spend and to be spent for them, and in the spirit of Jesus to die for them,* we are their destroyers; not indeed by any direct hostility, but by a cold and cruel neglect. We the disciples and ministers of Jesus, whose distinctive character must be this that we love one another;† that we consequently unite, and harmonize cordially in every thing by which we can edify one another and the Lord's people, and glorify his name;—we ask it affectionately, but with a mind deeply grieved; What are we doing? We shall not anticipate the reply, but conclude in the words of St. Paul: If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the

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* John 10, 15. 17. 1 John 3, 16.
† John 13, 34. 35.

Spirit, if any bowels and mercies, fulfil ye our joy that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus. Philip. 2, 1—5.

LIBERAL PROPOSALS.

Copy of a Letter addressed to the Editor, dated Chambersburg, Aug. 8.

"Very Dear Friend,

"When at Carlisle, my mind was impressed with the absolute necessity of some immediate effort to sustain the Theological seminary. On my way homeward it was in a great measure engrossed with the subject; and the plan embraced in the proposition of Mr. Myers', is the result of my reflections.

"I had hoped that, during my present visit to Chambersburg, I should find time to explain to you fully my views in reference to several subjects connected, as I thought, with the prosperity of our church: I can however at this time say nothing more than that, if the plan here suggested for raising $10,000 succeed at all, it must succeed at once, and that in its progress it will interfere with no other that may be suggested for the same purpose. To be successful it must be extensively known. It must therefore, if it meet your approbation, be made public through the Magazine, accompanied with such remarks as you may think best calculated to attract attention to it and secure patronage. Some of our Clergy must set their people an example, as well as urge them by precept to contribute. You may rest assured that, owing to ignorance on subjects of this sort, the want of example on the part of our ministers has had a powerful effect in restraining our people, or rather in justifying them to their own consciences in not supporting Theological and other religious institutions. This I know is wrong, but the state of things must be taken as we find it. I hope the project will succeed. There are few congregations, I would suppose, where one person could not be found who would be willing to engage in it. In ours, as soon as there is a probability of its success, I have hope that two or three will unite in it."

Enclosed in this letter we received the subjoined obligations.

The undersigned binds himself, his heirs, executors, or administrators, to pay towards the endowment of a professorship in the Theological Seminary of the German Reformed Church, at present located in Carlisle, Pa. One Hundred Dollars in four equal Annual Instalments of Twenty Five Dollars each, with legal interest from the first day of April, 1829: On the condition that One Hundred persons will, in like manner, on or before the first day of April next, bind themselves to pay at least an equal sum for the same purpose.

JACOB MYERS.

Aug 2, 1828.

The undersigned assume the obligation expressed in the above paper.

WM. HEYSER,
BARNARD C. WOLFFE,
BARNARD WOLFFE.

Aug. 7, 1828.

Having just received this communication, and the last form of the Magazine being already in the printer's hands; we have not room for many remarks; nor indeed does it appear to us at all necessary to say much on the subjects embraced in it. The scheme speaks for itself, and the letter of our correspondent seems to us better adapted to recommend it than our own remarks.

The four persons who have pledged themselves to pay one hundred dollars each on the condition and in the manner described in their obligation, are plain men, in moderate circumstances, but whose liberality proves that they feel for their Redeemer's cause, and are disposed to act as well as to speak in its favor. What they have done, more than ten times an hundred others can do, so far as pecuniary means are necessary. All that is wanting is the same knowledge of our situation and the same interest in it; and this we hope to find in at least a hundred others. We have little doubt of the success of the scheme if our brethren in the ministry cherish and promote it, as our correspondent suggests. Some of them we know to be

poor, and unable to contribute so large an amount in money; but they may do much by their zealous and persevering exertions to bring their people to see and to feel aright, and by contributing to the full amount of their ability. If they cannot rise to one hundred dollars alone, they may do so in conjunction with some of their people, who like themselves may have the will without the power to go as far as their brethren.—We have few church members who possess great wealth; yet there are some; and we have many whose means are sufficiently ample to enable them with ease to rise much above $100 in their donations. If these members will reflect on the subject, they cannot but perceive that a portion of their wealth could not be better applied, than by appropriating it to the endowment of professorships or the founding of scholarships in the Seminary, the increase of our library and the support of our missions: and as they have received all they possess from the hand of God, they ought to consider themselves as his stewards, who are entrusted by him with the means of doing good above their fellow-men in humbler circumstances, and whose duty it is to give that portion for these objects. We are convinced that, when they appear before God, they will think on this subject as we do; and if they have neglected the duty which we press upon them, they will find that neglect among the causes which will diminish their confidence and their joy. Nor will they leave a blessing to their children and friends in leaving to them at their death what they ought to have given for the support of the cause of Christ. They leave to them indeed, more money and property than they could otherwise have given them; but they convey it without the approbation and without the blessing of God, on whose good pleasure all prosperity depends; and if his breath blow upon it, who shall keep it from being scattered to the winds: or if these heirs retain it by his forbearance, and he pours leanness into their souls withal, what good will it do them? Let such members of the church act *as seeing Him who is invisible*, knowing that He observes them, that they must give an account to Him, that the present life is short, and that eternity follows it.

Let it be borne in mind that what we do, must be done quickly. Assistance which is delayed beyond the time limited in this scheme will come too late for its success, and in all probability too late to save the Seminary from dissolution. To secure any thing we must act immediately and vigorously. This is the critical time which must try the sincerity of our professions of attachment to the Theological Seminary, to the church of which we are members, and to the religion of Christ. There can be no neutrality now in this cause; he that is not for us is against us, and he that gathereth not with us scattereth. Every brother who does not aid us, helps to defeat the proposed scheme, and ranks himself with the enemies of the cause. One of us must not wait to learn what others will do. Where a right spirit prevails every one will be forward to perform his part, and by his example to stimulate the languid zeal of others.—Let the example of the generous laymen who are now leading the van receive the attention which it merits; let our Church-members, whom God has blessed with a liberal competency, come forward immediately in the same holy cause; let our clerical brethren take their proper stand, &, forgetting other things, remember that they are professing Christians and ministers of the Lord Jesus Christ; let these things be done, and all will be well.

This scheme for raising $10,000 must not suspend the operations of those brethren who may have begun to circulate subscriptions in another form; nor must it prevent collections in our churches. If the scheme succeed, the sum which will be raised, will be sufficient indeed, together with the capital on hand to endow one professorship; but it must be recollected that the Seminary is very imperfectly organized with a single professor; that scholarships for the support of necessitous students are needed, that other items of expense must be provided for; and that the institution is now in debt to the professor, who has no resource at present but in borrowed funds: and if this scheme should fail, in what condition will we be on the first day of April, if all other exertions to procure funds be suspended during the pendency of the trial?

We address ourselves at the same

time to the friends of religion in other denominations, whose names are asso ciated with all that is excellent in the land; and whose liberality is as diffusive as the benevolence of the holy faith which they profess; and we respectfully suggest to them that the German church presents a large field for the exercise of Christian charity, and, by reason of its peculiar circumstances, needs all the aid it can receive: it is beginning to emerge from a flood of degra dation; without the needful protection it must be overwhelmed again, perhaps to rise no more Shall it be abandoned? Shall Christian enterprise go to the ends of the earth in quest of fields of usefulness, and disregard one which lies at its very door? The German population is numerous and powerful: its influence is deeply felt in the civil and political administration of this state. Is it not important to give it all the moral elevation which it can receive, and to patronize an institution which has this for its chief object? Let this church rise from its low estate, and it will afterwards bless the land, and aid in diffusing blessings over the world.

Contribution for necessitous Students.

Received from Rev. M. Bruner a collection in the Reformed Church at Hagerstown, Md. $10 00

A NOBLE OFFER.

To the Benevolent of all Denominations in the State of Connecticut.

A person residing in the county of Litchfield, in said state, makes the following propositions—

1. If ten or more persons living in the state of Connecticut, will engage to pay *five hundred dollars* each, for the American Bible Society, within one year from this date, or in five equal annual instalments of one hundred dollars each, as the donors may prefer, then will I engage to pay the like sum of five hundred dollars for the same object. Notice must be given of such intention to the Treasurer of said society, on or before the 1st day of March next, whose certificate of such engagement, forwarded to me by the 1st day of April next, shall bind me to the payment of five hundred dollars, in whole or by instalments, as is above specified.

2. The same proposition is made by the same person in favor of the American Board of Commissioners for Foreign Missions.

3. So also is the same proposition made, by the same person, in favor of the American Tract Society, at New-York.

4. And lastly, the same person makes the same proposition in favor of the American Education Society.

That there may be no misapprehension of the foregoing proposals, the author of them restates, that if either of them should be complied with and filled within the limited period, then will he hold himself bound to pay the sum by him proposed for the benefit of such society And if *all* of them should be filled up, then will he in like manner pay the sums proposed in *all*.

The name and address of the person making these proposals will be left with the officers of each institution interested in the result.

CONNECTICUTENSIS.

Litchfield County, July 19, 1828.

American Education Society.

The Rev. Mr. Hamilton, of Newark, N. J., the Society's agent, who is now engaged in visiting the principal towns in this State, for the purpose of explaining the object of this institution and creating an interest in its favor, spent a few days in Carlisle on his way to the west. His able and eloquent exposition of the utility of the Christian ministry, the necessity of an increase of the number of laborers, & the benevolent views & judicious regulations of the Ed. Society, produced a very favorable impression upon the minds of many of his hearers, and was not without its fruits. The Ladies of the Presbyterian congregation have resolved to found three temporary scholarships, at 75 dollars each per year for seven years; and the male members of the same congregation have pledged themselves to add another. In the Reformed Congregation, chiefly on account of its pecuniary difficulties, no more was done, than the appointment of a Committee to make an effort to procure subscriptions for the founding of one scholarship.

THE MAGAZINE
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Biography.

SKETCH OF THE LIFE OF WICKLIFFE.

When surveying the history of the middle ages, and passing in review the events of one century, and another, without finding any thing to relieve the mind, from the contemplation of one unvaried scene of superstition, ignorance, and vice, it is delightful to meet, at length, with such a character as Wickliffe, shining alone amidst the universal darkness, as a star of the first magnitude. We look upon him with all the pleasure which a traveller experiences, when, passing through the Arabian deserts, he at last discovers a spot of verdure to relieve his eyes from the dull monotony around him. Wickliffe has the honour of first making a stand against the abuses of the times, calling upon men to think, and reason on subjects, which, though intimately affecting themselves, they had been content, for ages before, to leave untouched.—It cannot be doubted, but that his writings prepared their minds for that grand revolution in religion, which took place about a century afterward; at least it is evident that Huss and Jerome of Prague were first enlightened by his doctrines; and that the facility with which the reformation in England was effected, was in a great measure owing to him. Henry the VIII, with all the violence of his disposition, would not have been able to bring about, at once, so complete a change in the sentiments of his subjects:—they must have been prepared for it already:—they must have been satisfied of the impolicy of remaining longer in connexion with a church, so full of corruption as that of Rome. The dissemination of the doctrines of Wickliffe through Germany, and the noble martyrdom of his two distinguished disciples at Constance, whose names we have mentioned, awakened a spirit of inquiry among the people, and excited an abhorrence of a hierarchy, already overgrown with abuses. By these means they served to hasten, no doubt, the time of the reformation; and prepared beforehand ready hearers for any, who would be bold enough to oppose openly the power of Rome.

This great reformer, and distinguished man, was born about the year 1324, in a village of Yorkshire. Little we believe is known of his early years; but we are informed that he completed his education at Queen's College, and afterward at Merton in Oxford. Here he distinguished himself by his talents, and application to study, in consequence of which, he soon reigned unrivalled amongst his fellows. He mastered in a short time the subtleties of the school divinity, and made himself intimately acquainted with the popular studies of the times.

It was in 1360 that he first publicly distinguished himself, and commenced his open attacks on the corruptions of the clergy, which he continued until near the time of his death. These attacks were, at first, more immediately directed against the mendicant friars, who had invaded the privileges of the University of Oxford, and were continually endeavoring to entice students to join their order. Our reformer not only exposed the worthlessness, and irreligion of this class of men, & showed how ill their character accorded with the honesty and purity of the primitive christians; but he went a step further, and showed that their institution was totally inconsistent with the spirit of Christianity, and that the scriptures no where encourage religious mendicity. His zeal in this praise-worthy cause could not fail to be rewarded, and in consequence

he was raised to the mastership of Baliol College. But he had arrayed against himself the whole tribe of Monks, who hated him the more bitterly, as they saw him advancing his own interest, at the expense of theirs. They watched anxiously for an opportunity of revenge, which they were fortunate enough to meet with soon after. Archbishop Islip had just founded Canterbury Hall, in 1367, and Wickliffe was elected to the wardenship by the scholars. The monks exerted themselves to the utmost to oppose his election; but their endeavours would nevertheless have proved, perhaps, unsuccessful, if they had not found in the succeeding archbishop, a man entirely suited to their purpose. Langham, the next primate, deprived the reformer of his place, pretending that from the age and infirmities of Islip, there had been some irregularity in his election. Wickliffe appealed to the Pope, who found specious reasons for deferring his decision for several years: but at length to the great joy of his enemies, the friars, he decided against him. In the mean time Wickliffe had continued his contest with the religious orders; but when he was thus so unjustly treated by both the archbishop and the Pope, he no longer limited himself to them alone, but boldly began to direct his attacks against the clergy in general. He exposed their extreme avarice, and tyranny. He particularly arraigned the Pope, for these two prominent features in his holiness' character, and went so far as to deny his claims to supremacy and infallibility. In his sermons he exposed with great acuteness some of the absurdities of the popish religion, and supported his arguments by references to the scriptures, which he appealed to in every case as of paramount authority in points of faith, and practice. He exhorted the people to study, for themselves, these sacred records, and in order to facilitate their perusal, he translated them into the vulgar tongue. None of his measures so much troubled the popish clergy as this: they were afraid that if the people once became acquainted with the truth; if they were enabled to act as censors over their conduct; and to compare their lives, with the tenor of the sacred record, they would discover such a discrepancy between the two, as would give them but a poor opinion of the piety of these worthy guides. This roused them to action:—the fear of exposure operated upon them so powerfully, that from primate to monk, the whole ecclesiastical establishment were marshalled against the incorrigible reformer. But Providence watched over its chosen servant, and raised up for him powerful supporters among the great men of the nation. John of Gaunt, duke of Lancaster, was Wickliffe's particular friend; and Edward III. the reigning king, whether of his own accord, or through the influence of Lancaster, favored him not a little, presenting him to the rectory of Lutterworth, in Leicestershire. But in the mean time Wickliffe's enemies procured a bull from Pope Gregory the XI., to have him cited before a council, to answer for his proceedings. The reformer hesitated not a moment to appear; but as he dreaded to commit himself entirely to the hands of men, possessed of such easy consciences, he requested the protection of his friend the duke. Accompanied by him and Percy, the lord mareschal, he repaired to the council, which met at St. Paul's in London. When they arrived at the place Percy demanded that a chair should be given to Wickliffe, that he might be seated during the session: this the bishop of London refused him, declaring that it was contrary to established custom, that a heretic should be allowed to sit in the presence of his judges. The duke supported the demand of Percy, and upon this a violent altercation took place between him and the bishop, in which both suffered themselves to be carried entirely too far by their passion, and the council broke up in confusion, after charging Wickliffe to preserve silence in future.

It would be gratifying, indeed, to find some disavowal, on the part of our reformer, of this violence of his partizans, which served only to bring disgrace on the cause of truth and religion. But Wickliffe stood alone: he had a world to oppose; and it was necessary to preserve the friendship of those who were disposed to countenance him. He followed perhaps the injunction of his Master, who recommended the "wisdom of the serpent," as long as it was consistent with the "harmlessness of the dove."—After escaping, as we have mentioned,

from his enemies, Wickliffe paid but little regard to their command. He was animated with renewed zeal, and levelled his satire, more pointedly than ever, against the rotten establishment of popery. He not only set forth, in all its native deformity, the corruptions of the clergy; but successfully attacked many of the characteristic doctrines of the church. This gave his enemies another hold on him. Again the bishops and priests were in arms, and to vent their rage upon him in full form, they drew up from his writings a set of articles, which they sent to Rome to have the sentence of the pope pronounced upon them Gregory, of course, condemned them, and ordered archbishop Sunbury, and Courtney, bishop of London, to have Wickliffe seized, and imprisoned; or should he be protected by any of the nobility, to have him cited to appear before the court of Rome, and answer for his tenets. Edward was now dead, the duke of Lancaster out of power, and Richard the successor of Edward, was a prince of so weak, and worthless a character, that the clergy rejoiced to find in him, a fit subject for their base purposes. Wickliffe was now without resource, and but for an overuling Providence, he must inevitably have fallen a prey to those, who were, in fact, as much enemies to truth and religion as to the reformer himself. Gregory was so zealously bent on his destruction, that to secure success to his plans against him, he wrote both to the king, and the University of Oxford, in which he exhorted his majesty to co-operate with the bishops, in punishing the obstinate heretic, and severely reproved the officers of the university for suffering him to remain so long amongst them. The bishops assembled their council at Lambeth, and summoned Wickliffe to appear before them, fully determined to proceed against him to the utmost of their power. But a higher Power set at nought their vain determinations. They were most unaccountably intimidated, when they saw the number and boldness of his defenders among the people—a strange panic seized them, and dreading a thousand dangers where there was perhaps scarce one to be apprehended, but little was wanting to disconcert them entirely. Accordingly when the Queen-mother widow of the Black Prince, sent sir L. Clifford to forbid them to proceed to any definite sentence in his case; they were totally discomfited, their resolutions were forgotten, and the reformer escaped with another admonition of silence, about to be as much heeded as the former.

The fatal schism which took place after this, in the Romish church, upon the death of Gregory, was most advantageous to Wickliffe, and the cause in which he was engaged, as it directed the attention of the ecclesiastics to another quarter, and consequently procured for him a long respite from persecution.—During this interval he continued, unmolested, to publish his doctrines, which were now better known, and more popular than at any former period. But he was not destined to enjoy this security forever. In this interval, Sunbury, the archbishop, had been killed, in a sedition of the commons, and Courtney was appointed his successor. Thus this old enemy of Wickliffe's was put in possession of power, to vent his malice upon the devoted reformer to the full, which he was by no means tardy in accomplishing. No sooner was tranquillity pretty well restored, than he called a council of divines, who met at London, in 1382, in which he had twenty-four of the opinions of the reformer condemned, ten as heretical, and fourteen erroneous. By a somewhat remarkable providence, there was a violent earthquake, while the council was in session, which greatly terrified some of his enemies, and had much influence on the people at large in his favor, as they looked upon it as a clear proof of the disapprobation of Heaven. But Courtney was little disposed to stop at any thing, much less at such an equivocal circumstance as this, and exerted himself with a zeal, worthy of a better cause, to silence, once for all, a man who had given him, and his conscience so much uneasiness. He prevailed on the weak Richard, to empower him to proceed, with the utmost rigor, against Wickliffe and his followers, and succeeded in having him deprived by a royal mandate, of his situation of teacher at Oxford. He also procured from the king an order to the university, to search out those who favored the opinions of Wickliffe, and have them banished from the institution, until they should prove their innocence before the arch-

bishop. Thus he placed our reformer, and those who were persuaded of the truth of his doctrines, in a most alarming situation. The secular and ecclesiastical authorities were against them, and they were at a loss where to find protection. Wickliffe at length determined to leave the body of the clergy, and appeal to the king himself; while he again sought the aid of the duke of Lancaster, to whom he owed his safety on a former occasion. But the duke was now either unable, or unwilling to assist him, and advised him to submit to his ordinary. Wickliffe saw himself without resource. But, at length, suffering his fear to prevail over every other consideration, he so explained away the most obnoxious of his tenets, as to humour at least, if he did not satisfy, his enemies. He read a confession of faith before an assembly of bishops, and then retired to his rectory at Lutterworth, where he remained until his death, which happened about two years afterward. His enemies affected to glory much in the circumstances which attended it. He died by a stroke of apoplexy, as he was celebrating mass, being seized just at the moment of elevating the host, which they pretended to believe a judgment from heaven on the vile heretic, as they styled him, for his presumption in meddling with things of so sacred a nature. By order of Pope Martin the Vth, his bones were dug up, after they had rested more than half a century in the grave, and were publicly burnt with every mark of indignity—thus showing the degree of hatred, his enemies bore him; which could neither be obliterated by time, nor prevented by the sanctity of the grave. * * *

Miscellaneous.

From the Religious Magazine.

ON THE EXISTENCE OF GOD.

Atheism is the grossest absurdity that could ever have entered the minds of rational beings, for both scripture and reason proclaim in loud accents that there is a God. But we are aware the testimony of the former is not received by such as are of the Epicurean school, who, by rejecting such evidence, rest their claim to reason upon a very suspicious basis—"*The fool hath said in his heart there is no God.*" The existence of Deity is the foundation of all religion. So self-evident is this maxim, that all nations, the learned and the rude, have, by common consent admitted the fact. Through whatever medium, or by what rites and ceremonies soever, they may have offered their adorations, the existence of a great First Cause, appears to have been intuitively impressed on their minds. Devout in the worship of those idols which they thought to be gods, they ran from one God to many; but, alas, a few of the present age, with an ardour that would do honour to a better cause, are running from one God to none at all,—are employing their prostituted talents for the vilest purposes, by endeavoring to erase from the mind the traces of a Divine Being, and to subvert ultimately the duties of morality in the world.

Happily such boasting Goliahs are not invulnerable, nor is their system impregnable. A pebble from the brook, skilfully hurled by a stripling's hand, has laid, and doubtless will again lay, these giants of Gath in the dust. They, indeed, conclude "they are the men, and that wisdom will die with them;" but it will be our business to shew that their philosophy is vain, and that we have "*yet to speak on God's behalf.*" The arguments now to be offered in proof of the existence of a Deity are but a few selected from many, but they carry importance with them, and we are bold to aver, are such as cannot be successfully overturned.

Reason must admit the connexion between causes and effects—that the influence of the former must be adequate to the production of the latter.—The conjectures of that philosopher were just, who, when shipwrecked off the island of Rhodes, seeing as he approached the shore, some diagrams drawn on the sand, exclaimed with rapture, *Vestigia hominum video*, "I see the footsteps of men." The language of every nation is formed upon this principle. Every verb supposes an agent and a subject, the person acting and the thing acted upon. To speak, to walk, to work, to strike, are effects proceeding from some cause. The Atheist is as much accustomed to use this mode of

reasoning as his opponents, except in the work of universal creation.

The propriety of such a connexion is so agreeable to the dictates of nature, that children as soon as they begin to speak, inquire what is the cause of this or the other thing, or why such occurrences arise?—who made such objects? and a variety of other questions, all of which imply causation or efficiency.—Every man is morally certain of his own existence, that there was a period when he did not exist, and that his present existence is not casual, but the effect of some cause adequate to its production. The admirable structure of his body, the noble faculties of his soul, with its immateriality and immortality, the mysterious union of flesh and spirit, his capability of conveying his ideas in forms of speech, and the important station he holds in the scale of being, evince him to be the workmanship of an infinitely wise and intelligent Architect, whom the Scriptures denominate God. He finds himself placed in the midst of a world adorned with every beauty, furnished with every convenience, and affording magnificent displays of a benevolent and almighty Maker. Above him shines the glorious sun, in the centre of the planetary system, communicating light to known and unknown worlds—the moon walking in her brightness—the stars like diamonds studding the firmament of Heaven—the earth performing her diurnal revolution from east to west, producing the vicissitudes of day and night—the various species of herbs, plants, shrubs, and trees—the different generations of quadrupeds, birds, reptiles, and insects—the ocean with its unceasing undulation and its innumerable progeny—the salubrious air—the stormy wind—the fiery volcanoe—the destructive earthquake—the rolling thunder and the vivid lightning, all proclaiming with the voice of demonstration, "The hand that made us is divine!" —No, says the sceptic, the work is too great even for a God. And he imagines and impiously asserts that the matter of the world was eternal—that the order, beauty, harmony, and variety, we now behold are the effects of chance.

To show the fallacy of such an idea, the following just and decisive argument of Archbishop Tillotson, is adduced. "I appeal to any man of reason, whether any thing can be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it, all the arguments and characters of a wise design and contrivance. Was ever any considerable work in which there was required a great variety of parts, and a regular and orderly disposition of those parts, done by chance? Will chance fit means to ends, and that in ten thousand instances, and not fail in any one. How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground before they would fall into an exact poem; yea, or so much as make a good discourse in prose? And may not a little book be as easily made by chance as the great volume of the world! How long might a man be in sprinkling colours upon canvass with a careless hand, before they would happen to make the exact picture of a man. And is a man easier made by chance than his picture? How long might twenty thousand blind men, who should be sent out from several remote parts of England, wander up and down before they would all meet upon Salisbury plain and fall into rank and file in the exact order of an army? And yet this is much more easy to be imagined than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that sees Henry the Seventh's Chapel at Westminster, might with as good reason maintain (yea, with much better, considering the vast difference betwixt that little structure and tho huge fabrick of the world) that it was never contrived or built by any means, but that the stones did by chance grow into those curious figures into which they seem to have been cut and graven: and that 'upon a time, (as tales usually begin) the materials of that building; the stone, mortar, timber, iron, lead, and glass, happily met together, and very fortunately arranged themselves into that delicate order in which we see them now so closely compacted, that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion as this, and write a book for it? If they would do him right, they ought to look upon him as mad; but yet with a little more reason than any man can have to say, that the

world was made by chance, or that the first man grew up out of the earth as plants do now. For, can any thing be more ridiculous and against all reason, than to ascribe the production of man to the first fruitfulness of the earth, without so much as one instance and experiment in any age or history, to countenance so monstrous a supposition? The thing is, at first sight, so gross and palpable, that no discourse about it can make it more apparent. And yet these shameful beggars of principles, who give this precarious account of the original of things, assume to themselves to be the men of reason, the great wits of the world, the only cautious and wary persons that hate to be imposed upon, that must have convincing evidence for every thing, and can admit of nothing without a clear demonstration for it.

In the universe without us, and in the little world within us, we perceive a great variety of effects produced by some cause proportionate to the production. This cause is God, or a Being possessed of intelligence and power sufficient to contrive and bring them to pass. "Have ye not understood from the foundation of the earth, He that thundereth marvellously with his voice, —who gathereth the wind in his fists,—sendeth lightning with rain,—looketh on the earth and it trembleth,—toucheth the hills and they smoke,—melteth the mountains like wax at his presence,—causeth the outgoings of the morning and evening to rejoice,—and maketh his sun to rise on the evil and the good, *the Lord—the Lord of Hosts is his name.*"

The argument receives additional weight from the consent of all nations, which in every age has been natural and innate. "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. ii. 14, 15. It is sown in us, born with us, and springs up with our growth, "like letters carved on the bark of a young plant, which grows up together with us, and the longer it grows, the letters are more legible."

Were we to trace the globe around, we should find there is not any nation or people, however barbarous or ignorant, who have not some faint traces of a Supreme Being; and as they were never blessed with divine revelation, it must have been the result of the light of nature.

The connexion between causes and effects is clearly perceived and fully acknowledged by them, which gives impulse to all their devotions. So far from the idolatries and superstitions they practice, being prejudicial to the argument, they rather tend to confirm us in the sincerity of their belief of some Supreme Being. Whence sprang such belief? Not from the intercourse they had with other nations, for with respect to many this has been of but recent date. St. Paul will solve the question, "The invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse" The works of nature are like crystal glasses which give a clear representation of the existence of a Deity, similar to the mirror reported to have represented to the spectator not his own face, but the image of the Deity he worshipped.

It is objected that the notion of a God is a state manœuvre to reduce subjects to obedience? Let these pretenders to wisdom tell us, how it is that the greatest potentates that ever existed have themselves had the most awful impressions of the Deity? Let them explain to us, if they can; the power of conscience that haunts the wicked—the fears of future judgment that torment them, on any other principle than that of accountability to a sovereign Judge, just and supreme, such as God is! If they cannot, let them be honest, manly and wise, to acknowledge their error, profess their conviction, and humble themselves under the mighty hand of God, whose very perfection, attribute, and work, must be far beyond the comprehension of finite creatures. Let them tremble at the thought of lifting up a mortal arm against the Omnipotent. *Wo unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth* Bow the knee to divine grace, O stubborn rebel, while the golden

sceptre of pardon and of peace is yet extended! Acknowledge the divine supremacy; submit to his government lest justice ascend the throne and vengeance fling her bolts of flaming wrath, when an eternal bar shall then be placed against every application for mercy.

Admit a God—that mystery supreme!
That cause uncaus'd! All other wonders cease;
Nothing is marvellous for him to do.
Deny him —all is mystery besides;
Millions of mysteries! each darker far,
Than that thy wisdom would, unwisely shun. *Young.*

From the Columbian Register.

THE ATHEIST.

The following will astonish the pious reader, as indeed it has astonished us—perhaps there are other such monsters more in disguise; and we insert this account, that the lurking poison may be avoided.

"The fool hath said in his heart there is no God" That there should have existed in any former age, however dark, immortal beings possessed of reason, and all the "other endowments and faculties of soul and body," who denied the existence of a Supreme first cause of all things, affords matter of wonder, and astonishment; but how much is that wonder increased when we are assured that there is in this enlightened age, in this land of knowledge, under the effulgent rays of gospel light, and in the very midst of the most intelligent population which any age has produced, a body of men numbering hundreds in their ranks, *who deny the existence of a God*, and the immortality of the soul. The thought is awful, the *fact* shameful and degrading.—The plainest dictates of our reason force us to exclaim, "The Atheist is the veriest fool upon earth." Came Heaven and earth by chance? had they no maker? will the *thing* framed say *nothing* was the framer? from whence came man? came he out of the earth with the mushroom? If yea, who or what caused his growth? whence his reasoning powers, and that *secret monitor* that makes even the Atheist hear when the lightning's flash startles, and the thunder's crash bursts above him? But enough—what madness, aye infinitely worse than madness, possesses the darkened understandings of these doubly depraved sons of men.

Business led me a few weeks since to the city of New-York; confined to my boarding house by ill health, I seated myself daily at a large window in an elevated drawing-room, which commanded a fine view of the street and neighbouring buildings, and watched with interest the incessant moving throng, that crowded the walks on either side the street below. I had taken my usual seat on Sunday morning, observing with the sober feelings of an invalid, the healthy cheerful faces that passed in quick succession on the walks below; my attention was ere long drawn to a door a few rods distant, which opened into a long and dirty looking avenue, through which many ill-looking, middle-aged and old men, with now and then a spruce young blood, or apprentice boy, urged their way. From the number I saw enter, I had no hesitation in concluding that it was an assemblage of professed worshippers of Jehovah—"maker of heaven and earth," of some one of the various denominations with which this city abounds.

After some time spent in watching and vague conjectures who or what they were, my curiosity was much increased on recollecting that I had not seen one of the 'fairer portion' of creation, darken the door of this murky avenue. This fact 'bodes no good,' I softly breathed out—it 'smells of treason 'gainst heaven,' or earth; perhaps both. —I called a fellow boarder to the window, pointed to the door, and communicated what I had noticed; it was new to him as well as me, and drawing up a chair he sat down to watch the entrance. His curiosity soon became as intense as mine, and hastily seizing his hat, he pledged himself to bring me word "what they were about, and that soon."

He returned after half an hour's absence, and reported that the avenue led to a large room, some distance in the rear of the entrance, which appeared to have been fitted up for an exhibition room; and that more than 150 persons were present, although a wet day. A hoary headed man with "nought of goodness" in his face, was "holding forth," and a more "villainous looking"

set of beings for an auditory, a few excepted, could rarely have been congregated. He called "Moses an old rogue, and Aaron a fool. The Prophets were a set of impostors, who duped the people. Jesus Christ was a common carpenter, whose deluded followers, with ridiculous effrontery, called him the Son of God, yea, even God himself, a being whom they pretend *exists*, and fills 'immensity with his presence.'—What nonsense! We should both see and feel him if it were so—indeed if he 'fills immensity' there is room for nothing else—'tis absurd, we *are;* and know of nothing better. Man is Lord of the world, and who shall control him? He lives and enjoys the kindly gifts of nature—he dies, and *ceases to be*, and others spring up to enjoy the good which he no longer needs."

Such were the blasphemous sentiments uttered in that Atheistical meeting, in the heart of that populous city, in broad daylight! The entrance to this room, is in William at the foot of Cedar-street, a public sale-room directly over it. VERITAS.

From the Philadelphian.

DR. FRANKLIN AND THOMAS PAINE.

When Paine was writing his attacks on the Christian religion, he submitted a part of his Manuscript to Dr. Franklin, for his inspection and opinion. The following is the answer of that philosopher:

Dear Sir:—I have read your manuscript with some attention By the argument it contains against a particular providence, though you allow a general providence, you strike at the foundation of all religion. For without the belief of a providence that takes cognizance of, guards and guides, and favors particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussions of your principles, though you seem to desire it. At present, I shall only give you my opinion; that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life, without the assistance afforded by religion; you have a clear perception of the advantages of virtue, and the disadvantages of vice, & possess a strength of resolution sufficient to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth, of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it, till it becomes habitual, which is the great point for its security.

And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself.—You might easily display your excellent talents of reasoning upon a less hazardous subject, & thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a great deal of regret and repentance. If men are so wicked with religion, what would they be without it? I intend this letter itself as a proof of my friendship, and therefore add no profession to it: but simply subscribe yours, B. FRANKLIN.

PASTORAL DUTY.

The whole history of the Christian religion, from the Advent of the Messiah to the present hour, proves, that without a faithful ministry, combining in itself evangelical preaching in the pulpit, with a regular performance of pastoral duty, no church can ever be built up in its spiritual growth and holiness. A minister may preach ably and faithfully, pray earnestly, expound the scriptures instructively; and yet without punctual parochial visitation, be lamentably de-

ficient in feeding the flock committed to his charge. No Christian community can be bound up, and consolidated in its most valuable, its immortal interests, unless the minister exhibits continually a sound, evangelical exposition of the word of God; trains up youth in the nurture and admonition of the Lord; carries the law and the gospel home to the business and the bosoms of all his hearers; enforces the duty and discipline of personal prayer, and domestic worship, in every family of the flock — There are a thousand avenues of conviction to the sinner's heart, which no public instruction from the pulpit can ever reach. Innumerable difficulties to be solved, cases and casuistries of conscience to be explained and illustrated; which are too minute, too subtle, to be comprehended, even touched by any course of general ministration. The adaptation of scriptural truth to many particular circumstances of individual need, sorrow, suffering, comfort, can only take place in the familiar conversation of private and friendly intercourse. The hearts of a Christian people are most effectually subdued by a faithful correspondence between the pastor's practice and the preacher's doctrine — By pastoral prudence and vigilance only, are often to be prevented or checked, the beginnings of those abuses, which, when unrestrained and unsubdued, defy the interposition of ecclesiastical tribunals, disgrace the church of Christ, injure the surrounding community, by giving occasion to the enemies of God to blaspheme. How are the children, the rising hope of every congregation, to learn to look up to their minister, as their spiritual father, except by frequent pastoral intercourse? How is the minister himself to become acquainted with the actual state of his flock; their individual, family, social religion, morals and conduct; if he only sees them when gathered together, once in the week, to listen to his pulpit discourses on the Sabbath? How are the feeble to be strengthened, the thoughtless to be admonished, the drooping cheered, the hasty restrained, the poor comforted, the sick soothed, the dying supported, but by the voice, the smile, the tears, the prayers, the example of their revered and beloved pastor?—all pointing to the One great sacrifice for sin; to faith in the Lord Jesus Christ; a living faith, evidenced by a heart renewed in the spirit of holiness and love; a life and conduct corresponding to, and regulated by the commandments of God's own revealed word? An able and an eloquent preacher may command the respect and admiration of his audience; but the gratitude, the affection, the tenderness, the devotedness of an attached people are never given, save to the conscientious, vigilant, wise, and faithful pastors.—*Zion's Herald.*

THE MINISTER AT THE DEATH BED.

From the Eclectic Review.

"There is no circumstance of a Pastor's duty, that makes a greater demand on his discretion, than the adaptation of his ministerial offices to the condition of the dying. An awful responsibility surrounds him at all times; but, in these seasons, it besets him with anxieties and difficulties of the most harassing and oppressive nature, Where the thread of life is straining upon its last fibre, it seems the very act of desperation, to throw the pressure of a burdened conscience upon its yielding strength, and thus to give a termination assuredly fatal to the strife, which is as yet in suspense. Nevertheless, since there is something infinitely beyond the interests of an earthly existence, that turns upon the mere point of time which is thus given, it would be guilt and madness to pause upon the hazard. It becomes, then, a most important question, whether there is no medium between an abrupt disclosure of danger, and a criminal attempt at concealing or palliating it; between a violent appeal to a sleeping conscience, and a heartless prophecy of smooth things. Such a medium will, we believe, always present itself, even in the most difficult cases; nor will it be otherwise than easily found, by the man who, in a spirit of mingled tenderness and fidelity, endeavors to make the patient acquainted with himself, his condition, his danger, and his refuge. Although to probe a deep wound must of necessity be painful, the pain itself will be salutary when it is known to be remedial; and when the disease and the cure, the curse and the promise, sin and the Sanctifier, condemnation and the Saviour, are placed before the dying

criminal in their right bearing and aspect, we are sure that the effect must be in every way for good, and not for evil. At the same time, it is not to be concealed, that in a matter of such peculiar delicacy there is a danger of error; nor is there any line of pastoral service, in which it is desirable to be in full possession of all the knowledge that personal circumstances and the experience of others can suggest."

From the Wesleyan Methodist Magazine.

FIDELITY TO THE DYING.

Some time ago I was in conversation with an eminent medical man, on the necessity of personal religion; and I observed, "I presume your extensive practice furnishes you with many proofs of the want of this when it is most needed." "Yes sir," said he, "it does. I do not profess to be a religious man myself; indeed my practice seldom allows me an opportunity so much as to hear a sermon: but I make it a rule never to allow a patient to remain ignorant of his danger; though by my adherence to this rule, I in numberless instances, incurred the displeasure of my best friends. I will give you an instance, which occurred but a few days ago. I was consulted by a lady who was brought from ——; and I saw her case was hopeless. I therefore said, "Madam, do you wish me candidly to give you my opinion of your case." She started, shuddered, and was silent. I repeated my question; and she replied, "Why, yes; I came to you for this purpose." "Then Madam," said I, "I am sorry to say, that I believe nothing can be done for you. I do not know to what denomination of Christians you belong; but my advice to you is, send for one of your Clergy, and make the best of his advice and attentions during the few days you have to live. She replied, "my pain is too severe to allow me to think on those subjects now." I called, in a day or two, and I saw that she was dying; and was just in the same state of mind. I therefore said, "Madam, do you know that you are dying?" She replied, as before, "My sufferings are too severe to allow me to think of preparing for death now!" and alas! she died!" Had she been in the hands of this gentleman, perhaps she might have been undeceived, so as to allow her at least more time for the awful work of preparation. His adherence to the rule above-mentioned, I believe, is owing to the force of example and education, for he is the son of one of the best men living; and I understand he has not always undeceived his patients in vain. What a species of refined cruelty is it, for friends and physycians to allow the dying to pass into eternity in the dark! How impious, how dangerous it is for the dying to put off the great work of preparation until pain and distraction increase those difficulties, which at any period of our existence are but too formidable!

AN INVALID.

From the Christian Advocate & Journal.

THE APOSTATE PREACHER.

Without attempting to detail the early incidents of D. N's short but dark passage through life, we shall carry the reader with us to that stage of it when his name stood fair as a popular, able preacher in the Methodist connexion.

We shall likewise pass over in silence his gradual approach to that Rubicon in his destiny, which, when once passed, he found it impossible ever again to cross. We, however, would observe, by way of affording the reader a clue to the latter part of the narrative, that he fell where stronger men have fallen—a prey to lust.

It was when the feverish but energetic excitement of passion was fully over, that D. N. stood forth under the open firmament, with the clear moon shining of a mild summer night all over his head. It was a late hour of the night. Few steps were moving on the hard pavement of the large city: those few sounded loud and hollow. On account of the brightness of the moon, the few lights that twinkled in the chambers of sickness, lent an unusually pale and sickly light. At this moment the club of the watchman was struck, and "two o'clock in the morning, and all's well," sounded like a deep toned and solemn knell in the startled ear of D. N.

"All's ill here," uttered D. N. pressing both his hands moist and clammy with unnatural sweat, first to his forehead and then to his heart. Just then a cool

gust of breezes swept by, and revived the fainting energies of nature.

With a hurried step, a feverish brow, a beating heart, he now began to move on. Instead, however, of going directly to his lodgings, he bent his way out of town.

The quickness of his step excited not the attention of any chance foot passenger, as the conclusion would naturally be that business had detained him to this late hour, and he was now hastening home.

During his walk though so hurried, the mind of D. N. became somewhat calmer, and thus left him more at liberty to obtain a full view of his real situation. Now it was that as he glanced at the past, and with shuddering horror looked ahead through the dim twilight at what was to come, that one dreadful thought followed another, as stormy wave succeeds to stormy wave.

"My all is wrecked! the whole cargo lost amid the hurricane of passion!" said the wretched youth aloud, having now got clear of the city, and out of hearing and observation.

"All, all is wrecked!" he again repeated. "Peace of conscience, oh thou hast fled forever!"

He sat down on a large stone, but his mind was in such a tumult, and his brain whirled around so rapidly, that he quickly got up again, and continued to walk to and fro until the day dawned.

His heart sank still more within him as the first greyish streak in the east announced the approach of morning.—"Oh," said D. N., in the low tone of despair, his teeth grating together in his effort to suppress the anguish that the mere thought occasioned, "Oh that it was with me now as yesterday at this time! Then I was not lost irrecoverably!"

Reflections of this nature kept pressing themselves upon his mind as the day broke slowly in upon him. Unlike the seaman stranded on some desolate coast, the opening day shot up no ray of hope in his disconsolate bosom. A castaway in the ministry, after having preached to others, his case admitted of no relief. However merciful God might be, so far as his everlasting welfare was concerned, yet the foul blot upon his office and ministry could never be wiped off. Though his brethren might in time be persuaded that his repentance was genuine, yet their confidence in his steadfastness would ever be mingled with distrust. Beside this, though God and his brethren might forgive him, "Never, never," broke forth D. N. in the most sorrowful accents, "can I forgive myself. Oh sorrow! sorrow upon sorrow!" Haggard was the look, wild and fearful the rolling of the eye, as D. N. uttered these words. Like a tree riven by the lightning and torn by the storm, he stood the picture of desolation.

"And what," after a short silence, continued D. N., "what gratification have I experienced in taking this irretrievable step? In the phrenzy of the hour, like a madman, I cared not to stake my happiness, my reputation, my soul's salvation, upon that hour's sinful but bitter, oh bitter indulgence! And now, oh now having consummated my purpose, an age of time cannot amend the breach I have made in my peace.—And what, pray," he still continued, in a tone of cutting self irony, "what is the present fruit of this black night's work? With a nauseated appetite I turn with loathing from the disgusting enjoyment. And," he went on knitting his dark eye brows close together, "what a gloomy, lowering prospect is rising before me? If my guilt never comes to light, I carry with me the deadly sting of a constantly accusing conscience.—That confidence which arose from a sense of my integrity and the favor of God, being lost, I shall not dare to look a brother in the face."

"What, what," said the ruined young man, putting both hands, clenched together in an agony, to his forehead, and walking with a quick step towards the city, "what will become of me! Whither shall I flee for succour?"

The healthful fresh morning air invigorated not D. N's spirits, as with a haggard countenance and a disordered dress he directed his weary footsteps to the city. He reached his lodgings at an unusual hour; but the plea of having been up with a sick person (for brazen-faced falsehood follows in the track of guilt) silenced all farther remark, and afforded a good covering for spending the morning in his room.

Time, with D. N., with its leaden wheels, moved slowly along. His hein-

ous guilt, however, slept secure in his own tortured bosom. But keenly as he felt the worm of remorse gnawing in him, yet with the inconsistency of infatuation, he added guilt upon guilt, until at length accidental circumstances, slight in their commencement, but assuming a more serious character as they were severally developed, brought the whole tissue of transactions to light His guilt was proved beyond contradiction. He was degraded from the office of the ministry, and excluded from the church.

D. N. never looked up again with a serene and joyous aspect to the heavens. He sat down at the stream Marah, and drank of its waters to the end of his days. His repentance was deep: it was protracted, it was sincere. God, we humbly trust, mercifully forgave him, so that he died in peace.

The following judicious observations on the education of children, which we copy from the Washington Theological Repertory, deserve the most serious attention of those to whom they are addressed We hope parents will give them an attentive reading.

ON THE EDUCATION OF CHILDREN, ADDRESSED TO PARENTS.

By the late Rev. S. Low, of Norfolk, Va.

The active duties which result from our religious obligations, are exercised, in the present life, in our social relations. Every living creature has claims on our good offices Every offspring of the infinite benevolence of the Deity which we have power to bless, we are bound to bless, as we may have opportunity.—This is the most acceptable expression of our gratitude to the supreme dispenser of good, that we have power to offer: and by an active exercise of our charitable affections, we promote our own welfare, even more certainly than that of our fellow creatures.

Though the heart of that man must be exceedingly depraved indeed, who can be insensible to the claims of inferior animals upon our benevolent affections, yet their strongest and most important exercises are claimed by our fellow-men. All men have precisely the same interests, however variously they may employ means of securing them.—The welfare of each is intimately connected, in the present state, with the welfare of all. The ties which bind them to every other object of love, are perishing. All the things of this earth shall be dissolved But men are united to each other, by a bond which extends beyond the grave, to the utmost limits of the capacities of immortal beings. How strong a claim on our affections are we willing to allow to a companion for life! But we willingly overlook claims which are founded on a bond of union that shall endure, not through the few brief years of our mortal existence, but through the countless ages of eternity.

But, besides the great bond of brotherhood, there are certain narrower and more specific relations, to which belong duties of the highest grade of social obligation: and among these, the most important, the most universally recognized and respected, the most strongly felt, the most imperfectly understood, and the most unworthily practised, belong to the relation of parent and child. This, the most intimate and endearing of all human connexions, is that tie upon the influence of which, far more than of any other, depends the temporal and eternal welfare of the human family.

Infinite wisdom has been pleased to provide for a performance of parental duties, by planting deeply and abundantly in the human bosom, the seeds of love for its offspring. The untutored savage, who "sees God in clouds, or hears him in the wind," is prompted to a discharge of his parental offices, by feelings of affection as strong as those which animate the brightest and the best of the members of civilized society. The thickest darkness of pagan ignorance cannot shut out from the human bosom the tender emotions of parental love. The heart may be callous to the kindly charities of social intercourse; it may be dead to the holy impressions of religion; it may mock the obligations of morality: but that bosom which is insensible to the fond yearnings of parental love, is universally regarded among men as inhuman, monstrous, and diabolical.

That the duties are important for which almighty wisdom has made such large provision is abundantly obvious: and that the degree of guilt which *they* contract who neglect the duties of the parental office, must bear some proportion to the opportunities possessed for

acquiring a thorough knowledge of those duties, will also be readily acknowledged. The untutored barbarian who neglects the welfare of his offspring, offends less grossly against his moral obligations, than the enlightened inhabitant of a christianized country.

In the progress of human discovery, the principles upon which the welfare, whether temporal or eternal, of the human family depends, gain increasing expansion, and illumination. It is certain, that the business of qualifying the infant mind for the duties and enjoyments of the present life—all that is included in the most comprehensive use of the word education—may be now better understood, by all classes of society, than in former ages. From the sacred volume—from the pulpit—from the press—from the conversation of the most enlightened—a large, rich, and abundant fund of knowledge may now be obtained for the regulation of the conduct of those to whom the guardianship of the rising generation is entrusted. And to the performance of the sacred duties upon which so much light now shines, it is manifest that the heart should be stimulated, not only by the deeply-rooted springs of parental love, which regards only the welfare of its offspring, but also by a sense of the high importance to society, of right modes of education for its future members. Hence the importance of calling the attention of parents, and rousing them to consider and feel their responsibilities.

There are men, who, from the time when they first hear the endearing name of father lisped from lips of infant helplessness, until that hour in which temporal cares are forgotten amid the damps of death, are wholly occupied in labours to amass wealth, as a fund for the future maintenance of their offspring.—They shudder at the thought of leaving behind them a helpless family of infants, to maintain an unassisted struggle against all the evils to which poverty would expose them; and having their minds principally occupied by this care, they rise early, late take rest, and employ their talents in laborious devotion to an accumulation of this world s goods. Are any ready to inquire, if we would censure such an employment? What!—is it indeed possible, that any are insensible to the absurdity of such a conduct? Let us select a single household, and look narrowly into the particulars of its government, where a concern for the future "establishment in life" of its infant members is the ruling principle of its master. How admirably judicious is the conduct of its domestic concerns! How well are neatness, comfort, and convenience made to consist with a frugal expenditure of money. This is well. The mistress of the household is prudent, and "looketh well to the ways of it." She is industrious, methodical, and systematic in her attention to the duties of her station. Health glows in the cheeks, and a decent neatness prevails in the dress of her offspring. The master of the house rejoices to find that his labours are so prospered, that while he is laying up in store for his children a good provision against the time to come, he is enabled to appropriate some portion of his revenue to charitable uses.—This is well—very well. Let us look a little more narrowly. See that interesting group of children—their father's fondest hope, their mother's cherished pride. How delightful it is to view their childish sports, and see the sunshine of an unchequered joy irradiating their countenances. But look! the scene of mirth is suddenly changed, and angry contention has succeeded playful hilarity. See how the convulsion of anger distorts that countenance, late smiling in placid symmetry! See how those little hands are lifted in rage against a supplicating sister. Listen to the sharp cry of anger, the sob of grief, the loud wailing of childish pain. But the mother's steps are heard, and the scene of noise and tumult is hushed to silence. Doubtless the interference of a mother's wisdom will employ this occurrence of parental discord, to impress deeply on the hearts of her offspring the important lessons of moral discipline. She will explain to them, now while their tender hearts are roused to a deep interest in the subject, the odious nature of anger, and the grievous sinfulness of discord among brethren. She will describe to them the fitness, the beauty, and the excellence of paternal love. She will teach them the danger, the ingratitude, and the wickedness of violating the commandments of God. She will impress on their docile minds a strong sense of their accountability for all their

actions. She will explain to them the importance of earnest struggling against the first emotions of turbulent passion. She will anxiously endeavour to communicate to them some practical ideas of their natural weakness and proneness to evil; and will instruct them how, by a conscientious observance of those religious duties which immediately regard their Creator, they may obtain and cultivate such pure motives and desires, as will strengthen them against the assaults of depraved passion, and as will minister to the best interests of their happiness, both temporal and eternal. Most important, most delightful task! How must a mother's heart be warmed with all a mother's love, by such an occasion for improving the moral character of her offspring! Does her conduct realize these anticipations? Is it possible! With angry look and harsh voice she chides them for their violation of good-breeding, in making noises that disturb her quiet. She reproves and threatens them, for the injury they have inflicted on each other's dress, and bids them beware how they again excite her displeasure, by so rude a deportment.—Does she realize how pernicious is the tendency of that example of anger which she has incautiously set before their observant eyes? She thinks not at all upon the subject. But surely she has some notions of a mother's duty in instructing the infant mind in the paths of truth and piety. Yes: when she hears those subjects discussed from the pulpit, or when they afford matter for a few tedious moments of weary conversation, in her private intercourse. But her husband: may we not trust that he will have some sense of the high duty of qualifying the children whom God has entrusted to his care, for performing the part assigned to them in this life, with such fidelity as becomes rational expectants of immortal happiness? Alas! poor man! his attention is devoted to his farm and his merchandise. He is making diligent provision for defraying the expenses of their bodily subsistence; and if they are secured in the possession of a sufficient supply of this world's goods—surely the highest, the best, the only object of a parent's ambition will be accomplished.

There are those who profess to be acquainted with the importance of early education, and who testify the sincerity of their profession by lavish expenditures of money, designed to accomplish that object. But what is that education which the solicitude of parental affection provides for its offspring? Examine it, and you will find that it frequently consists of any thing but what it should be. Children are sent from the parental roof, to seminaries of instruction, where, without regard to the vast diversities of moral and intellectual character, they are associated in labors to acquire, sometimes words; sometimes ideas more or less distinct, but at all times those species of knowledge which are of the very lowest order in the scale of importance. And is this education? What! Shall the precious season of youth be entirely devoted to such attainments as have the least possible connection with the moral welfare of man? Shall no provision be made to guard the heart of youthful susceptibility against its own inexperience, its own depravity, and the snares of sin by which it is surrounded? Shall the danger of comtamination and corruption, arising from the intimate association of children of various characters, in large bodies be disregarded?—Shall nothing be done nor attempted, to teach them some practical knowledge of themselves—to assist them in keeping their hearts with all diligence? We would not be misunderstood as being less sensible of the value of scientific instruction, than its most devoted advocate; but this we say—and while we say it, we deplore, even in bitterness of soul, the moral blindness by which parental affection is dreadfully cheated in this particular—that one motive to abstinence from sinful pleasure, and to a performance of our moral obligations, drawn from pure religious principles, and impressed upon the heart of a child, is of more value—incomparably of more value, than all the heights and depths of research into the principles of material things which dignified the mind of a Newton.

There are men who receive, with the complacency of conscious desert, the praise of an exemplary discharge of their parental duties. By what rare modes of education, have they won this high eulogium? By tenderness, by indulgence, by a plastic accommodation to the caprices, the follies, the infirmi-

ties and corruptions of their children; by procuring for them a familiar acquaint ance with those superficial and frivol ous accomplishments by which the higher rank of polished society are distinguished; by carefully inculcating in their minds the principles, the maxims, and the spirit of 'the fashionable world;' by a devoted attention to the petty charms of personal appearance, manners, and dress; by a diligent instruction in those disingenuous arts through which the heartless courtesies and tinsel charms of polished intercourse are maintained. And are these the distinguishing features in the education provided for the children of any who have named the name of Jesus?—Yes.—And is this to bring up children in the nurture and admonition of the Lord?

How many precious hours are wasted in busy idleness—in the petty details of a too fastidious domestic economy—in the giddy trifling of fashionable intercourse—in the preposterous labor of dress—in weary idleness—by mothers, whose children are running riot in occupations, amusements, and intercourses, from which the character of their riper years will receive an indelible impression! How many precious souls imbibe the subtile poison of moral corruption from 'evil communications;' while their unheeding father is busily employed in the pursuit of gain, and their unconscious mother is running the giddy round of fashionable dissipation!

Oh! then, prudent mother! thou fond, anxious, careful instructor of thy tender offspring! thou who hast an awful sense of the responsibility of thy maternal station—thou, whose love to thy children is active, practical, prompting to incessant diligence in providing for their welfare!—I see thee patiently, meekly, earnestly engaged in the arduous task of guiding thy child in the path of duty, safety, and happiness:—I see thy conscious eye forever watching his actions, interpreting the language of his countenance; with painful severity reproving and mortifying every indication of depraved affection; with all a mother's tender skill, planting, cherishing, and directing the good seed of virtue. For thee, every little incident of his boyhood supplies a material for moral improvement. Every natural object on which his ardent eye delights to gaze, thy pious care employs to raise his mind from 'nature up to nature's God.' Dost thou tremble when the contagion of bodily disease threatens his tender frame?—But dost thou shudder with a deeper horror, when he is exposed to the more malignant poison of vice, impiety, and blasphemy. Oh! Mothers! Mothers! who forget that ye are Mothers! who forget that God will bring you to judgment, for the use you have made of your opportunities of bringing up your offspring in the nurture and admonition of the Lord! who forget that the immortal soul of your darling child may cry against you in the world of spirits, when for crimes from which your bosom should have shielded him, he shall lift up his eyes in torments. Mark the conduct of that mother, who, while she devotes her life to the welfare of her child; feels that she yet comes short of the duty which she owes him.—Her morning prayer, her evening sacrifice, ascend to the throne of grace for the salvation of her offspring. In humble dependence on the dew of the divine blessing, she reproves, rebukes, exhorts, instructs, with the dignity of a mother, and the meekness of a Christian. She labors to store the susceptible heart of her child with the pure sources of consolation and peace, contained in the faith as it is in Jesus. Would she incite him to the cultivation of the holy fruits of the spirit?—They bloom in her walk and conversation; and their fragrance is dispersed all around her. Would she teach him to use the things of this world as not abusing them?—Her life is the most eloquent commentary on her doctrine. Does she incite him, by all the sacred motives revealed in the oracles of God, to be at all times prepared for his latter end?—Her dying bed shall confirm his faith, enliven his hope, and inflame his love. Fathers! Mothers! is it thus with you? Do you bring up your children in the nurture and admonition of the Lord? Are you ready to render an account of your stewardship over the spiritual health of their immortal souls? Oh, that the grace of God might give you, now, while it is called to-day, to feel in your inmost hearts all the full import of a parent's duty!

[*To be continued.*]

Religious Intelligence.

LONDON ANNIVERSARIES.

LONDON CHRISTIAN INSTRUCTION SOCIETY.

The 3d Anniversary of this useful and interesting Society was held May 6th.—From the Report of the Committee it appeared, that an amount of usefulness, truly gratifying, had been the result of the labors of the agents of the Society during the past year: 43 Associations had been formed in furtherance of the object, by whose united operations upwards of 800 gratuitous agents of both sexes were brought into active exertion; nearly 20,000 families, consisting probably of little short of 100,000 individuals, are statedly receiving the visits of the society, with whom religious tracts and books are left, the subjects of which are made matter of conversation at the next visit, when they are exchanged for others; between 30 and 40 stations have been opened for preaching and prayer; and interesting congregations have been convened to listen to the Gospel of salvation, who, but for the instrumentality of the Society, might humanly speaking, have never heard the glad tidings which are thus conveyed to them. The happiest results have, in many cases, followed these labors of love; and the most encouraging proofs of the Divine benediction have been afforded. The Report also stated the formation of Loan Libraries, each of which contains about fifty volumes of religious books: a case is deposited with the superintendent of the Association, to furnish, where it is needful, reading of a more extended nature than that supplied in the smaller tract books; these cases are intended to circulate through the different associations, and thus keep a constant variety in the supply. Tents have been erected, during the summer months, in the fields frequented by Sabbath wanderers, where religious services have been conducted, and many have been drawn from the way-side to hear the words of life—and words, it is to be hoped, by which some of them may be saved.

PROTESTANT SOCIETY

For the protection of Religious Liberty.

The 11th Anniversary was held May 17th, Lord Holland in the chair. The Evangelical Magazine says, "The Report contained a mass of interesting intelligence, abundantly illustrative of the existence of a persecuting spirit, and of the great benefit of keeping a close watch upon all its movements throughout the land. It is a disgrace to the enlightened age in which we live, that during the past year, the Society should have been called to interfere in *forty distinct cases*, in which the principles of religious freedom & toleration have been infringed upon One fact we cannot forbear noticing, because of its detestable character; viz the circumstance of *two evangelical clergymen of the church of England* (the *Curate* of Haslemere, in Surrey, and the Rector of Albury) refusing to bury two children that had been baptized by Dissenting Ministers. An apology for such mournful conduct is not sufficient; the whole nation, and, if possible, the whole world too, ought to know it, and ought to brand it as it deserves. The Rectors of Denbigh and Brainton, also, will long be remembered by the friends of liberty, as singular specimens of an enlightened Protestant ministry."

"The meeting," says the Baptist Mag. "both in its resolutions & its speeches, seemed less disposed to mourn over the intolerance that remains, than to celebrate that era in the history of the society, which marks its decline—the removal of those obnoxious statutes, which were blots in the brightness of the British constitution.* The report afforded high satisfaction to all that heard it, furnishing strong evidence of the perseverance of the Society."

The Society passed various resolutions, evincing a deep feeling on the general subject of religious liberty, almost unlimited joy on the repeal of the long odious acts of parliament, and of fervent gratitude to all who had in any way contributed to that result. We select the 3d.

"*Resolved*,—That the repeal of those acts, during the present year, is therefore hailed by this meeting with devout

* The Test-Acts, which required that every person inducted into an office should be qualified by taking an oath that he had received the sacrament from a minister of the established church.

gratitude and ineffable delight: and (though they regret that any declaration should have been introduced, or any thing approaching to a religious test have been required,) they rejoice that the wishes of venerated monarchs, of enlightened prelates, of illustrious statesmen, and of crowds of their good and great forefathers, long since departed to the tomb, have been at length fulfilled —That they especially rejoice at a kindly recognition of the moderation, loyalty, but firmness of Dissenters,—at the just and generous feelings the Legislature has evinced—at the progress of information and liberality so happily displayed—at the Christian reverence for a Christian Sacrament universally expressed,—and at the new and cheering prospects of union, strength, greatness and glory for their country, that now rise before their view."

In connexion with this account it may be stated, that three other meetings were held in London, in the month of May in which the same spirit prevailed. One was a meeting of the United Committee, which had been entrusted with the conducting of the appeal to Parliament, and of Deputations from several Bodies of Dissenters which had associated for the purpose. Another consisted of the Deputies from the congregations of Presbyterians, Independents and Baptists, in London and within 12 miles of it, appointed to protect their civil rights. The third was an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of those three Denominations, within the same limits; at which the venerable Dr. Winter presided.

HOME MISSIONARY SOCIETY.

The 9th Annual meeting was held on the evening of May 29th. In addition to the number of their Missionaries, the Committee had granted various sums of money to twenty individuals, to enable them to extend Christian instruction in their respective neighbourhoods. The Report then went on to state, that there were fifty-two Agents of the Society preaching the Gospel to the ignorant and uninstructed in various parts of the country. There were thirty-two Missionaries, besides twenty stated Ministers, who, in compliance with the wishes of the Society, extended their instructions to the places in their neighbourhood. From the last accounts it appeared, that the labors of their Missionaries extended to two hundred and sixty villages and hamlets—that upwards of one hundred and forty thousand received instruction—that more than twenty thousand attended Divine Worship—that three thousand children were receiving Christian instruction—and that upwards of one million of tracts had been distributed. It added, that some of the missionaries preached three times every Sabbath, and some four and five times during the week. Great advantage had been derived from their pious labors; but the Committee felt it necessary to add, that there still existed much vice and ignorance in the country, to an extent that could not be contemplated without painful emotions. It then adverted to a charge delivered by a Right Reverend Prelate to his Clergy, in which it was admitted, that the provision made for religious instruction in the Church of England was inadequate to the wants of the people, and that large masses of the people, in several districts, remained wholly destitute of instruction. It was added, that the church raised its spire two or three miles distant from the most populous part of the parish, in consequence of which many were deprived of the means of convenient access to Divine worship. In the same charge it was stated, that the churches did not afford sufficient accommodation—that in one parish, containing 1406 inhabitants, there were only fourteen communicants, and sixty who regularly attend the church. In another parish, the number of communicants was eighty-two, and the number of attendants at church 260, being only 1 in 38 of the whole population. In the whole of that diocese, out of a population of 150,000, the number of attendants at church did not exceed 19,169, and the number of communicants did not exceed 4034. These facts shewed the necessity of supplying sufficient instruction for the people. The Committee had reason to believe, that the case to which they had alluded was not a solitary instance, but that the want of instruction prevailed to a much greater extent, and that if they had the means, the exertions of the Society might be

beneficially applied to many other extensive districts; but they regretted that the state of their funds obliged them, however painfully to themselves, to restrict their labours within a much smaller compass than they could wish. On the whole, however, they had great cause of thankfulness to God for what he had enabled them to do, and they were happy in being able to state, that the work of evangelization was going on well.

The income, 4378*l*., was nearly equal to the expenditure, and the donations and subscriptions continued to be made on a liberal scale; but there was a debt of about 2000*l*., the arrears of several years. At the annual meeting a special subscription was commenced, for paying off this debt.

BUILDING SOCIETY.

The Society for erecting and maintaining a Building in London, for the meetings of Religious, Charitable and Scientific Institutions, make the following statement.

The Directors, having obtained a promise from the Commissioners of his Majesty's Woods and Forests, of a site in the Strand for the intended public Building, earnestly call upon the supporters of the various Christian Institutions in the Metropolis, to promote by their liberality the completion of an undertaking so eminently calculated to further the interests of those Institutions,—to relieve their conductors from much labor and perplexity,—and to conduce to the comfort and convenience of those who attend their Anniversary Meetings.

The Directors have avoided appealing to the public till they are enabled to state the situation in which the building will be erected: the spot now offered is considered to be peculiarly eligible for the purpose; and is of sufficient extent to admit not only of building a Hall capable of containing 3000 persons, (as originally contemplated,) but also of providing additional rooms and offices for the convenience of existing Institutions.

A considerable sum has already been subscribed in shares of 50*l*. each, on which interest will be paid not exceeding 5 per cent; and the Directors intend forthwith to procure plans and estimates for the building, so as to be fully prepared to avail themselves of the site as soon as it shall be obtained possession of; but previously to commencing a work of such importance, the Directors feel it necessary to invite others to join in the undertaking, either by becoming shareholders, or by making Donations towards the object of the Society.

SOCIETY FOR THE IMPROVEMENT OF FEMALE SERVANTS.

The Report states, that during the past year, the Society has distributed among the Servants of Subscribers 105 Bibles and 290 rewards in money, amounting to 527*l*. 12*s*. 6*d*.

The subscribers are entitled to nominate one servant for the Society's rewards for each guinea annually subscribed, and may also apply for servants without expense, at the Society's Registry, 110, Hatton Garden, where servants of good character are gratuitously informed of situations with subscribers. The peculiar feature of this Registry is, that it is the *only* office in London where *servants pay no money.*

The first reward given by the Society is a Bible with a gilt superscription: and since its formation, 1102 Bibles have been distributed to as many servants; and, likewise, 4,282*l*. 8*s*. in 2485 pecuniary gifts, in annual rewards, marriage gratuities, and donations on illness and incapacity.

From the Western Recorder.

PALESTINE.

Letter from the Missionaries at Beyroot, dated Feb. 12, 1828, addressed to the Society of Inquiry, in the Theological Seminary, at Auburn.

DEAR BRETHREN—For several weeks past we have been in a very scattered, unsettled state, sometimes seeking refuge from the noxious elements, and sometimes from more noxious war; so that, until lately, we have not been in circumstances to sit down to the duty of acknowledging the receipt of your kind favor of May 5th, 1827.

It was, we trust, with a devout gratitude to the Giver of every good gift, that we passed along the details you gave us of the outpouring of the divine Spirit in our native country. These visits of

mercy from on high, together with the late rapid increase of public attention generally, to the subjects of religious inquiry and exertion, are tokens of the favor of God, the like of which has scarcely been witnessed since the children of Israel were taken by the hand and led through the wilderness. Who would have thought, twenty years ago, that an era so glorious in the history of the church, would so soon be ushered in? Blessed are your eyes which behold it, for prophets and kings have desired to live to see these things, and have died without the sight. We in this part of the world are cut off from the privilege of witnessing these scenes, though happening in our day; but be assured, dear brethren, our spirits are with yours, and your joy is the joy of us all. We sometimes long for the wings of a dove that we may fly and be with you, though it were but for a few short moments, that we may get out of the chilling atmosphere of these frozen mountains, and inhale that which surrounds you. But we must stay and labor on, and prophecy over these slain, though ever so fast locked in the arms of death; peradventure the quickening breath will yet come from the four winds, and breathe upon them and they shall live.

Our more public letters and journals, which will perhaps meet your eye, will inform you, in detail, how much we have seen the past year of the wrath of God, as well as that of men. We have witnessed the devastations of war, of pestilence, and of famine: and have experienced in our own persons the influence of jealousy, falsehood and oppression, from principalities and powers, and spiritual wickedness in high places. On every breeze from the west have been wafted tidings of murder and robbery on the seas. From the east we have heard of an armed population in the desert, rebelling against the constituted authorities, and falling by thousands in a day under the sword of the avenger. In the midst of us, and on every side of us, we have seen hearts filled with dismay; every man flying from his neighbour, and closing his doors against all access from without; whole families cast out and withering down, and whole villages quite depopulated by a sweeping epidemic. We have discovered treason lurking in the bosoms of our families; yea, our own familiar friends in whom we have trusted, who did eat of our bread, have lifted up their heel against us. We have been reported through the country as guilty of sorcery and simony, and damnable heresy. We have been accused to the government by men in high stations, as disturbers of the public peace, and by the same accusers persecuted from village to village, and threatened with stoning and murder. In fear of Mohammedan fanaticism we have fled from our dwellings, leaving the greater part of our goods behind, to fall, as we expected, an immediate prey to infuriated plunderers. Yet, through all these events, have we been mercifully preserved. We have lost many things, indeed, by the *pilfering cupidity* of men: but *by violence*, not a hair of our heads has fallen to the ground. Having obtained help of God, we still continue in our poor way, and as we have opportunity, testify both to small and great repentance towards God and faith towards our Lord Jesus Christ. A few witnesses for Jesus have been raised up, and remain in general, steadfast and growing in the knowledge and love of evangelical doctrine;—a reward abundant *and superabundant* for every exertion and sacrifice we may have made. The future is overhung with more than usual darkness. What is to happen to us on the morrow, and to what fate we are to leave this infant mission, we cannot tell. Too much depends on political measures; and as heaven and earth are unsearchable, so (we are taught) are the hearts of Kings. At the present moment all around us is calm. The overwhelming force of the great Kingdoms of Europe, and the terrible disaster of Navarino, appear to have struck a most humbling dread into the hearts of most Moslems, and they generally agree to say, that should the Sultan risk a war with an enemy so formidable, he must be either a fool or a madman. It should seem, however, that his determination is no less than this. Not an inch of ground, not a point in debate, will he yield to the interfering powers. Peace, we know, may be determined on without further bloodshed; but we know too, that the combined fleets thirst for war, and the next news may be that they are advancing under orders to lay in ruins the whole Ottoman frontiers. The Am-

bassadors have long since left their station, and sent off despatches to their respective Consuls, with the exception of those in Egypt, requiring them to take down their flags. The French vessel of war by which we now write, came with the special object of bringing this order to the Consuls of that nation resident on this coast. A few days more, and the English Consuls will receive similar instructions, when we shall have no other alternative, if we stay in the country, but to seek protection from some Popish Consul, or trust to the clemency of the Turks. In either of these cases, if we are protected, it must be looked upon as a divine, and not a human protection. Whether it will appear prudent for us to stay, or whether indications may not be such as to render it presumption, we wait for the events of Providence to dictate. Still, whatever may befal us, or the present mission, we indulge a strong expectation that a better day is dawning upon this land, and that ere long its ancient name will become again significant of its existing spiritual state.

We would conclude, dear brethren, by exhorting you to be faithful to your Divine Master, to labour and pray without ceasing, recollecting that the time is short. Wherever you may be *do* what you can, and *say* what you can, to recommend the Lord Jesus as King of the world; and thus, with prayer and labor, hand in hand, united in this one object, you may be enabled to do much, very much, towards introducing that blessed consummation when the kingdom of Christ shall come and his will be done in earth as it is in heaven. Begging your continued sympathies and prayers, we remain,

Your fellow-laborers and
brethren in the Lord,
J. BIRD,
W. GOODELL.

MEDITERRANEAN.

Church Missionary Society.

The Rev. W. Jowett, whose visit home was stated at p. 253, gave the Committee, at their Monthly Meeting on the 9th of June, the following view of Missions in the Mediterranean, and of his own more immediate course of labour:—

In 1815, when he first went out, there was not a single Missionary in the Mediterranean; in 1820, when he returned to England with his family, there were six. In 1828, on his present second return, he left thirty, who are the accredited servants of various Missionary, Bible and Jews Societies; besides wives and children; there have been, in all, since 1815, forty-eight; of the eighteen which make the difference, nine are deceased, and nine have been either removed to other stations or have quitted the field.

A peculiar characteristic of this band of Missionaries was, that it was furnished from the 3 principal sections of the Protestant part of the world—from Germany, the birth place of the Reformation; from Britain, and from America; they had commenced their work in a spirit of good harmony and good understanding; and there appeared to be among them, generally, a simple desire to draw their principles and their measures from the Bible.

The operations of the Press might be briefly stated thus:—If the Armenian types were counted as in operation, which Mr. Jowett believed they were by this time in the hands of the American Missionaries in Malta—and if to them were added, the Ethiopic and Amharic types which were on the point of of being sent out by this Society to Malta—there will then have been brought into actual operation the following nine languages in six years, by different Societies in the Mediterranean; viz Italian, Greek, Arabic, Maltese, Turkish, Armenian, Ethiopic, Amharic, and Albanian; of which, the first four have been printed in by the Church Missionary Society.—A tenth, the Spanish-Hebrew, might be expected, ere long, to be in active operation.

His own occupations in the Society's service had been fourfold:

1. He had continued the work of Christian Research, by visiting Syria and Jerusalem; the result of which visit had been given to the public in a 2d volume of "Researches."

2. The establishment of a Printing Press in Malta, was another business which had been specially charged upon him, during the period of his last residence in Malta.

3. He had continued to prosecute the cultivation of the Maltese Language,

and the translation into it of the Holy Scriptures.

4. He had, further, been engaged in receiving, and forwarding on their way, the Missionaries sent by the Society into the Mediterranean, and in maintaining correspondence with them at their respective stations.

The openings for Missionary usefulness in the Mediterranean had always increased, in proportion as faithful Missionaries have been sent *to prepare the way of the Lord*. At the present awful period, the Lord appears to be, in a very signal manner, Himself preparing the way for the spreading of His Gospel—shaking the nations with wars and alarms—and putting to confusion, by exposing to public view, the errors, superstitions, and crimes, which have been established by custom and by law, during many centuries. It would be impossible to calculate the myriads now in the Mediterranean who are utterly discontented with things as they are, and equally ignorant how they ought to be. Such a state of general excitement must be regarded as a peculiar call on Missionaries to be calm, decided, and single eyed—simply *to do the work of Him that sent them*—referring all their fears and hopes, as to the result, to His infinite wisdom, power and love.

The Rev. John Hartley was at Napoli di Romania at the end of March; he had left Egina on the 14th of that month; and had visited various places at each of which the Scriptures were eagerly received. Dr. Korck was at Egina, much restored in health. Mr. Hartley laments the loss of many manuscripts, some of which were doubtless of value; books of every description having been torn up, during the revolution, to make cartridges.—*Lon. Miss. Reg.*

FRANCE.

Protestantism in France.

Notwithstanding the thoroughly Catholic sentiments of the French king, there appears to be, at the present time, a remarkable degree of indulgence extended to his Protestant subjects. The February number of the Archives du Christianisme mentioned with exultation, that the religious affairs of the Protsstants in that country had been committed to a Protestant, viz. the celebrated Baron de Cuvier. "We expect from this measure," says that respectable Journal, "the most favorable consequences."

The April number of the same publication remarks, that the Minister of Public Instruction has appointed the worthy Baron to watch over the execution of the laws and regulations relating to the principal Protestant schools throughout the kingdom: and that in the execution of his trust, he addressed a Circular under date of February 28th, to the Presidents of the Consistories, requesting them to communicate exact and detailed information of the actual state of the schools under their inspection. "It is the intention of the government," says the Circular, "to promote, by all possible means, the progress of primary instruction."

Another fact of kindred import, is the "wresting of the public schools [Catholic, we presume] from the hands of the Jesuits," by a royal decree, as mentioned in our last.

All these things, especially when viewed in connexion with the removal of the censorship from the public press, and the triumph of the liberal party in the National Chambers, indicate progress in correct principles and enlightened legislation, which is truly gratifying.

France is a noble nation; and nothing is wanting to place her in an attitude which shall command the admiration of the world, but a continuance and increase of the liberal policy which seems now to pervade her councils.—

N. Y. Obs.

Translated for the N. Y. Observer.

PROTESTANT WORSHIP AT VERSAILLES.

For a long time the Protestant families of Versailles and adjacent parts, have felt the necessity of associating themselves for public worship in that city,—the distance to Paris being so great, (12 miles) that they could not often repair thither. Application for this purpose having been made to the government last winter, by the members of the Reformed Communion and those of the Confession of Augsburg, permission was granted to hold a regular service, and a subscription to cover the expens-

es was soon filled up. The two Consistories of Paris, in consequence, resolved to celebrate Divine Worship there every two weeks; and it took place, for the first time, on Sunday, the 2d March.—The building selected for their service, is situated in the middle of the city, very near the royal palace. It was formerly a sort of hotel, (a Catholic *reposoir*,) which served as a stopping place for the Court when they went in procession on holydays from the palace to the parish church. This building at length became the property of an individual, and was rented for several years to the English, who reside here in great numbers, and by whom it was neatly fitted up and furnished. It is with them that the Protestants have made arrangements for the celebration of Divine worship in French.

How far from the thoughts of a Court at once licentious, superstitious, and persecuting, was the expectation that those heretics, whose extermination it meditated, would one day, peaceably, legally, and publicly, worship in this place the God of their fathers,—decimated and persecuted because of their attachment to the Gospel. How little did they dream, in raising this building,—near which they offered, in burnt offerings, the liberty and life of French Calvinists,—that here would be prepared a temple for those of the Reformed Religion! Thanks be to God, whose ways are not the ways of men, it has nevertheless come to pass; and it was surely impossible for those who assisted at the inauguration, not to admire the wisdom and fidelity which the Lord has made to appear in this circumstance, in such a remarkable manner.

The Rev. Pastor Marron, President of the Consistory of the Reformed Church at Paris, preached on the occasion from 1 Thessalonians, iv, 12. The Rev. Mr. Boissard, one of the Pastors of the Lutheran Church, was present. Several members of the two consistories, and the Deacons of the Reformed Church, also came from Paris to assist in the interesting ceremony. The audience was numerous, and many of our English brethren took part with the French Protestants in the joy of this solemnity. It was at once edifying to the Protestants and instructive to the Catholics, to see not only the members, but the Pastors of several different communions,—not only the Reformed and Lutheran ministers, but also the Chaplain of the Swiss Regiment, the Presbyterian minister of the American Chapel, and one Minister of the Church of England,—praying together for the peace and prosperity of the Church, which every where acknowledges, as its only Head and only Master, the Lord Jesus Christ. Many Christians, we are sure, will join their supplications with ours, that the Gospel may have free course, and that the Lord Jesus may be glorified in this great city.

Archives du Christianisme.

Schools under the Control of Jesuits.

We lately met with the following news from France, respecting schools under the control of Jesuits, and we insert it with the hope, that it will open the eyes of the people in the United States. For, whilst in a Roman Catholic country the danger is seen, to which the rising generation is exposed, if educated under the control of a particular order of men, Protestants in the United States are contributing towards building and establishing schools, under the sole control of Jesuits. In Frederick a number have contributed fifty dollars!! to defray the expenses of a contemplated building, and to establish a school, not under the superintendence of a Board of Trustees of different denominations, but of the Rector of the Romish church of this place, who is accountable to none but his Bishop and the Pope.

France.—The King of France, by a Royal Ordinance of the 16th June, has wrested the public schools from the hands of the Jesuits. This is a great victory to the Liberals. The existence of the Jesuits in the country is one principal ground on which the impeachment of the late ministers is urged in the Deputies. The ordinance ordains as follows:

"Art. 1. From the 1st of October next, the establishments known by the name of the Secondary Ecclesiastical Schools, directed by persons belonging to an authorised religious congregation, now existing at Aix, Bellom, Bordeaux, Dole, Forcalquier, Montmorillon, St. Acheul, and St Anne d'Auray, shall be subject to the regime of the Universities.

2. From the same date no person

shall be or remain charged either with the direction or with the office of teaching in any of the houses of education depending on the University, or in one of the secondary ecclesiastical schools, unless he has affirmed in writing that he does not belong to any religious congre gation not legally established in France."

Luth. Ev. Intelligencer.

The state of the public mind on this subject in France, and the sensation created in the Jesuits and their adherents, by this ordinance, will appear from the subjoined remarks translated for the Magazine from the Courrier des Etats-Unis, published at New-York.

Editor of G. R. Mag.

One of the topics of conversation, for several days, has been the religious troubles in the South I believe the faction is extremely impatient to realize its hopes, and revenge itself for the two ordinances, lately promulgated, which tend indirectly to expel the Jesuits from the kingdom; or, at least, to deprive them of all influence in the government, and in public education. The Ministers were obliged to hand in their resignations, before the king could be induced to sign these ordinances; it was even said, for a while, that the Jesuits would prevail; but none expected it, who were acquainted with the character of Charles X The monarch before coming to a conclusion, it appears, consulted the casuists. It is said he acted in this affair with a decision, which does him great honor At this meeting the archbishop of Paris had commenced reading a long protest against the proposed measure, when the king suddenly interrupted him, saying that "he could hear no more, as it appeared to him that the bishops meddled with matters, which did not concern them."

The report of the committee upon the petitions relative to the Jesuits, was made, a few days after, to the Chamber of Deputies, by the Count de Sade.—Their friends have redoubled their furious clamours, and threats of civil war fill, every day, the columns of their fanatical prints, the Quotidienne, the Gazette de France, and the Gazette Universelle de Lyon. No idea can be formed of the violence, and insolence of the factious editors of these Journals; but, to avoid all appearance of intolerance, government pays no attention to them. These writers are true disciples of the league, assassins of the time of St. Bartholomew, who, with their sleeves rolled up, seem only to demand victims, to shed their blood for the glory of God, and of the Church. Their grand resort is to cry revolution!—To hear them, the charter, philosophy, liberal principles—all are of the most dangerous revolutionary tendency. But their declamations deceive no one; they are but the expiring convulsions of *absolutism*.

The intrigues of the Jesuits, and the conduct of the clergy in general, since the restoration, have done irreparable injury to the Catholic religion. There is not, any more, a sufficient number of individuals to be found, who are willing to qualify themselves for the priesthood, at their own expense. The ministers have therefore asked of the Chamber a considerable sum, designed to educate 8000 young men for the church, at the expense of the State. It is very uncertain whether this measure will succeed. Without doubt, the time is not far distant, when it will be necessary to raise priests, as we now raise soldiers, by conscription.

SWEDEN.

EFFECTS OF TRACTS.

At the late Annual Meeting of the London Religious Tract Society, the Rev. Dr. Henderson gave the following account of some interesting occurrences in a Swedish village.

In no country in the north of Europe could he direct their attention to the saving effects of the Gospel more visibly than in the kingdom of Sweden He would confine himself to one instance.—When Dr. Patterson and himself went to Lapland, in 1808, they took a stock of Tracts from Stockholm. There was one place where they distributed several hundreds of Tracts, consisting chiefly of copies of "The Great Question answered." Some years afterwards they learned that a great sensation had been produced in the parish by giving away these Tracts. Inquiry was excited, and almost immediately, the saving influences of the Holy Spirit were poured

out on those who were engaged in reading them. A concern about the immortal interests of their souls became very general among the inhabitants of that parish The flame which was thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life. But where were they to find them ? In the parish church ? Alas ! the name of Jesus Christ was never mentioned except in the Liturgy, or those parts of the service previously composed. Those whose minds were brought under a serious concern about their everlasting interests, found nothing but coldness analogous to the icy and adjacent regions of Lapland. They, therefore, met together in a large barn, which was opened for the purpose. In the course of a short time there was not an individual in the parish that did not join the sssembly. A persecution was raised against them, and a commission was appointed by government to go down and examine into the affair. It was found that nothing took place in this assembly but the reading of the Scriptures and the sermons of Luther. What was the result ? The clergyman with the band of soldiers were blamed for the conduct they had pursued. At last the clergyman thought he would go and hear one of the sermons read; and although he only went out of curiosity, yet the presence of that Supreme Being was there. The Word reached his heart, he made confession of his former ignorance; he began to preach the unsearchable riches of Christ; he took his flock back to the church, and from that period the doors of the barn were never more opened for such a purpose.

PRUSSIA.

State of Religion in Berlin.

All accounts from Berlin, the capital of the Prussian dominions, give pleasing testimony of a growing evangelical piety among the most influential persons in that metropolis. Mr. Smith, one of the missionaries of the London Jews Society, writes under date of Berlin, Dec. 17 1827, as follows :

I was much delighted to find so many truly excellent people in this metropolis. At a prayer-meeting which I attended on the Sunday evening I was there, and which was held at a nobleman's house, I met above thirty persons of the first rank, among whom were the two aid-de-camp of the Crown Prince — "That which makes my residence so sweet in this town," said one of these aid-de-camp to me, "is the great number of Christians who are seeking salvation and holiness with their whole soul." The Professors at the University now are most of them men of sound piety and distinguished attainments; the Clergy are men fearing God and working righteousness, zealous for the glory of his name, and the extension of his kingdom upon earth.

Many officers of the army, whose acquaintance I had the pleasure of making, I shall ever remember with affection for their truly Christian spirit. The aid-de-camp of the youngest son of the king, whom I saw often, is a young man of very distinguished piety.

RUSSIA.

Russian Bible Society.

I feel much grieved, said Dr. Patterson, to reflect that the exertions of Bible Societies in this country, and particularly abroad, should have been crippled in any measure of late, and I feel doubly grieved when I reflect that this has been the case with the Russian Bible Society, an Institution which has done more to fill the world with Bibles than any other similar institution, your own alone excepted; and, in proof of this, let me state what it was able to perform during the fourteen years of its existence. In that period we were enabled, by the Divine blessing, to translate the Scriptures, or part of the Scriptures, into 17 languages, in which they were never before printed; we printed them, in all, in 30 different languages, and put them in circulation in 45. The whole number of copies of the Scriptures which were printed was no fewer than 876,106; and when I quitted Petersburg in May last, to return to this country, I left in the Depository of that city, about 200,000 copies; so that making allowance for what may remain unsold, it will appear that 600,000 copies have been put in circulation. Let none say this is a small number compared with the mil-

lions of Russians; it is at least one copy to twenty families in that vast empire; and I trust there is not a village in Russia in which the leaven of the Gospel has not been deposited by the Bible Society. And if we believe that "the kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened," I am convinced we shall neither despise what has been done, nor call it a day of small things. And I am happy to be able to state to this venerable meeting, that the leaven of the Gospel has begun to ferment in that vast empire; that it is diffusing its sacred influence far and wide; and we have reason to hope that its blessed effects will ere long be felt on the whole mass. But, of all the great things which we were enabled, by the blessing of God, to effect in Russia, the greatest of all was, our having succeeded in giving the people the New Testament, the Book of Psalms, and the first eight Books of the Old Testament in Modern Russ; and of these we printed 324,000 copies. I am persuaded, that if the Russian Bible Society had done no more than this, & this Society had done no more than been instrumental in directly promoting this glorious result, that both they and you would have merited the eternal gratitude of the church of the living God; and I am persuaded that this circumstance alone will form an era in Russia, and an era in the history of the Church of Christ upon earth. I recollect, in the year 1812, when I had the honor of presenting a Memorial in your name to the great and good Alexander, praying his sanction to the formation of a Bible Society in Russia, in which I had incidentally mentioned our design of giving the Calmucs the Scriptures in their language, he remarked to Prince Galitzin: "I rejoice to see that the Calmucs are to have the Scriptures in their own tongue; but it grieves me to see that nothing is to be done for my Russian subjects;" and it is to this feeling in that August monarch, that Russia is indebted for the best boon ever bestowed upon her—the Holy Scriptures in her own vernacular tongue. I regret to state that circumstances have taken place which have much altered the appearance of things in that country, as it regards the Bible Society. I will not refer further to them; but take this opportunity of stating, that there are indications that ere long the Bible Society in Russia shall be restored in all its glory, and go hand in hand with you in making the word of eternal life to run and be glorified to the utmost ends of the earth.

It gives me peculiar pleasure to be able to state, that his present Imperial Majesty has, on every occasion, showed himself decidedly friendly to the circulation of the Scriptures in this country: and I hope, ere long, to be able to redeem the pledge which I gave him in May last, to return to my post, and assist in circulating the Scriptures through all the regions of that vast empire.

Domestic Intelligence.

THE GERMAN REFORMED CHURCH.

Mr. John J. Fritchey, late of the Theological Seminary, having recently returned from a visit to our vacant congregations in North Carolina, we have received from him a very pleasing account of that interesting portion of the church.

The number of Congregations, so far as he was made acquainted with it, is twenty-one; viz: seven in Lincoln county, two in Rowan, two in Cabarras, five in Davidson, three in Guilford, and two in Orange. All these excepting three or four, worhip in churches belonging jointly to them and Lutheran congregations in the same places. They were organized many years ago, and supplied with the preaching of the Gospel by clergymen who were sent in from Europe. After the decease of these, they applied to the Synod for pastors, in repeated and urgent but unavailing petitions. No better provision could be made for them than to send to them occasionally a single missionary, whose very transient visit was adapted only to keep alive the hope of ultimate relief; and in a single instance to supply them with a pastor, whose continuance among them was unhappily of short duration. With a few exceptions of no great importance, these congregations have continued vacant; their patience has been severely tried; the prospect of obtaining pastors has been so remote and unpromising, and their hope when

any thing had animated it, was so often and so painfully disappointed, that we have been frequently caused to wonder that they still exist, and that they still retain their attachment to a parent who has done so little for them.

They are both able and willing to support pastors No people of whom we have heard, manifest a stronger desire for the stated ministry of the Gospel: they are described as "truly hungering and thirsting for the word of life" Mr Fritchey was received among them with every expression of kindness, and every proof of an affectionate welcome; and very gratifying indications were given of a lively interest in the Theological Seminary, and the general prosperity of the Church.

Four pastors are wanted immediately to supply these congregations. Mr. Fritchey has accepted a call from Lincolnton, and will settle there as soon as practicable. Mr. Crawford, another student of the Seminary, is expected to go out in the course of this fall with a view to a permanent settlement. We regret that we have not more young men in this institution who might receive the same destination Our present number is very small, and of those who are now pursuing their studies here none will have completed his course in less than two years.

Measures must be taken to bring young men of genuine piety and respectable talents into the Seminary. They must, however, not be sent here in a state of utter unpreparedness; to commence the study of theology before their minds have been cultivated, and a store of useful knowledge has been gathered, by a previous education in some respectable literary institution, or under the tutorship of some competent teacher. Still less must it be expected that young men of this description should receive both their literary and their theological education here, and complete their whole course in three years. It is impossible to croud the studies of six or seven years into the compass of three. It is impossible that every thing should be taught at the same time by a single professor, and that one man should perform the duties of six or seven. It is impossible that young men so circumstanced, should acquire that maturity of culture, and that accurate and general knowledge which they ought to have, to fit them for the gospel ministry It is impossible that young men, who are remarkably deficient in talents, should ever become well qualified, by any course of instruction, for an office of so much difficulty; or that congregations supplied with such pastors should be much benefitted by their ministry We hope that these things, so clear in themselves, will receive the attention which they merit, and that some pains will be taken, both to send to us young men of the right character, and to have them well prepared for theological studies before they come. We hope, too, that young men, preparing for the Seminary, will not waste their funds, and their still more precious time, in attending the instructions of men who are themselves ignorant of the subjects which they profess to teach. After spending two or three years in this way, they discover, when they are examined for admission into the seminary, that they have the very elements yet to learn, of those studies which they had been induced to believe were then completed. Their situation is now extremely mortifying and discouraging. Their time and money cannot be recovered. What they have remaining may be insufficient for the work they have yet to do, and for the expenditure to which they must be subject. Their funds, perhaps, are quite exhausted, and their disposable time is nearly consumed. They had expected to finish their studies here in one, or at most in two years, and to be supported during that time by the funds of the institution. Now they discover that four or five years would be too short a period for what they have yet to do; and that, in addition to their former burdens, heavy debts must be contracted, before they can accomplish it. Necessity compels them to croud their studies into the smallest compass of time into which they can be pressed. Their deficiency in every thing impedes and perplexes them in all their future course. Efforts are made to compensate by industry what they want in attainments: but all exertion must be hurried; and, while many subjects of no small importance are necessarily quite omitted, those to which their attention is directed, are managed with appalling difficulty and toilsomeness. The consequence is, that

their constitutions give way; disease, with its disheartening effects, is added to their other impediments, and the facilities which they have gained by their past labours are perhaps more than equalled by this new enemy. Having left the seminary, and entered upon their ministry, their life is spent in a painful experience of the extreme difficulty of compensating, by subsequent application, for the faults of a bad education.

Serious, habitual and fervent piety is all important in a christian minister, and ought to be an indispensable pre-requisite in every candidate for admission into the seminary and the sacred office. Without this the most learned and accomplished preacher is but a blind guide, and his example will be a snare and a stone of offence to unwary souls. It must not be thought sufficient that a man who aspires to this office be unpolluted with gross and repulsive vices; nor yet that his moral deportment be generally correct and honorable: he may possess this negative virtue, and be a total stranger to vital religion, and therefore as unqualified as the votary of vice to teach the way to Heaven. He knows nothing of the purity of the divine law, the odiousness of sin, the depth of human corruption; he is ignorant of the nature of true repentance, of saving faith in Christ, of a new heart and a new spirit, of peace and joy in the Holy Ghost; he has no knowledge of the love of God shed abroad in the heart, nor of delight in the word and the commandments of Jehovah; engagedness in religion, fervency of spirit, and deadness to the world, are things which he does not understand. He may adopt the scripture language on these subjects, and may use it in his preaching and his conversation, but he does not enter into its meaning: he either connects no ideas with its terms or wrong ones: the people of God and those who are deeply concerned about their souls, do not understand him, and he does not understand them: the words indeed which both employ are the same, but the ideas connected with them are totally different: their ideas are derived from actual experience of the things which the words describe; his are obtained, like those which the blind man forms of colours, or the deaf man of sounds, from the suggestions of fancy. He therefore employs these terms where experimental Christians would not expect them, and hears them used where they seem to him but ill applied. Their practice is as different as their ideas. Wherever their joys and griefs and their habitual actions are brought into view, we find them on opposite sides; and when they take the same side in the external act, it is in one party only that we find the heart engaged. Let the children of God follow this orthodox preacher into the gay circle of fashion and levity; he indeed can move in it with ease and pleasure, but they cannot. Let him join them in a prayer meeting: they indeed have enjoyment in it, but to him there is none. This contrariety of character eventually begets mutual distrust and alienation. The pious members of a church withdraw, at least in a good degree, from such a preacher, and seek for edification in their private meetings or elsewhere. He regards them with aversion, ascribes their conduct to bigotry or fanaticism, and complains that he should be thus treated, while his faith and practice are so conformable to the Bible and the standards of his church. The unregenerate portion of his people accord with him; they are sure that his preaching is scriptural and orthodox, because he uses the very terms of the bible, and of their ecclesiastical standards; and that his walk is as it ought to be, because it resembles their own, and they think themselves religious enough: they talk with approbation of his cleverness, his freedom from clerical austerity, the liberality of his opinions, and his unreserved intercourse and cheerful temper in all companies. He in return considers them the intelligent and pious portion of his people, and thinks it enough if his ministry be acceptable to them. If any wish for something more he imputes it to their ignorance or their perverseness, and discountenances, or even proudly scorns it: he looks with suspicion upon the means and the exercises by which feelings of this sort are produced or cherished: prayer meetings, frequent serious prayerful reading of the Bible, awakening sermons and books, revivals of religion, &c are subjects of his aversion: though for prudential reasons he may tolerate them, or even take a part in them, he secretly hates them; and he wants nothing but the support of public opinion to denounce them.

It is very plain, that a preacher of this description is not the man by whom sinners will be awakened to repentance, or penitents will be counselled and comforted, or children of God will be nourished and invigorated, or backsliders will be recovered from their sins. His ministry will be worse than unprofitable: it hardens the hearts of impenitent sinners, and makes them two fold more the children of hell than they were before, by forming in them the strongest prejudices against vital religion; it perplexes and troubles those who begin to feel the impression of divine truth upon their consciences; and it grieves all who are truly pious and seek for edification. He is the hireling who cares not for the sheep; the bishop who serves for filthy lucre's sake; the thief who enters the fold of Christ, not to feed the flock, but to feast upon it. It is by him that multitudes are led into eternal ruin, and the souls are destroyed for whom Christ died.

It has been urged that it would be a hardship to prevent a man from earning his bread by preaching. We dare not hope that such a plea will not be urged again, but we earnestly pray that God in his mercy may always defeat it. The gospel-ministry was surely not designed by its author, like other professions, for the convenience of those whose object is no better than to earn their bread. Its only design is to save sinners. It authorizes those, indeed, who perform the duties of the office, to receive a maintenance from those to whom they minister; but this provision for their support is authorized for no other reason than because, without it, the duties of the office could not be generally performed. To make the earning of a maintenance the chief object, and that too when it involves the eternal ruin of souls whom the office is designed to save, is one of the grossest perversions and the most criminal abuses of an institution of God, upon which a mortal can venture, and cannot fail to bring the displeasure of heaven upon its authors and abettors.

We hope that the officers of the seminary and those to whom the superintendance of it is committed, will always make the cultivating of serious fervent and enlightened piety a main object of the institution. For our part we desire to see it exist no longer than it is adapted to accomplish this object; and we pray that the day may never come, when a professor in it can be induced, by any consideration, to send forth into the church, with his recommendation, or by his connivance, a young man who is known to be ungodly. If at any time an applicant be received whose piety is doubtful, it can be innocently done only for the purpose of making a trial, by a faithful use of means, in humble dependence on divine grace, to bring him to a proper state of mind, knowing that God is able to do all things. If the attempt be unsuccessful after a full trial has been made, nothing that can be urged in his behalf must prevent his exclusion from the seminary and the ministry of the church. Let this seminary be a nursery of piety—decided habitual piety, or let it be nothing.

What the church needs is a sufficient number of ministers well instructed in the religion of the bible, apt to teach, and full of the spirit of the gospel. Let the seminary send forth from five to ten such men annually (a small number to be sure but large enough to produce a great effect) and we shall soon see the work of God manifesting itself amongst us

But to be able to send forth such ministers into the church, the Seminary must be furnished with students of the right character, and in sufficient number. Let them be men of decided piety, of good capacity, and provided with a respectable education.

It is a subject of deep regret that members of the Reformed Church who possess the means, do not more generally give to their children a literary and scientific education, and that those who design their sons for the pulpit are not more concerned to have them suitably prepared for such a profession. Wrong ideas on this subject have too generally prevailed amongst us. It is time that they should be exploded, and that correct views should be taken of the usefulness and the necessity of having an enlightened as well as a pious ministry. If we refuse to learn by reflection, we shall soon be taught by experience, that, in this country, and in this age, an uneducated ministry cannot preserve the church. Extraordinary fervour and zeal may indeed compensate, during some

time, for a want of learning; but their effect has a limit where it ceases; and in a very enlightened community that limit is soon reached. Our sister churches are well aware of this truth, and are directing their attention in good earnest, to the subject of education. What the Methodist church is doing in this way was briefly noticed in our ninth number. All the other great denominations are bending their energies to the same great object. Unless we do the same, many years will not pass away, before our principal churches will be left without congregations. We do not now recommend the forming of literary institutions for our own denomination. There is already, perhaps, a sufficient number of such institutions which are open to all denominations; at least for those who understand the English language. But we do most earnestly urge the expediency, and the duty, of sharing in the benefits which they offer to all, and in which other churches are freely participating.

Our reverend brethren whose hearts are warm for our afflicted Zion; who appreciate the blessings of true religion, and know something of the value of a learned and truly pious ministry, are affectionately entreated to pay a very serious attention to the subject, and to bring it frequently before their people in every way which appears to them most likely to lead to good results.

The doctrinal system of no church appears to us more scriptural than our own, and in none are the liberty of conscience and the right of private judgment more respected. Our articles are few; but they include all that is essential in faith, or has a connexion with a holy practice. In the explanation of them we are bound by no prescribed form of words. On some points which have been much debated among Christians, such as the Divine decrees, every man is left freely to indulge his own convictions. In all questions the Bible alone is the ultimate rule of decision. Nothing is a term of communion which is not *manifestly* taught there as an article of faith; and nothing is heresy which cannot be proved to contravene some such article. We do not know whether the same liberty exists in many other churches. It is a privilege which we ought never to surrender; and it would be for this, if for nothing else, that we desire to see the Reformed church preserved.

THE SCHEME FOR RAISING 10,000 *DOLLARS.*

The undersigned binds himself, his heirs, executors, or administrators, to pay towards the endowment of a professorship in the Theological Seminary of the German Reformed Church, at present located in Carlisle, Pa. One Hundred Dollars in four equal Annual Instalments of Twenty Five Dollars each, with legal interest from the first day of April 1829: On the condition that One Hundred persons will, in like manner, on or before the 1st day of April next, bind themselves to pay at least an equal sum for the same purpose.

JACOB MYERS.

Aug 2, 1828

We are authorized to announce the name of the Rev. Henry Kroh, of Lebanon, Pa. as one of the subscribers to the above obligation.

The Rev. A. Helfenstein of Harrisburg, has requested us to state that he will be one of the subscribers to the same obligation.

The Editor of the Magazine will also be a Suscriber to the same obligation.

We have been informed that this scheme has been made a subject of conversation by many, and that a disposition to favor it has been manifested by them. We have nothing at present to say respecting it in addition to the remarks we have already made. We repeat that, unless something efficient be done soon, this Seminary will not survive another year: and if the present scheme fail, we have little hope of the success of any other. We entreat all those who are the real friends of the institution to come forward without delay, and to act for it with decision and vigor.

The character of this institution has been injured by reports concerning the professor's orthodoxy which have been industriously circulated, and the design of which appears to have been not to injure the Seminary, but to destroy him.

The professor will give to his enemies an opportunity to produce any charges they may wish to prefer against him at the ensuing meeting of the Synod. At present he will only say that these reports have their origin in causes of which the author will have no reason to boast.

CONTRIBUTIONS
TO THE THEOLOGICAL SEMINARY.

Collection by Rev. Henry Gerhart, of Bedford,	$3 00
Do. by Mr. Bucher, of Cave Town, Md.	3 74

UNIVERSALISM.

This name is given to that system of doctrine which maintains that all men will be saved. The doctrine is held in two very different forms. In its grossest form it rejects all future punishment of sin, and teaches that whatever punishment is inflicted on the sinner is suffered in the present life In its moderate form, usually termed the final restoration of all things, it admits that sin is punished in a future state of being; but, assuming the principle that all punishment is remedial, it holds that the damned will be reformed by their torments, and will then be restored to Divine favor and received into Heaven In this form the system has been adopted by many of the German divines, among whom are Brettschneider, Doederlein, and Reinhardt; but there are many and great diversities in their explanations of it. The system which rejects all future punishment, and has been taught by Kneeland, Ballou and others, is the rankest and most pernicious infidelity, and well deserves the execration of every friend to truth, religion, virtue and happiness. The other system is incomparably better in its moral tendency, and has been held indeed by some very pious men, among whom the celebrated Stilling, alias Jung, and the good Lavater have been distinguished. However a benevolent mind may be inclined to embrace this system, and whatever a priori arguments may be urged in its favor, it must be confessed that its foundation in the bible is at best extremely precarious. We have no doubt that men of confirmed piety, like Stilling and Lavater, may entertain it without danger to themselves; but we see no reason to believe that every man is equally safe with such a creed. In the German Reformed church the endless duration of the misery of the damned is the generally received doctrine. The scheme of the restorationists is condemned as an error.

Both forms of Universalism prevail to a considerable extent at the eastward, where they are industriously propagated both in the pulpit and by the press. A number of periodicals, both in monthly sermons and religious newspapers, are devoted to this object. These are opposed of course by all the religious periodicals on the orthodox side; but the only publication known to us, whose main design is to refute Universalism, is the Anti-Universalist, published at Providence, R. I. By the last number we perceive that the editor has accepted the proposal of a Universalist writer to discuss the doctrine on both sides in his paper. We presume that the challenger is among the ablest writers of his party. The editor of the Anti-Universalist appears also very capable of managing his cause. We may therefore expect in this paper a good exposition of the arguments on both sides, and we think it worth the attention of those who wish to be informed of the merits of the question.

The Anti-Universalist is published once in a fortnight at one dollar a year, payable in advance. The sheet is smaller than the ordinary size. Letters addressed to the editor must be wholly post paid.

MISSION AT GREEN BAY.

Only a few months ago, Rev. Mr. Miner, who had been labouring for a time in New-Stockbridge, N. Y. received a missionary appointment from the American Board for Green-Bay; and soon afterwards set out for that place, with his family and several others, together with some individuals of the Stockbridge tribe, for the purpose of commencing an establishment. A letter from him to the editor of the W. Recorder, dated August 1st, shows that the blessing of the Lord has already attended his labors. The following is the account he gives.

"We arrived safely at Green-Bay on the 20th of June; found our Indians from New-Stockbridge in health, and were very cordially received by them. I rejoice to inform you that some tokens of divine mercy have been manifested since our arrival. One of the natives from New-Stockbridge who went out with us, a young lady of twenty, has hopefully become a convert to Christ. She is a person of good education, and I have employed her to teach the Indian school here this summer. She is very faithful to the children, to instruct them in religion and pray with them. Her brother, who is the principal counsellor and composuist in the tribe, is also indulging a hope that he has become a follower of Christ. He has publickly manifested his feelings, and declared his determination, by divine grace, to walk in the narrow way. A young married woman, who was seriously concerned for her soul when I left this place last fall, has since our arrival manifested a Christian hope, and appears seriously engaged in religion. Three other young women, an elderly man, and a youth about 16, have all manifested concern for their souls, and a determination to seek earnestly an interest in Christ—Some of them are indulging hopes.—We have no doubt that the Spirit of God is striving with them, and we hope it may soon appear that they are the subjects of his grace. A considerable number of the church appear fervently engaged, and much encouraged and rejoiced in view of the mercies of God towards their people. Five (not of those just mentioned) were added to the church at the communion on the 20th of July."

Mission to Greece.

We take peculiar satisfaction in inserting the following:—*Phil. Recorder.*

"At a meeting of the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held in September 8, 1828, it was

Resolved, That the Rev. John J. Robertson be appointed an agent of this Society to visit Greece, to inquire into the state of religion in that country, to ascertain the disposition of the people for receiving Protestant Episcopal Missionaries, to disseminate religious publications, and to promote the knowledge of the Gospel by such means as shall be within his power, with the view, should he be favored by Divine Providence, to his settlement as a Missionary of this Society in that country."

We understand that Rev. Mr Robertson has accepted the appointment, and it is expected that he will sail in six or eight weeks.

PRESBYTERIAN EDUCATION SOCIETY OF KENTUCKY.

The Rev. J. K. Burch, Corresponding Secretary of the Presbyterian Education Society of Kentucky, has published in the Western Luminary an outline of the present state of this institution, from which we make the following extracts:

Philadelphian.

"The Executive Committee several months ago purchased a valuable farm near Centre College, containing 111 acres, 63 of which are timbered. To pay for this farm, the committee, on their individual responsibility, borrowed two thousand dollars. Not long after, two gentlemen pledged themselves to pay this sum; and thus to establish two permanent Scholarships in the Society.

In accordance with a resolution passed by the Board of Directors, the Committee are now causing to be erected on the farm, substantial log buildings, sufficient for the accommodation of a Steward and family, and about thirty young men. We expect the buildings to be finished by the 1st of Oct. next.

The Executive Committee have received eight beneficiaries, who are now pursuing their studies preparatory to the Gospel ministry. These beneficiaries have been hitherto boarded chiefly by the gratuitous contributions of the citizens of Danville and its vicinity.

There are probably three or four Scholarships subscribed in Lexington, which have not yet been returned to the Executive Committee.

Twenty four scholarships have been subscribed and returned to us. The life and annual members as yet, are very few. Much the larger portion of our churches and Ministers have yet done nothing for the support of this institution, the object of which is certainly the

most important that can now claim the attention of the Christian community and the world, that is, the increase of able & faithful ministers of the Gospel."

All indigent and pious young men in the state who can bring the recommendations required by the constitution, are invited to repair to Danville, by the 1st of October next.

AMERICAN BIBLE SOCIETY.

During the last two years, the managers of this society have said comparatively little to their Auxiliaries on the subject of *payment* for Books. They have made much greater efforts to induce their Auxiliaries to *explore* the wants of their respective districts and to supply their destitute with the sacred Volume. Having had a few thousand dollars of surplus funds on hand, the Managers have been able to furnish many Books on credit, and still to continue their operations of printing and binding. The late unparalleled demand for books has greatly increased the application for credit, so that not less than 30,000 dollars have now become due. Wishing still to accommodate Auxiliaries, and unwilling to stop the presses, the Managers have recently been under the necessity of borrowing money, and the Society now labours under no little embarassment. The expences of the establishment for paper, printing and binding, are now not far from 10,000 dollars per month, and must be increased still more to meet the pressing demands for the Word of Life. What is to be done? The Society does not *belong* to the Board which superintends its affairs. It belongs to the great Christian family of the United States. What then, we repeat, is to be done? Shall some of the *thirty* presses stop? Shall some of the *one hundred and seventy* hands employed be dismissed? Shall Auxiliaries send for Bibles to supply the destitute around them, and be told that they cannot be supplied with these sacred messages. The answer to these inquiries, rests with the friends of revealed truth—with the Auxiliary and Branch Societies, and benevolent individuals. The Managers have greatly enlarged their apparatus for printing and binding, and if means are furnished, Bibles to almost any amount can be prepared. Let, then the Auxiliaries prepare for an effort. Let those which can, forward without delay, their dues to the Parent Society. Let as many as can, in future pay for their books at the time of purchase. This will greatly facilitate the operations of the Society.

We have thus far spoken of books delivered to purchasers, to Auxiliaries. But there is another view of the Bible cause to be taken. Whence are to come the means to prepare the Scriptures for such Auxiliaries as cannot supply their own wants? What is to be done to enable the society to send forth the Bible to Spanish America, to Greece, to Ceylon? *One thousand Dollars are now wanted to send this blessed Book to the Greeks, and twice that sum to send it to Ceylon, where the missionaries are requesting it for their Schools.* The Auxiliaries, therefore, ought to do more than simply to supply their own wants; they should, if possible, forward a surplus to supply the wants of those who are sitting in the region and shadow of death. This great Society has something more to do than merely to circulate the Bible through our own country—It has the world for its field, and should feel that its work is never done till every nation under Heaven is blessed with the light of Revelation. *Philadelphian.*

SONNET.—*By N. P. Willis.*

I care not that the world, when I am dead,
Remember me; I care not that they come
To see the place where I shall lay my head,
Or praise me with low voices at my tomb;
I would not even a recording stone
Should tell them what I was—when I am gone.
There are a few who love me—whom I love—
Gentle and gifted spirits, who would weep,
But not that I had found a rest above,
And in their hearts my trifling virtues keep;
And one, whom I had folded like a dove
In my affections, would lie down & sleep
Softly beside me—and I should not care
That any one should know that I was there.

THE MAGAZINE
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Miscellaneous.

From the Washington Theol. Repertory.

ON THE
EDUCATION OF CHILDREN,
ADDRESSED TO PARENTS.

By the late Rev. S. Low, of Norfolk Va.

No. II.

A wholesome strictness in the use of parental authority, is, humanly speaking, essential to the welfare of children. And we will go further It is essential to the security of filial love and reverence. That sickly tenderness which shrinks from the infliction of necessary punishment, has a strong tendency to excite and foster in children, whose judgments of parental conduct, are much more sharp and just than we are apt to imagine them, a temper of irreverence, insubordination and rebellion.— But chastisement should never be inflicted with undue severity, nor without due occasion. Parents should be anxiously careful never to "provoke their children to wrath." Now, in order to this, parents should invariably refrain from suffering angry passion to be their incentive to punishment. That a parent should set before the eyes of his children, examples of so vile and odious a passion as anger, is shocking: but apart from this—the end of punishment is not vindictive, but corrective and remediable The proper motive to punishment is not anger, but love; and its measure is not the gratification of a diabolical emotion in him who inflicts it, but the chastening of evil propensities, and the nurture of good ones in him who receives it. A sense of duty resting in the judgment, therefore, and quickened into action by parental love, should be the spring of parental chastisement.— That father or that mother who does not "walk in his house" according to this rule, is guilty of an awful sin against that God who gave him children, that he might fit them for the manifestation of his glory here, and for the enjoyment of his rest hereafter.

Gross invectives, passionate rebukes, abusive epithets, and whatsoever in language or deportment naturally tends to instil a slavish fear, or "provoke to wrath," should be carefully avoided — Instances of cruelty do not strengthen parental authority, but weaken it. In order to its maintenance, inflexible firmness, and undeviating consistency, united with a deportment at once tender and dignified, are indispensable.— And whenever a child, by being subjected to a course of discipline founded on right principles, and steadfastly maintained, finds—as he soon, in such a case, will find—that his rewards and his punishments depend, not on the weaknesses, the caprices, or the passions of his parents, but on the obedience or disobedience of his conduct to fixed and intelligible rules, parental authority will be venerated; it will be felt and obeyed, abroad as well as at home; filial love will be strengthened and confirmed; temptations to dissimulation, hypocrisy and falsehood will be taken away; moral habitudes will begin their wholesome growth in early childhood, and youth and manhood "will not depart from them."

We lay it down as a principle indisputable among Christians, that parents should begin to teach their children the obligations and the means of "leading a godly and a Christian life," so soon as they are capable of comprehending the simplest terms in which such instructions can be conveyed. But we go further. With the first dawning of intelligence, they should be instructed in their natural sinfulness, ignorance, and imbe-

cility. The earliest indications of evil tempers, anger, & stubbornness, should be diligently marked, and invariably punished, so soon as the child is capable of understanding the positive connexion between the passion and the pain. And from that season, throughout the whole period in which parental authority properly subsists, every manifestation of evil tempers, and every violation of moral duty, should invariably receive its appropriate punishment.—Your child must be taught to hate sin, with a perfect hatred. No compromise, no palliation, no confounding of the distinctions between virtue and vice, no acquiescence in the accommodating morality of the world. "Let it not be so much as named among you." Your child must be taught, in the simplicity of the truth of the Gospel, that "the wages of sin is death;" that "he who committeth sin is of the devil."

You should diligently labor to accustom your child to associate a sense of his accountability with all his exercises, both of mind and body; to give a Christian character to all your exhortations and rebukes; to place in his view the great ulterior Christian end, above all the temporal objects to which you direct his powers; to treat him as a stranger and a pilgrim, travelling through the short journey of mortality to the mansions of his heavenly father's house; as a soldier of the cross, whom you are especially appointed to assist, strengthen, and protect in his great warfare; as a ransomed spirit, and heir of immortality, whose everlasting welfare the Most High has committed, under his grace, to your providence.

Would you instruct him? Let the sacred treasury of the oracles of God furnish your wisdom. Would you restrain him from hurtful indulgences? Assiduously inculcate, above all considerations of temporal expediency, the fear of God; the hallowed principle of religious obedience: the only foundation of all that is estimable and dignified, and lovely, in morals and in man.

If parents are bound to give good precepts to their children, they are also to set good examples before them. Example is one and the most efficacious, of the modes of instruction. If parents were under no obligation; as men and women, to live godly in Christ Jesus, yet, as parents, they would be most bound to do so. The operation of the imitative principle begins in very early infancy; and children seize with more than instinctive avidity on such incentives to depraved tempers, as the example of their parents affords. We have been made heart sick by hearing mothers say, in reference to the influence which their hours of unrestrained indulgence might have on their offspring, "I do not mind her: she is but a child." If we were conscious that an implacable and powerful enemy watched all our actions, how circumspect would we be; yet the vigilance and astuteness of a child are greater than an enemy's: and the sufferings which an exposure of your faults to the world would bring upon you, are far less grievous than those to which you want-only expose your child: and the manifestation of your weaknesses and corruptions to the world, is much less dreadful than their manifestation to him, to whom all hearts are open, all desires known, and from whom no secrets are hid.

It belongs to the bringing up of children in the instruction of the Lord, that they be early instructed in the doctrines of revelation. To this important work parents should bring their most patient assiduity. Let it never be forgotten that they are the natural, and without comparison, the most able instructors, of childhood. A pious mother can do more for her child in one year, than the most assiduous labors of the ablest professional teachers, in all subsequent time. Let your children, then, be early taught in the school of Christ. Let them have "line upon line, precept upon precept." Let them be grounded and settled in "the principles of the doctrine of Christ." Accustom them early to read those passages of the blessed volume of inspiration which are suited to the capacities of childhood: of these, the pious taste of judicious compilers has furnished you with a copious supply; and however ignorant infidelity may scoff—let it not be forgotten by you, that the sacred text affords a rich variety of exquisitely beautiful passages, on which the infant mind will seize with delighted eagerness; lessons which, in this particular, are unequalled throughout the whole compass of human compositions.

They should early be made familiar with those brief summaries of Christian doctrine, called catechisms; and be taught to make conscience of the duty of private prayer. This work is the proper business of the parent: and woe be to him—we speak as the oracles of God—woe be to him who is regardless of it. Yet the important means of grace afforded in religious instructions should not be pressed upon them with injudicious frequency. Parents should employ their tenderest skill to make them feel the value and the pleasantness of these studies. The mind should not be overloaded, nor the attention wearied. Children should be freely indulged in recreating exercises: but they should be watched over—and by parental eyes—that their hours of refreshment may be devoted to heartfelt exercises, and that the means of refreshment be not prolonged to weariness. We assert, without qualification, that there is no child born into the world, having ordinary endowments, in whom a faithful parent cannot fix a permanent attachment to books—to good books; as such—to the blessed volume of inspiration, "the pillar and ground of the faith:" and that child—that boy—that youth—that man who habitually entertains towards these things, feelings of distaste and irreverence, has grievous cause to accuse his natural guardians of unfaithfulness.

We have seen with an aching heart, a father or a mother relinquishing the task of instructing his child, at the solicitation of some trivial claim of domestic business, or of some vain call of dress or amusement. "There is time enough," whispers the deceitful heart: "to-morrow, or next month, or next year, I shall still have opportunity enough." Alas! careless and thoughtless, she does not realize her necessary ignorance of "what a day may bring forth;" nor that each hour has its appropriated indispensable duties; nor that the education of her child is paramount, not only above the claims of her idle pleasures, but above the claims of all other moral duties; nor that while she is postponing her sacred work, the bad seed of ignorance and vice are fast growing up in the soul of her child; nor that with every day's delay, her indisposition and incapacity; and the difficulties of the task are acquiring fresh strength and fresh pertinacity.

We have heard parents—and we wish to be understood, as speaking of those who have named the name of Christ—habitually, nay uniformly endeavoring to restrain their children from vicious conduct, by dissuasions the most unworthy and inadequate. They inculcate, without scruple, foolish superstitions, the fear of the censure of the world, the fear of the punishment of human laws, but not one word of the fear of God. We have seen bribes to sensual appetite, and to the pride of dress, employed to soothe fretfulness, and anger, and perverseness. We have seen intemperate threats urged, which were forgotten as soon as uttered; threats which instructed him to whom they were addressed, to despise the imbecility of him who made them, and to disregard the obligations of veracity.

We have been shocked, when flagrant exhibitions of vicious inclinations have been shown in children, to hear mothers say, "she is but a child: she will learn better by-and by." We have heard the self-complacency, and ostentation, and arrogance, and vain glory of personal comeliness, and wealth, and the adornments of dress, in little children, commended as a becoming pride, as a charming sensibility to dignity: we have heard the most offensive forwardness, called manliness; and the grossest pertness, vivacity. We have heard duplicity, called ingeniousness; and anger, nobleness of spirit. Thus early are children taught—and by the authors of their being—to "call evil good, and good evil; to call darkness light, and light darkness; to put bitter for sweet, and sweet for bitter." Is this to cherish the truths of the divine testimonies in the heart: and is this to teach them diligently" to your children, and "to talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up"?

We have seen a spirit of extreme irreverence and insubordination, in the conduct of children towards their parents; which, nevertheless, received no punishment, no animadversion, no notice. We have seen children openly resisting the commandments of their parents, and triumphing in their oppo-

sition. We have seen instances of forwardness, petulance, and obstinacy, in which the child has combatted with his parent, as upon equal terms; and played upon his fondness and his weakness, until it rather should have been said, that the child governed the parent, than that the parent governed the child. We have seen disobedience, and self will, and obstinacy, and perverseness, growing with the growth of childhood, and boyhood, and youth; until, in riper years, they cursed the hand that reared them, and spread wretchedness and ruin over all the relations of child, husband, father, kindred, and neighbor.—We have seen parents tolerating and nourishing a spirit of self dependence and self-government in their children.—Childhood has assumed the part and the privileges of youth, and youth has arrogated the independence of manhood.—These are grievous evils, crying evils: they are accumulating a mass of wretchedness for the portion of the rising generation; and the next, and the next, beyond the reach of human foresight. But, by God's grace, it may yet be prevented. The remedy is still in the hands of those who have permitted the evil. Let parents cease to regulate their parental conduct by the suggestions of present convenience or gratification, either on their part or that of their offspring. Let them resolve faithfully to suffer all the self-denial and pain, the carefulness and labor, the trials and the difficulties which inseparably attach to their awfully responsible relation. Let them estimate less highly the value of personal accomplishments, and more adequately the worth of immortal souls. Let them strive earnestly to free themselves from the delusions of parental fondness, and to behold the conduct of their children in the light of the Gospel. Let them determine diligently to employ that authority which God has committed to their stewardship, to the promotion of the best interests of their sons and daughters. Let parental authority be vindicated and exerted, earnestly and inflexibly, throughout every precinct of its legitimate sphere. Convince your children that you love them; that you best understand their interests, and that you *will* maintain them: be instant in season and out of season, in reproving their faults, mortifying their sinful passions, cherishing their right dispositions, instructing them in the fear of the Lord, and forming in their plastic souls, the habits of temperance, frugality, industry, order, and the virtues of truth, justice, fortitude, and clemency: be diligent in consulting the oracles of God, that you may be thoroughly furnished with the consecrated means of bringing them up in the nurture and admonition of the Lord: be fervent and instant in prayer, for the divine blessing on your arduous and sacred labors: exhibit constantly before their eyes a wholesome example of consistency, firmness, mildness, gentleness, meekness, patience: be yourselves the lively models of all the Christian virtues which your precepts commend: make your children to feel, in all your words and actions, the tenderness and dignity of the parental relation; the loveliness of virtue; the blessedness of piety; the deformity of vice; the loathsomeness of ungodliness: the unsearchable riches of Christ:—do this, oh ye to whom God has given his little children, that ye may "watch for their souls;"do this, which is your reasonable service, your most bounden duty; and your children, and your children's children shall "rise up and call you blessed." They shall bless you, and you shall be blessed. Your declining years shall be cheered by the sunshine of their grateful love: the clay-cold damps of expiring nature shall be gently wiped away by the pious hand of filial affection; and in that day when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," you shall stand unhurt, amid "the wreck of matter:" you shall stand accepted, on the right hand of the throne of God and the Lamb; and exclaim, with joyfulness, "Behold Lord! I———, and the children whom thou hast given me!"

From the Washington Theol. Repertory.

The great interest which is taken at present in German Literature generally, and especially in her Theological views, induces us to furnish our readers with the following masterly sketch, from the "*Spirit of the Pilgrims*," in relation to the progress and present state of religious opin-

ion in that land which gave birth to the Reformation.

GERMAN THEOLOGY.

The Protestant Church can never forget that Germany was the birth place of the Reformation.—When more than Egyptian night was spread over all the countries of Europe, and the inhabitants lay wrapt in the most profound slumber which the magic and soporific spell of the Vatican could bring upon them, then the star of Luther arose, and shot its rays athwart the gloom. The mists of night began gradually to disappear. Some, here and there, were awakened by the light which was beginning to gleam, and roused up to action. But ere this star had advanced to its zenith, whole nations were put in motion. It spread its cheering light over Germany, Switzerland, many parts of France, over Denmark, Norway, Sweden, England, Scotland, Ireland; and even portions of Austria, Hungary, Italy, and Spain itself were illumined by its beams.

The star of Luther has long since sunk below the horizon. But it did not set in darkness. It left a flood of glory behind, which brightened the face of the whole heaven. Its beams have kindled up a galaxy of light in the firmament, which has continued to shine until the present hour. This has, indeed, sometimes waxed and waned, but never suffered a total eclipse. It will never more be quenched, until the luminary of day shall be blotted from the skies. It will continue to shine, brighter and brighter, unto the perfect day; when all nations will feel the genial influence of its rays, and darkness being chased from the earth, and gross darkness from the people, the whole world shall be filled with light and glory.

This is no visionary reverie of enthusiasm. He who hath begun the good work, will perform it until the day of Jesus Christ. We do believe, and we have good authority for believing, that Zion will arise and shine, that her light will come, and the glory of the Lord arise upon her; that nations will come to her light, and kings to the brightness of her rising; yea, that all the ends of the earth will see the salvation of our God. Nor have we any doubt, that the glorious Reformation begun by Luther, and still diffusing its influence wider and wider, was destined by heaven to prepare the way for the final diffusion of true Gospel light among all the nations of the earth.

We have no hostility to Roman Catholics, as individuals. We believe, that there have been, and there now are, in the bosom of that Church, those who sincerely love the Saviour, and are devoted to his service. But the spirit of the system of Popery, is not the spirit which animates them. The spirit of Jesus has predominated over it. We separate such persons, in our own minds, from the community to which they professedly belong. The spirit of Popery, such as awoke the resistance of Luther and his cotemporaries, and such as now stretches the iron hand of despotism over Italy, and Spain, and Portugal, and South America, and the greater part of France, and a considerable portion of Germany, is a spirit so alien from that of Christ, and so hostile to the eternal interests and to the rational liberties of man, that we are compelled, from the bottom of our hearts, to be Protestants; and to believe, that Germany gave to the world, in the person of Luther, one of the greatest benefactors of the human race.

That interesting country has never ceased, since the days of Luther, to produce many able and enlightened defenders of the true principles and doctrines of the Reformation. It were easy to make out a long list of names, to be inscribed on the wreath of honor which adorns its head. But our present design does not admit the performance of so grateful a task, and we must pass them by in silence.

With but small and partial interruptions, of little consequence, the doctrines propagated by Luther and Melancthon continued to be cherished throughout the Protestant part of Germany, until within about half a century from the present time. Chemnitz, Gerhard, Calixtus, Spener, Pfaff, Carpzoff, Buddaeus, Canz, Wolf, Baumgarten, and others, are names which formed a bright constellation over the country of which we are speaking, and whose glory will never be obscured. The theological chairs in the universities were filled with men of this stamp; with pious, devoted, humble, profoundly learned, and evangelical men, such as Luth-

er would have applauded, and such as kept alive the spirit of the Reformation which he had commenced.

But with all their excellencies, some defects were mingled. As reasoning theologians, they were, we had almost said, of the sect of Aristotle. The philosophy of the Stagyrite had, for many centuries, exercised an unbounded influence over the forms of logic, and the modes of reasoning, employed in every kind of treatise, to whatever department it belonged. The angelic doctor, also, Thomas Aquinas, one of the most acute of all the metaphysical and hair-splitting theologians who have ever lived, although a Romanist, was yet studied and admired by all the Protestant divines, who made pretensions to the higher acquisitions in theology. The applause and study of Aristotle was unbounded and universal. How was it possible that the theologians of Germany should escape the general infection of the age? It was not. They did not escape. The fruits of this infection appear in all the works which they composed. It is, in many of them, carried so far as to become almost an object of loathing, to readers of taste, educated in the more simple and intelligible principles of the logic and metaphysics, which are taught among us, at the present day. Theology, or the science of religion, as developed by them, is not a simple, connected, intelligible system of truths, few and plain, which all men may in some good measure, see and comprehend; but it is a piece of the most complex machinery which can well be thought of. No common eye can trace and distinguish all its parts. Only a connoisseur from the schools of Aristotle, can analyze it, or even comprehend it The ten categories are not only applied, but even multiplied. The whole doctrine of *essence and attribute*, in all its consequences as deduced by the old metaphysicians, and in all its ramifications, is applied to the spiritual beings, about which religion is conversant. A student of their works cannot even divine their meaning, in many places, until he becomes well versed in all the tenuious and minuscular logic and metaphysics of the genuine scholastic ages.

Such was the uninviting form, in which the fashion of the times induced these great and good men, for the most part, to present their works to the world. But this condition of theological science was too constrained and unnatural to continue long. The Gospel, which was designed for the benefit of Hottentots & Hindoos, and Sandwich Islanders, as well as for the philosopher and the divine, could not long wear this stiff, and uncomfortable, & unwieldy dress, which by mistake, had been put upon it. There was danger in the experiment of so representing a simple religion. The philosophists of the age learned to scorn; the common people to look on theology as too deep and abstruse for them to meddle with. An all-wise and over-ruling Providence, in kindness to the church, prepared the way for this cumbrous dress to be rent off, and the original simplicity of divine truth again to make its appearance.

It was, however, one of those mysterious events, which he, whose ways are unsearchable, sometimes brings about, one might almost say, in order to exhibit his sovereign prerogative to bring good out of evil. So it is in the kingdom of nature. The earthquake, the volcano, the hurricane, the tempest, are all instruments of chastising men, and of convulsing the natural world; but it is past a doubt, that all have their use in the great system which the Almighty is carrying into effect, and that ultimate good is accomplished by them.

The last generation of theologians in Germany, witnessed a shock not unlike to these, in the element in which they moved. Semler, who was first colleague, and then successor of Baumgarten at Halle, in the theological chair, was the great instrument in bringing about the mighty revolution, which has taken place in Germany. He was a man of vast & various learning, of distinguished genius, of daring speculation, of enthusiastic fancy, of bold and fearless adventure upon the ocean of conjecture, and withal of such profound acquaintance with the metaphysical theology of the day, that he knew where all its weak points lay, and consequently knew where to make his attacks in the most successful manner.

Not long after he became sole occupant of the chair of theology, in Baumgarten's place, he commenced his attacks. The first assaults were made up-

on the sacred criticism and exegesis of the times; and here, there was indeed a naked exposure to his assaults. Of course he triumphed in his onset. His books spread wide through all Germany, elicited unbounded attention and discussion, and excited all, who were before growing uneasy under the load of metaphysical distinctions, which had been inadvertently and injudiciously imposed upon them, to throw off this load, and set themselves at ease.

Semler was not wanting in the power of discerning, how he might employ the diversion thus made in his favour, to the most advantage. He pushed on with great ardour, and urged the conquests he had made, so as to give him still farther advantage. For nearly forty years he waged incessant war with the systems and principles of his predecessors, and died apparently in the arms of victory. But before his death, he had raised up a multitude of others, who took sides with him, and entered warmly into the great contest. With no less learning than he, united with far more taste, and system, and patience, and wariness, many of them pushed the conquests that he had begun, until a victory almost complete, appeared to be gained. Eichhorn, and Eckermann, and Herder, and Gabler, and Bertholdt, & Ammon, and Paulus, and Staudlin, and Justi, and a multitude of other theologians and critics, enlisted in the cause of Semler, and many of them spent their lives in promoting it.

The consequences have been most appalling. Never before did evangelical religion suffer an assault from such combined and exalted talent, and such profound learning as to all objects of human science. Nearly every university and gymnasium in Germany has been won by this party; and almost all the important, and nearly all the popular publications, have been in their hands, these thirty years or more. So completely has this been the case, that the celebrated Gesenius, in making out, some years since, a catalogue of the various religious and critical Journals, published in Germany, mentions as a rarity, (Seltenheit) ONE among all, which defended the *supernatural inspiration* of the Bible. To the immortal honour of the Tubingen theologians, Storr, Flatt, and their associates, this was published there.

So it has continued to be, even up to the present time, or at least, very nearly up to this time. All the Reviews were in the hands of the Naturalists & Neologists.* Did any evangelical writer publish a book; if it were very able, it was passed by in silence; if it were liable to attack, it was hunted down at once. The victory seemed to be completely won; and the principles of Luther to be almost eradicated from his country. The notes of triumph were echoed from every quarter, while the opponents of evangelical truth exulted in the hope that she had fallen to rise no more. Ministers and people, noblemen and peasants, princes and subjects, have united in the song of triumph, chaunted as it were at her funeral.—While the humble and trembling believer in Jesus, who trusted in the precious assurance that all Scripture is given by inspiration of God, was weeping in secret places, for fear that the doctrines of the Reformation were no more, and that piety had taken her flight from the earth along with them; and while he was prostrate in the dust before Him who seeth in secret, and asking, with deep sighs, O Lord, how long? all was exultation and triumph without. Nor could he appear in the face of open day, as a follower of the great Reformer, without having the finger of scorn pointed at him, or the laugh of contempt directed toward him.

But during the time of the greatest apparent triumph of Naturalism in Germany, there never was a season, in which there were not some, in every province, and in almost every town, who mourned over the fall of the Reformation doctrines. Here and there a solitary Professor in a university; here and there a pastor in the humble villages and parishes; was to be found, who wanted nothing but sympathy and a few rays of hope for encouragement, to draw him out, and make him bold, in the same cause which Luther pleaded. A Reinhard, a Knapp, worthy of apostolic days, a Noesselt, a Morus, a Storr, a Flatt, a Titmann, still lived, and studied, and prayed, and lectured, and acted, & wrote; but their voice was drowned amid the din of the exulting multitudes,

* That is, the advocates of the new theology.

goaded on by powerful and energetic and learned leaders, and encouraged by princes and potentates.

Such was the state of things for some twenty years or more; when the pastor Harms, at Kiel, raised the note of alarm so as to be heard over all parts of Europe, which professed to be following in the steps of Luther. In the year 1817, the third grand centennial jubilee from the time when the Reformation began, (a most opportune season for his purpose,) he published to the world a new edition of the celebrated *Theses* of Luther, which embrace all the fundamental principles of the Reformation proposed by him, and added some of his own, with appropriate remarks on the whole. The book spread far and wide, in spite of every effort to check the diffusion of it. Harms was laughed at, ridiculed, called enthusiast, treated with contumely, argued against, but all to little purpose. *Lutherans* were appealed to by him, and their obligations to know in what *Lutheranism* consisted were so powerfully urged upon them, that many admitted the claim Others scorned, because Harms was neither a Professor in a university, nor a man of distinguished learning. But of those who did examine seriously the Theses of the great Reformer, some became convinced, in earnest, that they had indeed abandoned the ground of the Reformation.— From that day to the present hour, a counter-revolution, in favour of the principles of the real evangelical church, has been going on in Germany; and as we shall see by and by, it is now beginning more openly to break out, and to show a formidable array against the adversaries who have been triumphing at their success, in banishing from the country of Luther, the sentiments which he avowed, and which he defended at the hazard of his life.

But we must stop a moment here, for the sake of some remarks, which we cannot refrain from making, upon the deeply interesting facts that are now before us.

Nothing can be more evident to an intelligent and thorough reader of such books, as give a true and circumstantial account of the great revolution which has taken place in Germany, than that the defects in the manner of teaching and presenting the science of theology, which were connected with the reigning modes of study and instruction in that country, contributed exceedingly to the triumphs of the Neologists. Semler had been educated in all the formal, logical, metaphysical Aristotelian hair-splitting of his predecessor Baumgarten, and others before him. He even published the system of Baumgarten, with a most learned preface, in which he gives a very instructive history of the most important Christian doctrines. Semler had imbibed, in the course of study necessary to write such a preface, a strong conviction of the ever varying & often contradictory nature of human opinions.— He saw, (what every man of any age or country must see, who examines for himself, and does not believe on the credit of another,) that nothing important, in respect to distinguishing doctrines, can be proved from the ancient Fathers, inasmuch as real unanimity in the manner of explaining hardly any important points, can be found among them. He transferred this principle to the modern systems of theology. He began to examine how Aristotle had contributed to their form. He betook himself to the critical study of the Scriptures. Here he found still greater deficiencies. Whole masses of texts had been brought forward as witnesses, which, on examination, he found not to have testified as they had been understood to do. He was disgusted at this. Revolt succeeded disgust. From warm and enthusiastic attachment to the theology of Baumgarten, such as he felt when he published his system, he went over to the opposite extreme, and broke down all restraint, and overleaped all bounds. From attacking the school of theology of modern days, he advanced to the Biblical authors themselves; and applying to them the doctrine of *Accommodation*, (that is, a principle of interpretation, which represents a writer as merely speaking in accordance with the prejudices of those whom he addresses,) he explained away every vestige of orthodoxy, which could apparently be found in any part of the Scriptures.

Such are the unhappy consequences of loading the simple and plain principles of religion, with a drapery which is foreign to their nature, which always sits uneasy, and which, whenever it is

thoroughly examined, wil be cast off with more or less violence. Such is our corrupt nature. We go from one extreme, far, very far, into the opposite. So did the revolutionists in France.—They had reason, good reason, for complaint. They were oppressed. But when they burst the chains of op pression, they exulted not only in their liberty, they triumphed in their licentiousness. In another department of action, Semler did the same thing. The same laws of the human mind, the same imperfection of our nature, led him into such an error. The ardour of contest, the keenness with which he felt the reproaches that fell upon him, when he first set out in his new career, and the pride of victory, urged him on, until there was no retreat, and to conquer or die seemed to him the only alternative.

Educated as he had been, we have seen that he was intimately acquainted with all the weak places in the citadel, into which his opponents had thrown themselves. The keen sighted coadjutors, which his powerful writing had raised up, soon learned from him where to deal their blows; and thus, by degrees, the doctrines of Luther became a general object of rejection and even scorn, because the costume imposed upon them had been repulsive and cumbersome.

We do trust, that the great Head of the Church has taught, by these events, all who love his simple truth, as he has revealed it to men, to guard well against exposing it to rejection and scorn, by superadding too much costume of their own invention. There can be no rational objection to *systems* of theology.—They are altogether desirable, and in a certain sense necessary, for a correct and extensive view of theology *as a science*. They are of real importance to theologians by profession. But let these systems be BIBLICAL. Let them be founded on an interpretation of the Scriptures, which will withstand all the assaults of critical investigation, not on *a priori* reasoning, deduced from the reigning philosophy or metaphysics of the day. Otherwise, some Semler will, sooner or later, make his appearance, and, not content with blowing away the chaff, will, along with it, throw away the wheat.

The few able and undaunted adherents in Germany to the real doctrines of the Reformation, have been, step by step, retreating from all the old ground of metaphysical school theology, and coming, for these twenty years, gradually, and at last, fully, upon the simple ground, that THE SCRIPTURES ARE THE SUFFICIENT AND THE ONLY RULE OF FAITH AND PRACTICE.—And why should not God's word deserve more credit, than that of fallible men?

In the mean time, the system of their opponents has greatly changed.—At first, much regard for the Scriptures was professed by them; and the Bible was set in opposition to all the human systems then in vogue in the Church.—But the sense of the Bible was every where to be made what they wished it to be, by virtue of philosophy and the doctrine of *accommodation*. But when the old school systems were given up by the defenders of true evangelical principles, because of their repulsive form, and their defensive exegesis, and the Scripture was solely appealed to in support of these principles, and that on acknowledged maxims of exegesis, then the ground of opponents began to be shifted, as one might easily suppose.—The next ground was Naturalism, under the gentle and alluring appellation of *Rationalism*. This is now the altogether prevailing system of the Neologists. The reigning heresiarch in this new kingdom, (new in name, not in reality,) is Dr. Wegscheider, present professor of theology at Halle-Wittenberg: whose *Institutiones* exhibit not only all the arguments employed by Hume against the possibility of miracles, but many more superadded. It is enough to say, that the book has had unbounded popularity, and gone thro' seven or eight large editions in the course of a few years, to shew what the reigning passion of the day is, in the interesting country which gave birth to the most important Reformer of modern times.

Since the publication by Harms, mentioned above, the friends of the evangelical cause, who before were, for the most part, lying on their faces in the dust, have begun to gather up themselves, and to strive for the attainment of an erect position. Several periodical works have been engaged in by

them, and unexpectedly found more support than was anticipated. Schwartz, Professor at Heidelburg, has, for some time, published a thoroughly evangelical work, with much success. Occasional volumes, pamphlets, and even systems of divinity, have appeared, which are decidedly of the evangelical cast. The king of Prussia, who is generally understood to be in favor of the genuine principles of the Reformation, has gathered around him, and placed in his celebrated university at Berlin, and in the pulpits of that city, some of the most learned and powerful men in Germany, who are altogether on the evangelical side. He has recently sent one of these to Halle, very much against the wishes of the Naturalists there, to fill the place vacated by the death of the truly apostolic and excellent Dr. Knapp. Since the death of this last mentioned veteran in theology, his lectures, (read for some forty years or more, and corrected and enlarged more or less at every reading,) have recently been published, and exhibit a body of Scriptural Divinity, which we hope and trust will ere long come before our public. The work is not, like that of Storr, broken up by notes, illustrating bare propositions; but is continuous, judicious, deep, warm hearted, and well worthy of perusal and study. The exegesis is of the most fundamental kind, and will stand the test of trial.

In this state of things, the noble corps of defenders of evangelical sentiments at Berlin, felt that it was time to make an open demonstration, once more, in behalf of the cause of the Reformation, in the face of all Germany, and of the world. Communication with others of like sentiment confirmed this opinion; and the Magazine, entitled the Evangelical Church Journal, is the first fruits of their labours.*

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* Another religious paper of the same character has been since commenced at Nuremburg, in the Grand Duchy of Baden. It is edited by Christian H Brandt, second pastor at Roth, under the title of Homilitisch liturgisches Correspondenz blatt.

Ed. Mag.

Domestic Intelligence.

THE GERMAN REFORMED CHURCH.

MEETING OF SYNOD.

The Annual Meeting of the Synod was held at Mifflinburgh, Union county, Pa in the intervening days between the 27th of September and the 4th of October. Sunday the 28th was spent in the duties of public worship. The synodical sermon was preached in the morning of that day by the Rev. Samuel Helfenstein, sen. of Philadelphia; the missionary sermon in the German language by the Rev. J R. Reily, in the afternoon; and the English missionary sermon in the evening, by the Rev J S. Ebaugh, of Carlisle, in the absence of the Rev. A Helfenstein, sen. of Baltmore, and the Rev. M. Bruner, of Hagerstown, the former of whom was the primarius and the latter the secundus appointed by the Board of Missions, in their meeting at York last year.

The synod met and was organized on Monday morning at 9 o'clock. The Rev. Theodore L. Hoffeditz, of Northampton county, Pa. was appointed President, Rev. Frederick Rahauser, of Chambersburg, Recording Secretary, & Rev. Martin Bruner, of Hagerstown, Corresponding Secretary.

The usual business occupied the synod until a late hour on Friday afternoon. A larger amount of business was on hand than it was possible to transact with sufficient deliberation in so short a time; but some of the members being obliged by unforeseen occurrences to ask leave of absence, and others having made previous arrangements which required their return homeward before the close of the week, the session could not be protracted to a later day. Several interesting items were passed over; and the state of the Theological Seminary, the consideration of which had been deferred to the last day of the session, could not then receive that serious attention which its vital importance claims.

Our Synodical business grows from year to year with the increase of the church and the rise and progress of its improvements. Twenty years ago when the Classes were not yet in existence

and the Synod alone took cognizance of every thing, two days were sufficient for the transaction of all its business. Now, when the Classes attend to the particular interests of their own bounds, and the Synod is charged only with subjects of a general nature, and with appeals from the lower judicatories, its business cannot be done with due deliberation in less than six days. It is true that when the new code of discipline shall have been fully introduced, and the Theological Seminary, the Missionary Society, and the two Magazines shall be in successful and vigorous operation, we shall be able to go onward more smoothly and speedily, and the necessity of removing obstacles and laying foundations will not keep us in the same irksome drudgery; but the rapid increase of the church, the constant enlargement of the field of vision, and the new & interesting views of usefulness that present themselves, as our edifice rises, will always furnish us with abundant employment.

It is freely acknowledged in theory that more time is gained by doing business cooly and deliberately, than by hastening and precipitating it. It is better to avoid errors than to correct them. It is wiser to lay foundations well, that the building may be firm; than to lay them in haste, that it may soon be completed. It is therefore of no little importance to the well being of the church that the members of Synod come to its annual meeting with a settled purpose of doing all the business that may come before it, and doing it well, whatever be the time which that business may require; and that for this end they come untrammelled with any engagements which would make it irksome, or very inconvenient, to remain beyond the supposed time of adjournment.

Among the subjects which occupied the Synod were the new church constitution, the bye-laws of Synod, the charter for the Theological Seminary, and the funds of this institution.

The Constitution having been printed and copies of it distributed among the Ministers of the church, long before the meeting of Synod, it was adopted without much debate, and with but few amendments. The most important of these, and the only one of which the importance is very considerable, is one which authorizes the Classes to examine, license and ordain candidates who are furnished with certificates from the Directors of the Seminary, while those who are not furnished with such certificates are still required to come to the Synod for these purposes. The Constitution as amended, is ordered to be printed both in the German and English languages and the copies sold for the benefit of the Synodical treasury. The German edition is to consist of 1000 copies and the English of 500.

The bye-laws were adopted and ordered to be printed, with the Synodical minutes.

The subject of the Charter was long and zealously debated, and the result was a rejection of it by a very large majority. A committee was appointed to procure a Charter from the Legislature with such provisions as the Synod can approve. In the mean time the government of the Seminary is vested in twelve ministers and twelve laymen, who are selected in equal numbers from six of the seven Classes, and whose powers and duties are the same as those of the original Board of Directors. The funds are committed to the care of five Trustees, who will hold them in trust subject to the specific directions of the Synod. The question of permanent location remains untouched. The Synod has not yet been prepared to decide this question One of the objections to the Charter was, that it was considered as fixing the location permanently at Carlisle, and thus prematurely deciding what the Synod wished to leave undetermined. Circumstances may arise which may make it highly expedient to remove the Seminary to some other place. In that case the Synod wishes to be unfettered by previous engagements. If no such circumstances present themselves, the present location will be undisturbed. The most serious objection to the Charter was, that it divested the Synod of all its authority in the Seminary, and gave to it no other participation in its government than the annual appointment of one third part of the Directors. The funds of the Institution, the Professors, the Students, the course of studies and the system of doctrine taught in it, were subjected exclusively to the discretion of the Board of Directors. It was believed that powers so extensive should not be suffered to pass from the Synod's hands

to any other body, and that the Directors of the Seminary should be no more than the agents of the Synod, and subject in all their measures to its control. This objection grew more serious still when it was considered that the entire management of the Seminary, even in its most vital interests, might come ultimately into the power of a single individual. Though the corporation consisted of thirty-six members who were taken from different parts of the state, seven very properly constituted a quorum, and their acts were valid as the acts of the Board. In order to secure a quorum at all times, it was necessary to take that number, or nearly that number, from the place where the Seminary is located, and its vicinity. These would of course be members of the congregations under the care of the pastor residing in the place. As such they would have a common interest with him, as church members with their pastor, might enter into his feelings, adopt his views, and support his measures. If some members from a distance were present, those on the spot would still be a majority, and any measures which the resident pastor would propose would be adopted; thus the government of the Seminary would be in his hands. If at any time the interests of these congregations, or of their pastor, should happen to come into competition with those of the Seminary or of the whole church; or if from any cause they or their pastor should be unfriendly to the institution or to any of its officers; or if he should become heretical in doctrine or in practice; it is easy to perceive that, while a few of their members, with their pastor at their head, have the whole administration of the Seminary in their power, the consequences of such a state of things must be extremely pernicious. In these remarks we intend no more than to expose the dangerous tendency of a principle involved in the rejected Charter, and to explain the reason why the Synod refused to sanction it.

The rejection of the Charter places the Seminary upon the same basis on which it stood before this Charter was obtained, and makes no change in its relation to the congregation at Carlisle, or the inhabitants of the place.

For the purpose of procuring funds for the Seminary, a standing Committee of six, which is located at Frederick, Md was appointed. The members of the Committee are Hon. Abraham Shriver, Esq. Dr. John Baltzel, George Bear, Esq. and Rev'd. Jonathan Helfenstein, of Frederick; Rev'd Jacob Beecher, of Shepherdstown, Va. and Rev'd. Martin Bruner, of Hagerstown, Md. This Committee is instructed to bring the state of the German Reformed Church and of the German population, the importance and necessity of German Theological Seminaries, their bearing upon the objects of other benevolent institutions, and the distressing embarrassments of our Seminary before the friends of religion, in printed circulars and by travelling agents, and to make every exertion both to secure the success of the scheme for raising $10,000, and to procure any donations in money or books for the institution.

The known character of the men composing this Committee, authorizes the belief that their duty will be faithfully performed. But the ministers of the church, in every part of its bounds, must at the same time, make the common cause their own, and exert themselves with becoming zeal for its success. It is by their aid that this Committee can hope to succeed in the circle of *their* influence, and it is by *their* opposition, or *their* indifference, that the best plans will be defeated. Every minister of the church ought to consider himself an agent in his own bounds, and to do what he can, amidst prayerful looking to God, to procure subscriptions to the proposed scheme from those who possess the means, and to obtain any contributions, in money or in books, from such friends of the Redeemer as are unable to give $100. Every donation, however small, will aid in raising a fund, and every individual, who is able and willing to give any thing, ought therefore to be respectfully and affectionately solicited for it.

We are convinced, on very good grounds, that some of our sister churches will aid us, as soon as the subject is fully brought before them, and it is seen that we are endeavouring to help ourselves. Our cause is the cause of religion, of virtue, of human happiness, and of God. Every person who is the friend of these is interested in its success, and we cannot but believe will contribute to that end. We have heard of thousands

of dollars being given to bible and missionary and tract societies, for no other reason than because those excellent institutions are instruments in the hand of God for the salvation of perishing sinners. We have heard of liberal donations to colleges and schools among the Heathen, whose object is the diffusion of knowledge, virtue, and piety, and especially the training of christian ministers in Heathen lands. Men who have the mind of Jesus, love to do good, for the sake of those whom they benefit, and for the Father's sake. Their object is to spread the triumphs of the gospel, to honour the Redeemer, and to save the souls of men. Will not these men turn with kindness toward us, and liberally aid us, when they are informed of the numbers and the condition of the German church, the design of its Theological school, the necessity of it, and the unhappy state to which it is reduced?

We are sure that our plans must succeed if our brethren in the ministry, and the prominent members of the church, will enter heartily into them, and act with zeal and perseverance. They cannot but feel that this is their duty. Do they preach or hear that God so loved the world that he gave his only begotten Son?—That Jesus Christ freely offered up himself, and submitted without a murmur to the shame and the anguish of the cross that we might live? And can they deny that they ought to step forward in his cause, and to do what they are able for an institution whose sole object is to save those whom the Father loved and for whom the Saviour died, and to honour Him who bought them with his own blood? Then indeed their christianity is but a name and not a reality. The love of God has not touched their hearts; the cross of Christ has not affected their souls; the Holy Spirit has not regenerated them; or, if they are children of God, their piety is of a low grade indeed; it is certainly very ill informed, and their deplorable want of information on subjects so vitally connected with the prosperity of the Redeemer's kingdom, the salvation of sinners, and the glory of God, prevents them from sharing in the joy of their Lord and the reward of his faithful soldiers, when his triumphs shall be completed and the blissful rest of eternity shall begin. If our plans are defeated it is not by wisdom, or knowledge, or piety, or benevolence; it is by worldly-mindedness, by ignorance, by indolence, and by all these united: it is by the evil and not the good that is in the world, and in the church; and that is mingled even with the piety of real christians, who are prevented by ignorance from discerning their duty. Whatever excuse may be framed by the authors of our defeat, there is none that will do them honour, or that will sustain their confidence before God; and in the day when the secrets of every heart shall be revealed, the greater part will find that their character and their reward are those of the slothful and wicked servant whom his Lord condemns. Matth. 25, 24—30.

Let it be remembered that the present is a time for action and not for words. If the German Church, if the church of Jesus Christ has friends, let them be friends who lean upon her bosom; who stand by her in the hour of danger and in the time of her distress, and prove their affection by their conduct like that disciple whom Jesus loved. Let them do for her what she needs and they are able to perform, and let it be seen by their actions that nothing is in their power which they are not prepared to do. The sympathy which evaporates in words, the friendship that defers its kind offices to a more convenient season, is an imposter and a cheat. It deceives those who confide in it, and deceives them most cruelly in the moment when they need it: and it cheats those who possess it, and cheats them to their ruin, when they examine their character and the ground of their hope. Let us have the reality and not the shadow; the truth and not the semblance; those are of value, and the rest are worthless.

To secure the success of the plan for raising a capital of $10,000, ninety additional subscribers must be obtained. If these are not procured the plan fails; and with it, we apprehend, the Theological Seminary sinks to rise no more. We know indeed, that God may still preserve it, but its preservation in such circumstances, and after such a defeat, will be extremely dubious. We know of no other more feasable plan which may then be attempted. We are acquainted with no encouragements, no motives, and no arguments which may then be urged with a better hope of success. If

the church cannot be roused now, how shall it be roused then? If the friends of religion in other churches cannot be induced to aid us now, when we are making strenuous efforts to rise, what shall induce them to do it then, when we drop in despair?

With the dissolution of the Theological Seminary the prospect of the Reformed Church will be covered with an impenetrable gloom. What becomes of our Missionary Societies, and Education Societies, our vacant churches, our intelligent members who are retained only by the hope of seeing their church take her proper stand among sister churches, and of all the rest whom none but a well instructed, pious and devoted ministry can extensively benefit? The hope of all these is involved in the fate of our Seminary, and must either stand or fall with it.

The plans of other benevolent institutions for the diffusion of christian knowledge among the German population, and the improvement of its intellectual and moral condition, can derive their efficacy and their success only from the ministry of well qualified German preachers. This population must be addressed for the most part in their own language, and by men who know the peculiarities of their character, and can adapt themselves to their habits, capacities and feelings in presenting their message. We have been pained by the blunders committed by very intelligent men when addressing a German congregation on a certain class of subjects We cannot make vessels of clay and of metals by the same process. The workman must know the nature of his materials and the mode of using them, before he can succeed. A want of attention to this very obvious principle has been the cause of much disappointment. But if the preacher, who comes as an agent from some benevolent society, possesses all the qualifications which are requisite to make him useful to a German congregation, still his continuance is very short; and when he is gone, who is to cherish the impressions made and the effect produced? Is it not chiefly the pastor of the place? But what if that pastor be hostile to his object, or indifferent about it, or incapable of explaining and vindicating it? Is not all the agent's labour given to the winds? It is the stated pastor of a congregation that must be the ordinary agent of every christian institution, to explain, vindicate and promote its plans of benevolence; and it is therefore indispensable to the success of such plans that the stated pastors every where be men of the right character

But where shall German preachers be suitably prepared for their office? English Seminaries are not adapted to the exigencies of the German churches, and few of our students will go there. We must therefore return to the system of private instruction which prevailed before our Seminary existed. This system, by reason of the peculiar situation of the church, has been as inefficient as a system of education could be; and we have no security whatever, that it will be better now. Our latest experience has proved, that no resolutions which the Synod may adopt, are any safeguards against the introduction of incompetent men into the ministry, and that the only method by which this can be prevented, and the church can be furnished with a properly qualified ministry, is to complete the organization of the Theological Seminary, and to make it the only source of supplies.

The fate of this institution is therefore fraught with consequences of immense importance. In it is bound up the best hope of those friends of the Redeemer of the human race, who are desirous of waking up and saving their German brethren, and engaging them on the Lord's side in the great conflict with the powers of darkness. In it is involved the last hope of the German Reformed Church.

Its fate is now suspended, we believe, on the issue of the present effort to raise a fund for its support. To secure the success of the proposed plan for raising $10,000, the subscription must be filled up before the second day of April 1829. In the intervening period of five months ninety subscriptions are to be procured. If we fail in our effort to obtain them, the whole scheme fails, and in all probability, with it the Seminary itself explodes.

The present time is therefore the most critical juncture which the Reformed Church in this country has yet seen, or perhaps will see. It must either be established upon a firm basis; or it must fall, and great must be the fall thereof.

MEETING OF THE MISSIONARY SOCIETY.

The second Annual Meeting of this Society was held in the German church at Mifflinburg, on the evening of Wednesday, October first. The President, Hon. Abraham Shriver Esq. being absent, the Rev'd Samuel Helfenstein sr. one of the Vice-Presidents presided. The meeting was opened with prayer by the Vice President. The Constitution was read by the Rev'd. J. R. Reily. The Rev'd. Martin Bruner, read the tenth chapter of Paul's Epistle to the Romans. In the absence of the Corresponding Secretary, the Rev'd. J. H. Smaltz, the Annual Report was read by Professor Mayer, one of the committee by whom it was prepared.

Addresses were delivered in the German language by the Rev'd. L. L. Hinsch and Rev'd. Henry Kroh; and in the English language, by the Rev'd. C. C. Cuyler, of the Reformed Dutch Church, and the Rev'd. Daniel Young, of the Presbyterian Church.

The officers for the ensuing year were then elected, and the meeting adjourned.

Previous to the election of officers, a letter was read from the President of the Society, expressing a wish, for reasons which were stated, to have another person, who might be a more efficient officer, appointed in his stead. The Society however, unwilling to make the proposed change, expressed their desire for his continuance in office by unanimously re-appointing him.

The following is a copy of the Report which was read at this meeting:

The Managers of the Missionary Society of the German Reformed Church, in presenting to the Society their second annual report, express their deep regret that it must necessarily be so barren of interesting and pleasing matter.

During the past year no Missionary has been employed by either of the three Executive Committees who were appointed at the last annual meeting. The funds amounting to $320, would have enabled each of the committees to aid one missionary in feeble congregations; and many situations where missionaries might have been located, invited attention; but men of suitable qualifications could not be found. The students in the Theological Seminary who received temporary licences in the spring, were called to vacant situations which did not require the interposition of these committees; and applications for pastors have been received from many other destitute places which are able to support them, and to which the Seminary can furnish no supply. It was therefore impossible, even if the funds had been very ample, to make any provision for those portions of the church where the congregations are unable to support pastors. The same impossibility will exist until the Theological Seminary shall be in a condition to send forth annually a considerable number of labourers. It is only when a larger number of ministers is brought into the church than the places which are able to support pastors require that the Board of Missions can act efficiently and usefully; becauseit is then only that suitably qualified missionaries can be obtained, or that it will be expedient to locate them where a portion of the funds of this society will be needed for their support.

The society must therefore make the increase of the number of well qualified ministers, and consequently the Theological Seminary, a preliminary object, and must turn to it a deep, serious and habitual attention. With the prosperity of that institution, is inseparably connected all the efficiency and all the utility of the Missionary Society: it is the very soul of this Society: if it languish we shall languish; if it expire, we shall die.

To make the Theological Seminary prosperous and to secure a sufficient number of pious and talented young men for the ministry, provision must be made for those who, possessing these requisites, are either partially or wholly destitute of means to obtain a suitable education. The American Education Society offers the most desirable facilities to young men of the right character; and in the truly catholic spirit of its institution, is prepared to take under its patronage, as many young men as the Reformed Church shall be able to bring forward. As however, that Society receives only those applicants who oblige themselves to take a seven year's course of education; as it admits only those Theological students who have been previously under its care; as its loans to beneficiaries

are limited to $12 a quarter for students in preparatory schools, to $18 a quarter for students at College, and to $20 a quarter for Theological students; its system, though excellent upon the whole, is not adapted in all cases to the circumstances of the German Reformed Church; and measures are therefore still necessary on our part for many cases of indigence in our Seminary for some time to come. We cannot wait many years for labourers to minister in congregations which have been already many years vacant, whose anxious prayer is constantly heard, "come and help us," and whose very existence depends on prompt relief Much as we value a learned ministry, and greatly as we desire to have all our ministers such, we must be content for the present with many who are not learned; provided they be men of genuine piety, holy zeal, useful talents and good acquaintance with the scripture doctrine. Let as many young men be placed under the patronage of the American Education Society as we can furnish, and their rules permit them to receive, and let provision be made for others who are precluded by the infelicity of our situation from the benefits of that noble institution.

On this account the Executive Committee for the Carlisle district, resolved to loan its funds, amounting to $100, to necessituous students who were at the time in a state of entire destitution, and would have been compelled to quit their studies and leave the Seminary, if relief had not been obtained. By a letter from the Corresponding Secretary, the Rev'd. J. H. Smaltz, of Germantown, who is prevented from attending this meeting, it appears that for the same reason, the Female Missionary Society of that congregation, have directed that their contribution of last year, amounting to $50, and also a contribution of $30 forwarded this year, be appropriated to the aid of indigent students in the Seminary. A further sum of $20 (collected at the monthly concert in that congregation, & forwarded by the Rev'd Mr. Smaltz,) has likewise been appropriated by him to the same object. The Auxiliary Missionary Society of the Reformed congregation in Philadelphia, have also for the same reason given the same destination to their funds.

The missionary grounds of the Reformed Church have been but very partially explored. It is known that we have congregations in South Carolina, North Carolina, in all the western states, in the western and north-western parts of Pennsylvania and in the states of New York and New Jersey, some of which are able to support pastors, and others are more or less unable.

From North Carolina the accounts are of the most gratifying nature. Upwards of twenty congregations united in four or five pastoral cares, are represented as truly hungering and thirsting for the word of life. They are warmly attached to the ministrations of their own church, and take a deep interest in its institutions. Two of these four places will be supplied by young men who go out from the Theological Seminary. Two others are able to support pastors, and look with great solicitude for ministers to settle among them.

From the western section of New York, we have information in a very interesting letter from the Rev'd. Dieterich Willers, addressed to the Board of Missions, and of which it is intended to publish a translation in the Magazine. Mr. Willers describes eight congregations and places where the German congregations may be gathered, and represents the German population as increasing in all that part of the state, by emigrations from Pennsylvania, and from Europe, especially from Switzerland.

In New Jersey the congregation at Friesburg, about forty miles from Germantown. is described by the Rev'd. Mr. Smaltz, who visited it nearly a year ago, as very earnestly desiring to have a pastor, who may be aided by the missionary fund. They are said to be able to raise about 250 or $300 for his support.

The rapid increase of the population in the west, north and south, the new settlements formed and forming by emigrants from Europe, many of whom are members of our church, and the current of emigration setting in those directions from Penn'a and the adjoining states, will give abundant employment to all the missionaries and all the funds we shall be able to procure by the most vigorous exertions. This Society must therefore, take the most effectual measures to put itself into a condition for active operations as soon as possible, and leave noth-

take the most effectual measures to put itself into a condition for active operations, as son as possible, and leave nothing undone that may add to its vigor and efficiency.

For this purpose, besides the efforts which are requisite to bring forward pious and gifted young men for the ministry; the formation of Auxiliary Societies and the circulation of religious intelligence must engage our most earnest attention.

Only five Auxiliaries are known to exist; namely, those in the congregations at Germantown, Philadelphia, Frederick, York and Hagerstown. Of these, the two last have been formed in the last year. It is with grief and shame that we confess how little has been done in this way.

The publication of the Magazine of the German Reformed Church was commenced in November of last year, and has now reached its eleventh number. It was undertaken without a subscription of any note, and with almost no assistance in the editorship. By great exertions, and the kind and spirited co-operation of some of the brethren, a subscription of about 500 names has been procured. Before any profit can be realized from this work, the subscription must be considerably increased. An increase is still more desirable for the purpose of spreading more extensively in our church that species of intelligence on which the success of our institutions depends

The German Magazine has not been issued, because the encouragement hitherto has not been such as to warrant the undertaking. The great importance, we may say, the necessity, of having a publication of this kind in the German language is so manifest, that we think it unnecessary to detain you with explanations or arguments respecting it. As there is no German religious periodical in this country, that portion of our church-members, who do not read English publications, are cut off from all the means of acquiring a knowledge of religious operations, and receive no impression, and no light from that spirit of benevolent christian activity which is the glory and the happiness of the present age.

In the midst of knowledge and enterprise, amidst the conflicts and the triumphs of the Gospel of Jesus, which attract the gaze of Angels, and procure so loud and so general a burst of thanksgiving from the Lord's people, they remain utterly ignorant of the state and the interests of the kingdom of God, and know little or nothing of their duty as professed subjects of that kingdom, and as co-workers with God in promoting truth, virtue, piety and human happiness. Let a religious publication circulate freely among them, and we shall soon see the spell of their darkness broken, and the liberated mind acting freely for Christ and his people.

The state of the funds will appear from the Report of the Treasurer, which is herewith presented.

We are thankful to God that this Society is still preserved, that prospects of usefulness are opening before it, and that we are permitted to rely upon the promise of his presence and his blessing in all our future efforts to do good; and we pray, that God may mercifully touch the hearts and wake up the spirits of all that portion of our brethren who have hitherto slept in indifference, as well as warm and invigorate our own zeal

THE TREASURER'S ACCOUNT.

Jonathan Helfenstein, in account with the Missionary Society of the German Reformed Church, *Dr.*

1827.	Ballance on hand at the date of the last report,	$242 97
1828.		
March, 4th.	Received from Seth Thompson, to constitute the Rev'd. Samuel Helfenstein, Jr. a life member,	25 00
April 25th.	Donation by Abr'm Shriver, Esq	10 00
June 15th.	Do. from the Auxiliary Missionary Society at Frederick, Md. by Miss Louisa Helfenstein, Treasurer,	45 25
		$324 22

		Cr.
1828.		
	Paid to Lewis Mayer for the Carlisle Executive Committee, to be loaned to necessitous students,	100 00
	Contingent expences,	48
	Balance on hand,	$223 79

CONTRIBUTIONS TO THE MISSIONARY FUND.

From the Female Missionary Society at Hagerstown, Md. Auxiliary to the Miss. Soc'y of the German Reformed Church, of which $25 is to constitute the Rev'd. Martin Bruner, a life member; by Mr. Bruner,	$50 00
*From the Female Auxiliary Missionary Society of Germantown, Pa. by Rev'd. Mr. Smaltz,	30 00
*Collection at the Monthly Concert of Prayer, in the German Reformed Church at Germantown, by the same	20 00
*From the Auxiliary Missionary Society at Philadelphia; by the Rev'd. Samuel Helfenstein, Sr.	17 00
†From the Auxiliary Missionary Society at York, by the Rev'd. James R. Reily,	33 00
Collection at a weekly evening lecture, by the same,	11 29
Collections by the Rev'd. Dietrich Willers, of Fayette, Seneca co. N. Y.	10 00
Do. in the church at Mifflenburgh, Union co. Pa. after the Missionary sermon in the German language,	37 80
Do. after the Missionary sermon in the English language,	7 45½
Subscriptions of members of the parent Society,	32 00
Donation from a friend to religion, by the Rev'd. C. C. Cuyler, of the Reformed Dutch Church,	5 00
	$253 54½

*The contributors have directed that these donations be loaned to necessitous students in the Seminary.

†This donation was included in the $50 announced in our eighth number, as a donation from the Young Men's Education Society at York. This was incorrect. The funds of that Society are retained in its own treasury, and will be appropriated by itself to such students as may be recommended to its patronage. Of that sum $33 were from the Missionary Society, and the remainder from subscribers to the Magazine.

CONTRIBUTIONS TO THE THEOLOGICAL SEMINARY.

By Rev'd. Henry Gerhart, of Bedford, collected in his congregations,	$3 26
By Rev'd. Jacob Beecher, from the Female Education Society, at Shepherdstown, Va.	10 75
Received by Jacob Hendel, Esq. from Rev'd. L. L. Hinsch, Adams county, Pa.	6 00
Do. from Rev'd. Jacob Sholl, Perry county, Pa.	5 00
Do. from Rev'd. John Albert, York county, Pa.	2 56
Do. from Rev'd. Wm. Hendel, Womelsdorf, Berks co. Pa.	5 00
Do. from Rev'd Sam'l Helfenstein, Sr. Philadelphia,	32 17
Do. from Rev'd. Daniel Weiser, Selinsgrove, Pa.	5 00
	$169 74

The Synod which met at York, in 1827, adopted a resolution enjoining upon every clergyman in our connexion, the duty of paying into the Education Fund, annually, by collection or otherwise, a sum not less than five dollars for the support of indigent students. The above contributions, together with those announced in former numbers of the Magazine, are all that were received in obedience to that resolution during the past year. Some of our brethren have exceeded our expectations, and have shewn by their success what our congregations are able and willing to do, when they are well informed and respectfully and affectionately exhorted to come to our aid. Other brethren have succeeded less, though not wanting in a disposition to do their duty, from difficulties which they could not at once subdue. Let them continue their exertions in the spirit of meekness, love and perseverance: they will advance as their people receive instruction, and grow in christian knowledge and in grace. No people will do more for the cause of Christ, than the Germans, when they are once sufficiently informed, and brought to see clearly the whole of their duty as professing christians. The example of those brethren who have done their duty, will be gradually followed by others, and the people will ultimately follow their pastors, in the path of well-

doing. The German character is distinguished by industry, carefulness, and perseverance. In unfavourable circumstances these qualities degenerate into slavish toilsomeness, penuriousness, and obstinacy. With proper culture they become the most useful and dignified virtues, and constitute the essential features in the character of those agents who effect the most with the smallest means. If we can obtain that aid which will secure the permanency of our institutions, we have no doubt that another generation will see the German Reformed Church occupy a conspicuous place in benevolent operations.

We regret to say, that nothing has been received in donations or collections to pay the professor's salary, and that, in order to avoid a reduction of the invested funds, the Synod have been obliged to authorize the borrowing of money.

We understand that subscription papers in aid of the permanent fund, are circulated with encouraging prospects by several of our brethren.

THE SCHEME FOR RAISING $10,000.

The uudersigned binds himself, his heirs, executors, or administrators, to pay towards the endowment of a professorship in the Theological Seminary of the German Reformed Church, at present located in Carlisle, Pa. One Hundred Dollars, in four equal Annual Instalments of Twenty-five Dollars each, with legal interest from the first day of April 1829: On the condition that One Hundred persons will, in like manner, on or before the 1st day of April next, bind themselves to pay at least an equal sum for the same purpose.

JACOB MYERS.

Aug. 2, 1828.

The subscribers to this obligation whose names have been already announced, are

Mr. Barnard C. Wolffe, Martinsburg, Va.
Mr. Barnard Wolffe, Chambersburg, Pa.
Mr. William Heyser, do.
Rev'd. Henry Kroh, Lebanon, Pa.
Rev'd. A. Helfenstein Jr. Harrisburg, Pa.
Rev'd. Lewis Mayer, Carlisle, Pa.

To these we are authorized to add,

Rev'd. Daniel Weiser, Selinsgrove, Pa.
Rev'd. James R. Reily, York, Pa.
John Schley, Esq. Frederick, Md.

The following is a copy of Mr. John Schley's letter to the editor, communicating his subscription It will be understood, that any subscriber is at liberty to adopt the mode of payment preferred by Mr. Schley.

Frederick, Oct. 20, 1828.

DEAR SIR:

I see in the Magazine for September, a plan suggested to raise $10,000 for the professorship in the Theological Seminary at Carlisle, over which you preside.—You are hereby authorised to add my name as one of the contributors, not however, upon the terms proposed, by notes; but I will so soon as the subscription is filled, with my own added, pay the money at once, whenever it may be called for.

Accept my best wishes for your health and prosperity.

JOHN SCHLEY.

Rev'd. L. Mayer.

This scheme has been several months before that portion of the church in which the Magazine circulates. We regret that the number of subscriptions is still very small. We hope none of those whom God has blessed with means, will stand aloof, because they suppose that there may be enough without them. If any withhold their aid because they think the scheme cannot succeed, we beg leave to remind them, that the course they are pursuing will be sure to defeat it, and that if it fail, this will be its fate, not because it was in itself impracticable, but because it has been made so. There is now before us an opportunity to do something for the church of our fathers, which, with God's blessing, will secure its prosperity, and will confer the most valuable benefits on its future generations. We most earnestly and affectionately entreat our brethren, both in and out of the ministry, to come to our assistance without delay. If a clergyman cannot afford to pay $100, with interest, in four years, which we know to be the case with many, he can at least collect that amount in that time, from those of his church-members who are favorably disposed. If he pledges himself to pay that sum, he may procure it in

the best way he can from the friends of religion. If a private church-member cannot afford so much alone, he may be able to induce another to unite with him. By such means we are sure that many more than one hundred subscriptions can be obtained; but one hundred will place our Seminary upon firm ground, and will secure to our church, the most cheering prospect of future good. We hope our brethren will not let all that has been done, go for nothing, and suffer what has been gathered with so much toil, to be given to the winds.

THEOLOGICAL SEMINARY OF THE LUTHERAN CHURCH.

We learn that the Lutheran Synod of West Pennsylvania, at their late meeting in York, adopted our scheme to raise $10,000 for their Seminary at Gettysburg, and that ten subscriptions were immediately obtained. We presume the project will be taken up by the Synods of Maryland and Virginia, and of North and South Carolina, and by individuals of other Synods; and we are persuaded that it will succeed. The Lutheran church very far surpasses ours in numbers; its members are zealously attached to it; and its ministers usually co-operate with much unanimity and perseverance in plans for the advancement of its interests. The Theological Seminary at Gettysburg, though nearly eighteen months later in its commencement than ours, is now in a flourishing condition. Its Library is estimated at about 7000 volumes, including those which are not yet arrived; and in a notice contained in the last number of the Evangelical Lutheran Intelligencer, it is said that books are pouring in from all quarters upon their Agents in Europe, and that this Seminary will soon have the largest Theological Library in this country. The funds of the institution are said to be too limited to permit the Directors to support more than one professor. From the statements we have seen or heard, the conclusion may be drawn, that the amount received, or secured by subscription, is above $20,000. A large body of land in North Carolina, amounting to about 2500 acres, was given to the institution by the Rev'd Mr. Shoeber, of that state. We suppose it is at present unproductive. The success of this new effort to raise a fund, will enable the Directors, forthwith, to appoint a second professor, and to place their Seminary upon firm and elevated ground. The Lutheran church, will do well by cherishing this institution, and giving to it all the perfection which their ample means so well enable them to give. We trust it will be a fountain whence many blessings will flow to them and their children after them.

Episcopal Theological Seminary, near Alexandria, Va

An Agent for this institution, the Rev. Dr. Mead, of Virginia, has lately obtained subscriptions to its funds, to the amount of $11,462 68.

Union Theological Seminary, Prince Edward county, Va.

This institution commenced its operations in January, 1824. Its funds, which are secured for the most part, only by subscription, amount to about $75,000. A sum sufficient to endow a professorship, was subscribed by citizens of New York. It has a Library valued at $8000.

Many other examples of similar success might be added. In general, when a benevolent object is pursued, and proper measures are taken to effect it, in humble and prayerful reliance upon God, we may hope with confidence, sooner or later, to realize the answer that Jesus gave to those who anciently sought his help: "*According to thy faith be it unto thee*"—"*All things are possible to him that believeth.*" Faith does not consist in waiting for God to do for us what we ourselves ought to do; but in faithfully employing the right means, and then trusting to God for success, undismayed by difficulties or dangers.

THE REFORMED DUTCH CHURCH.

In the year 1822, the General Synod of this church, appointed a committee for the purpose of endeavouring to obtain one hundred subscriptions, of $250 each, for endowing a professorate in their Theological Seminary at New Brunswick. At the meeting of the Synod in 1823, that committee reported the following list of subscriptions as the result of their labours.

Professors of Theology.

John H. Livingston,	$500
John Ludlow,	250

Congregation at Spottswood.

J. R. Hardenbergh,	250

Congregation at New-Brunswick.

By the Consistory,	250

Congregation at Philadelphia.

Rev'd Jacob Broadhead,	250
G. W. Mentz and Fred'k Erringer,	250
E. Thompson,	500
William Spohn,	250

Congregation at Saurland.

Rev'd Peter Labagh,	250
By the Consistory,	500

Congregations at Middletown & Freehold.

Rev'd Sam'l A. Van Vranken,	250
By the Consistory,	250

Collegiate Churches in the City of N. Y.

Rev'd G. A. Kuypers and P. Milledoler,	250
Rev'd J. Knox & P. N. Strong,	250
Abraham Van Nest,	500
Issac Heyer,	500
Rev'd P. Van Zandt & Dr. J. Neilson,	250
Stephen Reed,	250
James Van Antwerp,	250
Cornelius Ray,	250
Isaac L. Kip,	250
John I. Labagh,	250
M. Schoonmaker & J. W. Hinton,	250
David L. Haight,	250
Abraham Brinkerhoff,	500
Consistory of the Collegiate Churches, New York,	5,000
Samuel Ward and James Ward,	250
Elizabeth Duryea,	250
Eliza Evertson,	250
Magdalene Oothout,	250
Elizabeth Pierce,	250
Peter Sharpe,	250
William Mandeville,	250
Dr. John Clark,	400
Gerard Beekman,	250
James C. Roosevelt,	250
George Janeway,	250
James Van Antwerp, jr.	250
Lawrence Proudfoot,	500
Dr. Henry M. Van Solingen,	250
R. Van Derbeck,	250
Richard Duryea,	250
John Brown,	50

Congregation at Raritan.

By the Consistory,	1,000
And they have since authorised the Committee to add	500

Congregation at Shannick.

Dennis Van Lewe,	250
John Wycoff, jr.	250
Jacob Williamson,	250
Christianus Van Dorn,	250
Rev'd Gabriel Ludlow & Mr. Abraham P. Quick,	250
Nicholas Dubois & Co.	250
Henry Van Derveer,	250

Congregation at Bergen.

Richard Cadmus,	250
By the Consistory,	750

Congregation at Six Mile Run.

By the Consistory,	500

Congregation at Millstone.

Rev'd John L. Zabriskie,	250
By the Consistory,	500

Congregation at Bedminster.

By the Consistory,	500

Congregations at North and South Hampton.

By the Consistories,	250

Congregation at Redington.

John M. Schenck & John Kline,	250
John W. Hall & Sons,	200
Martin Wycoff, jr. & John Wycoff,	250
Joana Dumont,	50

South Church in New-York.

Peter Remson,	250
John D. Keese & John Nitchie,	250
Cornelius Heyer & G. B. Vroom,	250
L. V. De Forest & J. Suydam,	250
J. Stewart, jr. $125, G. Storm, $100,	225

Market-Street Church in New-York.

Henry Rutgers,	1,000
Dutch Church at Greenwich,	250
	$26,675

"A number of the Congregations lying south of the Highlands have not been visited, and which the Committee hope and believe will, when called on, in most cases, follow the example of their sister Churches. From the result it appears that a sufficient sum has been subscribed, by the friends of the Reformed Dutch Church, to endow a professorate in the southern section of our Church, leaving the northern section untouched, who have the ability to raise a sufficient sum for the endowment of a third professorate, and thus place the school of the prophets upon the footing originally intended."

In the following year, a still larger amount was obtained, in the northern section of the church, for a third professorship. The subscriptions were payable in annual instalments, if we mistake not, in five years; and to relieve the Seminary from all embarrassment, the Consistory of the Collegiate Churches in the city, who had already subscribed $5,000, pledged themselves, in addition to that subscription, to pay the salary of the third professor, amounting to $1750, until the instalments should be paid and the money invested.

Within two years afterwards, the Synod revived their College in New Brunswick, now named Rutgers College, in honour of Col. Henry Rutgers, of New-York city, its munificent benefactor. It is now in a flourishing condition, has five professors, three of whom are the professors of the Theological Seminary, and about 70 students.

In the mean time, large sums were contributed annually by societies, congregations & individuals for a permanent fund and for the current expenses. In 1820, the receipts from these sources, from the sale of synodical minutes, and from interest on funds previously obtained, amounted to $5376; in 1821, to $8807; in 1822, to $6835; and in 1823, to $3683. The number of congregations is about 150 The number of ministers probably less.

REMARKS.

We have placed these particulars before our readers, for the purpose of shewing what can be done where there is a willing mind, united with spirited exertion. It is true, that in our church we have fewer wealthy members, but our members are more numerous, and the sum we propose to raise is much smaller.

Our Theological Seminary must be better organized by the appointment of an additional professor.

The Theological Library must receive many additions, particularly in English books.

The Education fund, for loans without interest to indigent students, must be increased.

The Missionary Funds must also be increased.

The capital on hand, we believe amounts to about $7,000. If we raise in addition to it, $10,000, with interest from the first day of April, on what is not then paid, we shall have a productive capital of $17,000, which will be sufficient to endow one professorship, and to secure the permanency of the Seminary.

For all other expenses, including the salary of an additional professor, the following sources must be relied on, until some of them are provided for by permanent funds.

1. Education and Missionary and other Societies, where it is practicable to form them. In these the youth especially, may be engaged; and it will be found by experience, that they are excellent schools for the improvement of the youthful mind. They enlarge the understanding, by furnishing new subjects of contemplation and suggesting new ideas. They cultivate the benovelent feelings, and refine the moral sense. They create a common interest in the members of the same society, and thus form a bond of union, a principle of virtuous intercourse, and a source of innocent enjoyment among them. In the same degree in which youth can be engaged in institutions of this nature, they will be prevented from turning their thoughts and affections to low and sinful objects, and seeking those pleasures to which a vacant mind is urged by its own restlessness. We would always advise the forming and cherishing of such societies, if even the raising of funds were no part of the object, for the sake of their excellent moral influence.

2. Collections in the churches. These are disliked by some clergymen, because there is frequently murmuring about them. But those who are unwilling to give any thing, are not compelled to give it; and if they conscientiously believe, that it will be more pleasing to God, and better for themselves and their fellow mortals if they keep their money, or spend it for other purposes, let them do so. Collections are appointed to give an opportunity to those who think otherwise, and are willing to do something for the cause of their Saviour, to bring their contributions. There are always some persons of this description in a congregation, and opportunity must not be cut off from them for the sake of others, who think it wrong to give any thing; or are unwilling to do what they feel they ought to do, and hate to be reminded of their duty.

Clergymen are much mistaken if they believe that, by taking up collections in their churches for benovolent institutions, they diminish their own support; which in many instances, is already miserably scanty. The true reason why, in some congregations, there is so much penuriousness, is no other than the fact, that the people have been always accustomed to get what they can & to keep what they have. Their covetousness has never been disturbed. They have never been taught to break loose from its bondage, and to perform acts of liberality and benevolence, by giving for the mere purpose of doing good. They will always continue what they have been, and their children will receive the same character, until their bondage is broken, their covetousness subdued, and their minds are free. Liberality is a habit which must be acquired by practice. Practice must begin, before the habit can exist. When the habit is once formed, the liberal man will give freely, wherever his bounty is well bestowed; and every christian minister, *who deserves to be supported,* will receive what he needs.

In some sections of the church, we know that the Theological Seminary has been made extremely odious, by the calumnies of certain men in the garb of preachers, who seceded from our body; and that public collections for it, dare not be proposed. The same objections we presume, do not exist against missions; and we submit to our Rev'd brethren in that section of the church, whether they may not safely take up public collections for this object.

In all other places, one annual collection, and in many of them two, may be taken up for the general fund, or for any specific object, which the minister or the consistory may prefer.

3. Let the monthly concert of prayer for the general prosperity of the Redeemer's kingdom be held, where it is practicable, in our churches. For this purpose, let an arrangement be made with the ministers of other churches residing in the same place, who are willing to participate in this exercise, and let the meetings be held by rotation in their several churches. At these meetings let collections be taken up, and let the sums collected in each of the churches be appropriated to such public religious institution, as the minister of the church and his consistory shall prefer.

4. Where a weekly lecture or prayer-meeting is held, a collection may be taken up from those who are willing to contribute something. If one cent only be given by every person attending the meeting, or by a majority of them, many such meetings will yield a considerable sum in the course of the year.

5 Where public collections would be improper, on account of the unjust and unreasonable suspicions which are entertained, respecting the object of our institutions, the minister may apply in private to the intelligent and well-disposed members of his congregation, and receive their donations.

There is no congregation where there are not some such members. When these are correctly informed of the nature and design of our institutions, and affectionately requested to aid in supporting them, they will not refuse their aid.

6. Let every clergyman of the Reformed Church act as an agent for its Seminary in his own bounds, to procure donations to a permanent fund, which may be invested as soon as they are paid into the treasury, and by the interest they yield, may increase the stated annual income.

7. Let the circulation of the Magazine be promoted, and its patronage increased, for the double object of communicating religious intelligence, and realizing a profit from the publication.

In addition to these sources of revenue, we may expect that the friends of our Zion and the kingdom of God, will contribute to the permanent fund, by unsolicited donations or bequests. From this source other churches, particularly the Congregationalists, the Presbyterians, the Dutch Reformed and the Episcopalians. have received very efficient, and, in some instances, munificent aid. We shall always have church members whose wealth will put it into their power to benefit our institutions in the same way, and who will do it, when they view things in their true light, and feel their obligation to dispose of their goods as the stewards of God.

Our resources must be well husbanded; and all that can be saved, after the necessary expenses are provided for, must be added to the permanent fund.

In this manner the Dutch Reformed Church and other churches, have arrived at their present prosperity.

At the same time the Committee on the funds of the Theological Seminary, recently appointed by the Synod, will apply themselves with all diligence to the duty assigned to them.

THE GERMAN PERIODIDCAL.

The Board of Missions appointed a Committee for the purpose of procuring an Editor for this work, and issuing it forthwith. Upwards of 300 copies were immediately subscribed for, and assurances have been since given of very liberal support. It is expected that the work will be edited at Philadelphia. It will be published monthly, in 24 octavo pages, and sent by mail, or otherwise, according to order. The price of subscription will be *One Dollar*, or *One Dollar and Twenty-five cents* a year, payable in advance. Subscription papers will be forwarded as soon as it can be done, to those who are willing to aid in promoting its circulation. Letters may be addressed to the Rev'd Samuel Helfenstein Sr., No. 87, North Fourth Street, Philadelphia.

THE THEOLOGICAL LIBRARY.

We earnestly solicit donations of books to the Library, particularly in the English language. Our English books are extremely few. Works in every department of literature and science will be acceptable, but those especially which are strictly Theological, as they are at present much needed. We acknowledge, with thankfulness, the generosity of some of our friends, not members of the German Reformed Church, from whom valuable donations have been received. The Executive Committee of the American Tract Society, at New-York, and the Executive Committee of the Pennsylvania Branch of the same Society, have each kindly presented a bound copy of the Tracts published by the Society.

The General Assembly of the Presbyterian Church, have also presented twenty-five copies of their Digest. Setts of Periodicals, either bound or otherwise, will be very thankfully received.

AMERICAN BOARD OF MISSIONS.

The Philadelphian contains an abridgment of the last annual report, which was read at the meeting of the Board in Philadelphia, October 1st. We copy it as it is presented in the Christian Mirror, after some further abridgement

Boston Recorder.

BOMBAY.

The American Mission at this place appears to be in high esteem with the English population; and public opinion is rising in various places in favor of instructing and evangelizing natives.—Much harmony prevails between the London Missionary Society, the Church Missionary Society, the Scottish Society and the American Missionaries, in their effort to benefit the people of the East. At their joint meetings in December last, favourable events in diffesent places were reported, and among them the conversion of five individuals. The number of hearers on the Sabbath, at the Mission Chapel, was on the increase. A second edition of the New Testament has been commenced; and is, probably, now finished and in the hands of the people. The press is also engaged in furnishing school books, religious tracts, and portions of the scriptures, according to the exigencies of the mission. In December 1826, there were 24 Free Schools under the care of the mission, containing 3499 boys and 86 girls; also, 10 other schools exclusively for females, containing 380.

CEYLON.

This mission has five stations, viz: Tillapally, Batticotta, Oodooville, Panditeripo and Manepy. At *Tillapally*, the disposition to attend public worship, and also the earnestness of the native converts are on the increase; ten or twelve have also been added to their number. At *Batticotta*, the Mission Seminary gives large promise of usefulness; the number of students is 62, divided into four classes, and pursuing a regular and liberal course of study. At *Oodooville*, the Rev'd Mr. Winslow, besides his regular missionary duties, directs the studies of fourteen pious native youths, who are pursuing a regular theological course. At *Panditeripo*, the native free schools, under the care of Dr. Scudder, are in a very prosperous state, and the gospel is attended with divine influences. At

Manepy is a boarding school for girls under the care of Mr. Spaulding. About 20 native converts are reported since last year, and others serious. The whole number of hopeful converts, as the fruits of this mission, is 120, of these 100 remain alive and in good standing. Attendance on public worship is increasing. The number of free schools at the several stations, is 93; (13 for girls, 34 for boys and 46 mixed) containing 3380 boys and 942 girls. Total 4322. At the beginning of 1827 the number was smaller, and the average number of the year was 3,800.

WESTERN ASIA.

At *Malta* no change of importance had taken place. The mission press is still in motion. The number of books and tracts printed before the 1st of November last, was 160; of which 62 were in Modern Greek, 43 in Italian and 1 in Græco-Turkish. Some of the tracts had passed to second and third editions, large quantities of which have been sent to Greece and the Levant. Besides the American mission press, two others belonging to the Church Missionary Society, and the London Misionary Society, are engaged in the publication of useful works.

BEYROOT.

The report embraces the period, between March 13th, 1827, and February 15th, 1828. The truth is represented as taking hold on the consciences of men, with extraordinary power, revealing the opposition of the wicked in the most fearful light. Long and interesting details, exhibiting the enmity of the ungodly against the Gospel and its heralds, are given, which cannot be condensed for our brief sketch, without losing their interest. Bishops, Patriarchs, &c. seem to take counsel together against the Lord and his annointed. At the last dates Asaad Esh Shidiak remained in prison, although he was allowed the comforts of a good room and wholsome food. They "know not what a range his *spirit* takes."—In June last, Messrs. Bird and Goodell came to Malta, to escape the dangers of the war; and the schools have all been abandoned. Several articles have been prepared for the press, such as the four gospels and some sermons, tracts, &c. by Mr. Goodell, Carabet, and Wortabet, which wait for the arrival of Turkish Armenian types. Affectionate mention is made of Girgis the Abyssinian, with whose name and piety, our readers are familiar. Asaad Jacob has withdrawn from the missionaries, and indulges in hard speeches against them.

THE LEVANT.

The remainder of the report, under this head, recites the events and incidents of the Rev'd Mr. Gridley's journey from Smyrna to Kaisarea; where by an imprudent effort and exposure in climbing Mount Argeus, he fell on the very threshold of his missionary labors, to sleep till the earth be no more. It also details the labors and progress of Mr Brewer, from Constantinople through various places, until his arrival in the United States; and mentions the departure of Mr. King, for Greece, under the auspices of a Ladies' Association in the city of New-York, to aid in the distribution of American bounty, and engage in evangelical labors there.

SANDWICH ISLANDS.

The progress of this interesting mission, is represented to be "steady and encouraging," although the opposition of visiters and resident foreigners was increasing. At *Honoruru*, almost all the highest chiefs, and those who have the principal influence, are exemplary in their lives, and decided friends of the mission. At a general convention last autumn, laws against murder, theft and adultery were unanimously adopted; and the enacting of other laws against flagrant immoralities is contemplated—all in the face of the most violent opposition. The corrupting influence of the mass of sea-faring visiters continues; still the floods of ungodliness cannot quench the fire upon their altars. The cause of truth is gaining ground although the schools & place of public worship are not so well attended The number of worshippers on the Sabbath, is about 2,000, and some admissions to the church are recorded.—The press at the last date, was engaged in striking off a new edition of hymns, a small tract containing the new laws, and the Gospel of Luke. At *Weimea* in the island of Tauai, the governor, Kaikioeva, was faithful in resisting the wickedness of foreigners and promoting the improvement of the people. At *Lahaina*, the schools are in a flourish-

ing condition, and the eagerness for books, great. The mission had been much disturbed by Capt. Clark, of the ship John Palmer in the month of October last, who resisted the governor, Hoapiri, in his efforts to maintain the laws of the island in regard to certain females who had gone on board of his ship. Capt C. proceeded so far as to fire on the town; and maintained his ground by the thunder of his cannon. At *Kairua*, according to advices from the Missionaries under date of October 10, last, the year preceding had been one of uninterrupted prosperity, in the preaching of the gospel, the multiplication and increase of the schools, the improvement of the scholars and the work of translating the Scriptures. Between 2,000 and 3,000 attended public worship on the Sabbath; and in the district of Kohala, 5,000 attended morning and evening service. About 6000 scholars attended the schools. At *Waikea*, about 1,000 attended public worship on the Sabbath in a very orderly manner. At *Kaawaroa*, Christianity has obtained so firm a hold on the hearts of the people, that it is no longer necessary to say, "Let him that stole, steal no more." In an open shed, by night and by day, valuable goods are left unguarded, among a community, which, before the introduction of Christianity, were universally thieves. The three first gospels have been translated and sent to this country to be printed, and Luke is probably completed.—More than one million of pages of tracts and School books have been worked off by the mission press since Mr Loomis left the island. The remainder of the report under this head is occupied by details concerning the assaults of foreign vessels, especially that of Lieut. Percival. Since the rising of the court of inquiry, touching the conduct of this officer, no intelligence has been received from the navy department.

CHEROKEES.

The Missionary labors of the Board among the Cherokees commenced more than eleven years ago. At *Brainerd*, the state of religious feeling is at times encouraging; and, of late, more than ordinary seriousness is observable. The schools are in a good state. At *Carmel* there is a great increase of knowledge. The number of Church members, in good standing, is 31. They employ at their own expense, a Missionary agent to visit the dark places of the nation, to carry portions of the scripture, hymn books, &c. in manuscript; and to teach from house to house where the people have not heard the gospel. At *Creek-path*, the number of scholars is 31; church members 17, fruits of the mission.—At *Hightower*, the number of scholars is 12; 6 of whom are supported by a native convert. At *Willstown*, the number of scholars is 13. The church is in a pretty good state and the congregation more regular in their attendance. At *Haweis*, 6 have been added to the church; there is a gradual increase of religious influence. Yet intemperance and general dissoluteness prevail among a great portion of the people. At *Candy's creek*, 10 converts added to the church are reported, and 4 more are proposed for admission. Much religious attention has prevailed during the last summer; some changes of character appear. The school has 30 scholars; and the effects of instruct'on are evident. At *New Echota*, there is a mission family; and much is expected from the press lately established there. In conclusion, it is to be remarked that the sum of all the ascertained blessings attending this mission is great. In some places, nearly all the adult population can read their own language; great improvement in families; knowledge is much increased; more than 500 children have attended the schools within the last ten years; 200 have attended during the past year: 100 of whom have been residents with and under the immediate care and influence of the mission families. There are 120 communicants, besides some hopeful converts not yet admitted. There are also pious interpreters, at several of the stations.

CHICKASAWS.

At *Munroe*, a church was formed in 1823, which now consists of 59 members; of whom 8 are natives; 6 whites, and 45 blacks. The eagerness for the word of life and the exercises of the house of God, are so great, that some blacks will go 10 miles to attend an evening meeting and return by torch light the same night, through foot-paths full of mud and water. At *Toksish*, the school is yet small. Concerning many of the inhabitants, the Missionary, Mr. Holmes, writes "I have never seen a

people so hungry for the bread of life." At *Martyn* the preaching of the word is attended with a blessing; 5 conversions are reported, and the seriousness of the people is increasing. At *Caney-creek* is a school.—This mission has been a great blessing already to the natives; and is full of promise for the future.

THE CHOCTAWS.

Elliot. Forty-nine native pupils are reported as attending the schools at this station; whose proficieney has been quite respectable. 21 of them can write English composition. Others have made advances in the study of English grammar and geography. 185 children have been admitted to the schools, since their commencement. The Sabbath Schools are also very prosperous. Considerable improvement has been made in the cultivation of farms and the manner of living: but whiskey is the great impediment to civilization. At *Mayhew*, the school and evangelical instruction continue as heretofore. Successful efforts have been made by the reigning chief to prevent intemperance.—In 1825 there were 10 murders in the district in consequence of intoxication; but since the present chief has been in power, only one death by drunkenness has occurred, and that was a case of accidental drowning. At *Emmaus*, no material change has taken place; the school is small. At *Mr. Juzon's*, the school is small. At *Goshen* the influence of the mission is felt by the natives; and perceived in the improvement of their farms, clothing and general manners, and also in the decrease of intoxication and murder. At *Aikhunnuh*, Mr. Byington preaches in English & Choctaw. Two native youths from Mayhew, the one a blacksmith, and the other a carpenter, have settled at this place. The people are making some advances in civilization and industry. At *Gibeon*, (late Col. Folsom's) the school is without a teacher. Mr. Byington is expected to remove to this vacant station. At *Hebron*, (near Robert Folsom's) is a small school, taught at present in the Choctaw language. The people are desirous of getting agricultural implements, household furniture &c. and shew a disposition to inquire on the subject of religion.

CHEROKEES OF ARKANSAS.

At *Dwight*, the church has received 16 new members, 11 of whom were received on profession of their faith. They appear well and give proof of growth in knowledge and grace. Messrs. Finney and Washburn preach steadily at seven different stations, at the earnest desire of the people. The anxiety in all parts of the nation to hear the gospel is greatly increased. In the schools about 60 scholars attend unsolicited. At *Mulberry*, the Indians have erected comfortable buildings at their own expense, for the mission, and a school has been opened at their request. More than 30 attend and make good progress.

OSAGES OF NEOSHO.

At *Union*, the school contains 65 members, at the expense of the mission; 20 of whom read in the Testament. No satisfactory evidence of piety exists among the Osages; great indifference and even levity prevails, in view of divine truth. At *Hopefield*, a gradual advance in civilization and a disposition to cultivate the earth is perceived. They also manifest an increasing desire for the education of their children: and, for that purpose, send them steadily to the school at *Union*. At *Neosho*, there is neither church nor school. No interest is manifested in the instructions of the gospel, and no improvement in the morals or domestic habits of the people. At *Harmony*, the school consists of 39 children at present, 57 have left it since its commencement. The scholars have good minds and make some proficiency in their studies.—There does not appear, however, to be much ground gained on this territory of the great adversary of souls; theft, lying, gambling, polygamy, &c. seem to be almost universally prevalent, and they even ridicule all religious considerations.

UNITED BRETHREN'S MISSIONS.

In our tenth number we copied from the Philadelphian, an abstract of the Missionary Intelligencer, contained in the United Brethren's Missionary Intelligencer for the second quarter of this year, which by some inadvertency, was not credited to that paper. We now insert an extract from the letter of the Synodal Committee appointed for the management of the Brethren's Missons

among the Heathen, addressed "to the congregations of the United Brethren's Church, and all who take part in the support of their Missionary establishments" This letter contains a brief notice of all the Missionary stations which had been formed at the time of its date. It will be read with pleasure, by those who can appreciate the laudable efforts of that very deserving denomination of christians.

"The year past, (1826,) has been distinguished by uncommon activity in our Missionary concerns. Most of our places received additional assistance, but several of them have been deprived of valuable and blessed labourers, partly by their being called home to eternal rest, and partly by being disabled through age and infirmities.

"In North America, Brother Theodore Shulz, of Salem, visited the Cherokee congregations at *Spring-place* and *Oochgelogy*, in the spring of the year. He witnessed, with joy and astonishment, some remarkable proofs of the grace of our Saviour in the hearts of the Indians and their children. Many negroes, in the vicinity of the settlements, attend the services there, which are performed in English. It is very desirable, however, that a brother may be found, who might successfully study and learn the difficult Cherokee language.

"Brother Lukenbach has returned to his post at Fairfield, Upper Canada, from a visit of eight months in Pennsylvania, and was received by the Indian brethren and sisters, with great cordiality. The Pennsylvania Conference sent by him a letter to the Delaware congregation, which proved to them a means of great encouragement. The government having kindly awarded to them a sum of money, in consideration of the losses sustained by them in the war of 1813, they were enabled to commence the building of a new church.

"The letters and accounts from *Labrador*, as well as the reports of visiting missionaries, give a most encouraging view of the course of the Esquimaux congregations at Okkak, Nain & Hopedale. The number of Esquimaux, under the care of the Brethren, is seven hundred and seventy-six. The fifty years' jubilee of the congregation at Nain was a season of great blessing.

GREENLAND.

"The Lord's blessing rests upon the new settlement at *Fredericksthal*, to which two hundred and fifty-six Greenlanders belong.* The Missionaries, though obliged to spend another winter in their sod hut, were preserved in health, except one Brother, who recovered by means of a journey to Europe. At *New Herrnhut*, *Lichtenau*, and *Lichtenfels*, during the long winter, the houses were nearly buried in immense masses of snow. The course of the four congregations was peaceful and blessed, and great attention was manifested by the young people.

WEST INDIES.

"In the seven negro congregations in the Danish Islands, a renewal of divine life has prevailed. The largest of them is *Friedensfeld* in St. Croix, to which upwards of 2200 negroes belong. The weather was unusually wet, which, tho' profitable for the sugar plantations, produced much sickness among whites and blacks. Three most useful labourers in the mission, who were yet in their best years, fell a sacrifice to the prevailing disorders. At *New Herrnhut* in St. Thomas, the congregation celebrated a double festival, in memory of the beginning of the mission ninety-four years ago, and the fiftieth anniversary of laying the foundation of their dwelling house. They were filled with joy and thanksgiving for the wonders of mercy experienced during that period.

"Two Bishops of the established church of England, having been appointed in the English West India Islands, several new regulations have, in consequence, taken place, by which the state of our mission has been, in some measure, affected. Twenty-one Brethren and sisters are employed in *Antigua*, who have the care of 14,823 negroes, belonging to the five settlements. They were encouraged by the Lord's blessing upon their labours.

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*This was the number at the close of the year 1825. Fredericksthal is the most southern settlement in Greenland. Near the older stations, we believe no Heathen remain to be converted.

"In *Barbadoes*, the congregation at *Sharon* has increased to 338 members, and sixty children attend the schools at *Mount Tabor*, where the prospect of missionary usefulness increases.

"In *St. Kitts*, 3,000 negroes belong to the congregation at *Basseterre*, and about 1,800 to *Bethesda*, 700 children are instructed in Sunday & evening schools.

"In *Jamaica*, the number of negroes served by the Brethren with the gospel, is about 1,700. At *Fairfield* in the May Day Hills, a new chapel was consecrated on the 15th of January. The new buildings at *Hopeton* were advancing.

"In 1790, a Mission of the Brethren was begun in *Tobago*, but suspended by the departure of Brother Montgomery. It was renewed in 1799, and again interrupted by Mr. Hamilton's decease. Now, according to the wish of his s n, and several other proprietors, Brother Ricksecker from North America, has been appointed to that station.

"Since the baptism of the first negro in *Surinam*, fifty years had elapsed on the 14th July, 1826. This festival was noticed by all the inhabitants of Paramaribo, and distinguished by peculiar blessings. During the above-mentioned period, 3,477 adults have been baptized by the Brethren. The congregation consists, at present, of 1,240 baptized negroes, and 500 not yet baptized.

"At the *Cape of Good Hope*, amidst various trials, the congregations have increased in number, and grow in grace. About New-year, there appeared a peculiar awakening in the hearts of the inhabitants of *Gnadenthal*, insomuch that whole companies met of their own accord, and covenanted together to follow Jesus, and obey his precepts. The number of inhabitants was 1200.

"At *Hemel-en-Arde*, about half the patients in the hospital are formed into a Christian Society.

At *Elim*, the congregation grows in grace and numbers; and at *Greonekloof*, great numbers of Hottentots requested permission to live there, and to be instructed. No fewer than forty seven arrived in January.

"At *Enon*, the congregation consists of 400, and is on the increase.

"Let us, dear brethren, offer praise and thanksgiving to the Lord, who now, for nearly a century, has laid such blessings upon the labours of our Missionaries They have proclaimed the word of the cross to many heathen nations, and by their simple testimonies, He has bro't thousands and tens of thousands "from darkness to light, and from the power of Satan to the living God." But we do not presume to say, that the Lord's work is done by us alone. We truly rejoice that light and truth are spreading in this time of grace, shining bright from various quarters; and that messengers of peace are sent forth from different communities to declare salvation in Jesus, to all the nations of the earth. We feel ourselves united with these our fellow-labourers in one Spirit. We have one aim and purpose, and serve one Lord and Master. Let us be faithful on *our* part, and promote the great work committed to us, by every means in our power, that we may not come short of the blessing which hitherto has rested upon us, and which, we trust will still be imparted to us, through undeserved mercy. A small beginning is made, but a great part of the earth is still overspread with darkness.

Those of us, who are not appointed personally to proclaim the gospel in distant parts of the earth, are called upon to offer up prayers and supplications for the furtherance of the kingdom of Christ, among all nations. Let us, therefore, be faithful in this pleasant duty, & afford, at the same time, such active assistance as may be in our power. We salute you in the fellowship of our Saviour, Jesus Christ, and with true brotherly love remain your affectionate brethren,

G. M. SCHNEIDER,
HANS WIED,
CHR G. HUEFFEL.

Berthelsdorf, near Herrnhut, October 21st, 1827.

From the Connecticut Observer.

SYRIA.

The following proclamation of the "Patriarch of Antioch and of all the East," shows to what lengths of wickedness men may go while they think they are doing "God service." The aim against which their denounciations are levelled is, entertaining a missionary of the cross of Christ, who preaches the gospel in its simplicity, and disseminates the bible in its purity :—

"Proclamation to all our children, the people of the villages of Ebden and Zgarta, and to all our children, the inhabitants of the district of Gibbet, clergy and laymen, rulers and subjects universally, to wit:

"That we have knowledge of the infernal hardihood, to which the unhappy wretched Latoof El Ashi and his sons have arrived, in having dared to associate themselves with that deceived man and deceiver of men, Bird, the Bible-man. They aid him in his object, and have brought him to Ebden, against the severe prohibitions which we had before issued, threatening every one who opposed our orders with immediate excommunication. We, therefore, make known to all, that those sons of wickedness, Latoof El Ashi and his sons, together with all the rest of his family, both male and female, except domestics, have fallen under the heavier excommunication; and now we, by the word of the Lord, which is almighty, confirm upon them this excommunication. They are, therefore, accursed—cut off from all christian communion; and let the curse envelope them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig tree cursed by the mouth of the Lord himself; and let the evil angel rule over them, to torment them day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favour, or give them a salutation, or converse with them in any form; but let them be avoided as a putrid member, and as hellish dragons. Beware, yea, beware of the wrath of God.

"And with regard to Bird, and all his children, and all his family, we in like manner grant no permission to any one to receive them; but on the contrary, we, by the word of the Lord, of almighty authority, require and command all in the firmest manner, that not one visit them, nor do them any sort of service, or furnish them any sort of assistance whatever, to protract their stay in these parts, or any other. Let no one receive them into his house, or into any place whatever that belongs to him; but let all avoid them, in every way, in all things temporal as well as spiritual. And whoever, in his stubbornness, shall dare to act in opposition to this our order, with regard to Bird, and his children, and his whole family, shall fall *ipso facto*, under the great excommunication, whose absolution is reserved to ourself alone, in the same manner as has happened to the miserable Latoof El Ashi and his sons; from which may the Lord preserve you all, and the blessing be upon the obedient.

"THE IGONBLE JOSEPH PETER,
"*Patriarch of Antioch & all the East.*"

GREECE.

We find in the London Missionary Register copious extracts from Rev'd J. Hartley's Journal of the visit to several parts of Greece, in which he was accompanied by Mr. Brewer, the American Missionary. The view given by Mr. H. of the state of the Greek mind is highly interesting; as the reader will judge from the few sentences which our limits permit us to quote. The writer in speaking of his visit to Egina, then the seat of Government.

"My plan at first was, to deliver Lectures in Divinity to such young persons as might wish to attend: having found by painful experience, to what a melancholly extent Infidelity had spread its influence in Greece, I was anxious to check, in some degree, the progress of the evil, by pointing out the leading Evidences of Christianity. I delivered my first lecture on the 4th of Nov. to about 20 persons. So much satisfaction was expressed by my auditory, that I was encouraged to deliver a second lecture, on the 12th of December in a more public manner, when upwards of 100 persons were present. On the 24th, being the Festival of St. Spiridion, I delivered my third lecture: surely I ought to record it with expressions of gratitude to God, that, on that occasion, I was surrounded by a crowded assembly, consisting of probably more than 500 persons; among whom were a large number of the Members of the Senate and many other persons of influence.

"Another encouraging symptom in Greece, is the readiness with which the Scriptures are purchased; and I cannot describe to you with what eagerness and delight some of the Malta Publications have been read here, particularly those against Infidelity. I am forming

an acquaintance with a large number of persons; and with almost all of them I find opportunities of conversing on the subject of Religion. As Egina is the seat of Government, and there is, of course, a great number of persons resident here from every part of Greece, I feel myself holding converse with many distant provinces; and I encourage the hope that many of my friends may carry with them, to their native home, some of those ideas which they acquired in this island.

The Greeks are very anxious to establish Schools of Mutual Instruction, in all directions; and a Society is in existence, named "The Philanthropic Society," which directs its principal efforts to that purpose.—*Vermont Chronicle.*

EDITORIAL NOTICE.

This number of the Magazine completes the first volume; and with it, our Editorial labours terminate. The Magazine will be hereafter edited by the Rev. Daniel Young, of the state of New York, who will remove for this purpose to Carlisle. Mr. Young, having no other employment, will be able to devote more attention to this work, than the present editor has been permitted to bestow. It is therefore presumed, that it will be more interesting, and more wor thy of patronage than it has been. Measures have been taken to procure some of the most useful religious periodicals from the European continent, for the purpose of furnishing to the readers of the Magazine, the principal articles of religious intelligence from that country, particularly from Germany and France; and of the very numerous periodicals of this description which are published in our own country, a sufficient number is received in exchange. But as a desire has been expressed, that the Magazine should be more devoted to the particular interests of our own church, it must of necessity, become more original in its matter, and contain a considerable variety of such matter in every number. Every person, who has paid much attention to subjects of this nature, knows that the editing of such a work, requires more time and labour, than an editor can be expected to bestow upon it for a very small compensation; and more indeed, than one editor, unaided by contributions from other persons, can always perform. It is therefore indispensable, if the Magazine must assume a much more particular and original form, that the editor be assisted with contributions in the several departments which it is desired that the work shall maintain. If little assistance of this kind be afforded, he must not be blamed for not publishing what he cannot procure.

The price of our Magazine is very low for the quantity of matter it contains, being only twelve and a half cents for two closely printed sheets, exclusive of the cover. At this price, it requires a large subscription to pay the expense of publication, and leave a profit for the Missionary fund. Besides the printing and the editorship, the account for postage, the expense for foreign periodicals, the compensation of special agents, the losses by delinquent subscribers, and the interest on money which the proprietor, or the editor, of a publication is compelled to advance, perhaps to borrow, when subscribers have neglected to pay their dues in season, all together form a pretty heavy off-set against the nominal value of a subscription-list. We believe that the printing of this publication is done on the lowest terms that can be any where obtained. The compensation of the editor into whose hands it is about to pass, is also extremely low. Yet the subscription must be increased to enable the Board of Missions to pay the expense out of the proceeds. As every intelligent member of the Reformed Church will readily perceive, that the continuation of the Magazine is of vital importance to the success of our Missionary

efforts, he cannot but discern that it is his duty both to support it by his own subscription and to endeavour to encrease its patronage by procuring other subscribers. We have at least fifty clergymen residing in places where the English language is more or less spoken. If each of these will procure only FOUR additional subscribers, the proceeds of the work will pay all expenses and leave a small balance. We trust that our brethren will feel such an interest in the cause of Missions, and in the general prosperity of our church, that they will exert themselves to procure at least the number of subscribers we have mentioned; and we hope that our church members will not refuse to tax themselves with so small a sum for the benefit of a holy cause. If they themselves are not much benefitted by reading the Magazine, and if they have no children to whom it may be useful, it is still true that many others may receive from it that information which is profitable to them, and that it is an instrument, by which a very important effect can be produced upon the general body of the church. Let their gratitude to God for their favoured situation, their charity for their brethren, and their affection for the cause of active and enlightened piety, move them to contribute for an object from which they expect no direct advantage.

The second volume will commence with the coming year. The numbers will be published in the first week of every month; but the first number, being the one for January, will be issued sometime in December. It is very desirable to ascertain before that number is put to press, how large an edition ought to be printed, and we, therefore, earnestly request all those who are friendly to our cause, to send us as many subscriptions as they can obtain with as little delay as possible.

ANOTHER SUBSCRIPTION.

The Rev'd William Hendel, D. D. of Womelsdorf, has requested us to add his name to the list of subscribers in the scheme for raising *ten thousand dollars*. Mr. Hendel has, on a former occasion, given a donation of *two hundred dollars*.

The following lines communicated by a lady, are somewhat deficient indeed, in poetic merit; but as the effusion of warm and elevated piety, they can be read with profit & not without pleasure.

Welcome dawn of light and glory,
Welcome to our longing eyes;
Now the morning star in splendor
Sheds his glories o'er the skies;
Beams celestial
On benighted kingdoms rise!

Chosen heralds, who the ocean,
Who the pathless deserts roam,
Loud proclaim to mourning Zion
That her joyful day is come,
And her children
Croud to the maternal home.

Nations who once bow'd to idols,
Fast in chains of darkness bound,
Now behold the glad'ning day-spring,
Hear the gospel's cheering sound,
And in Jesus
Grateful liberty have found.

Warriors break their chosen weapons,
Kings dissolve their hostile bands,
Barren wastes like Eden flourish,
Roses bloom in desert lands,
While the sceptre
Rests in our Immanuel's hands.

Higher rise, thou Sun of Glory,
Shed thy healing beams abroad,
'Till all kindreds, tongues & nations
Own in thee their Saviour God,
Thou hast bought them;
Save the purchase of thy blood.

While we hail the dawn auspicious,
While our grateful thanks we pay,
Hear, oh! hear our aspirations,
Wider still thy power display;
Haste, dear Saviour,
Haste the full millenial day.

In that pure and joyous season,
All shall to thy temple throng,
And the notes of free salvation
Sound from every human tongue,
And Immanuel
Be the theme of every song.

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